

AURANGABAD DISTRICT GAZETTEER



(Price : Rs. 36·15)



Obtainable from the Government Book Depots at Bombay, Nagpur, Pune
and Aurangabad or through any recognised Book-seller.

MAHARASHTRA STATE GAZETTEERS



Government of Maharashtra

AURANGABAD DISTRICT (REVISED EDITION)

सत्यमेव जयते



BOMBAY
GAZETTEERS DEPARTMENT, GOVERNMENT OF MAHARASHTRA
1977

**GAZETTEER OF INDIA
MAHARASHTRA STATE GAZETTEERS
AURANGABAD DISTRICT**

FIRST EDITION : 1884

SECOND EDITION (REVISED) : 1977



PUBLISHED BY THE EXECUTIVE EDITOR AND SECRETARY, GAZETTEERS
DEPARTMENT, GOVERNMENT OF MAHARASHTRA, BOMBAY AND PRINTED
IN INDIA BY THE MANAGER, YERAVDA PRISON PRESS, PUNE.

CONTENTS

	PAGE
PREFACE	... v
GENERAL INTRODUCTION	... vii
MAP	...
CHAPTER 1 : GENERAL	... 1
Geography 1 ; Climate 13 ; Forests 17 ; Wild Animals and Birds 19 ; Geology 20 ; Fish and Fisheries 24 ; Snakes 30.	
CHAPTER 2 : HISTORY	... 35
Ancient Period 35 ; Mediaeval Period 73 ; Nizams 142 ; Modern Period 250.	
CHAPTER 3 : THE PEOPLE	... 255
Population 255 ; Hindu Castes 285 ; Religion 319 ; Rituals and Ceremonies 334 ; Marriage and Morals 342 ; Feasts and Festivals 346 ; Houses and Housing 351 ; Dress 353 ; Food 356 ; Amusements and Games 358.	
CHAPTER 4 : AGRICULTURE AND IRRIGATION	... 361
Agricultural Population 361 ; Rainfall 362 ; Agricultural Seasons 362 ; Soils 363 ; Land Utilisation 365 ; Holdings 370 ; Cereals 384 ; Pulses 389 ; Oil-seeds 392 ; Drugs and Narcotics 395 ; Sugarcane 396 ; Condiments and Spices 398 ; Fibres 400 ; Fruits 403 ; Vegetables 406 ; Livestock 407 ; Irrigation 412 ; Seed Supply 420 ; Manures 420 ; Pests 421 ; Diseases 429 ; Tenancy and Tenures 436 ; Rural Wages 438 ; Agricultural Research and Education 439 ; Famines 440.	
CHAPTER 5 : INDUSTRIES	... 445
Introduction 445 ;	
SECTION I : LARGE AND SMALL INDUSTRIES	... 450
SECTION II : COTTAGE INDUSTRIES	... 462
SECTION III : LABOUR ORGANISATION	... 490

	PAGE
CHAPTER 6 : BANKING, TRADE AND COMMERCE	... 495
Introduction 495 ;	
SECTION I : BANKING AND FINANCE	... 496
Money-lenders 496 ; Co-operative Movement 500 ; Joint Stock Banks 514 ; State aid to Agriculture 516 ; State aid to Industries 518 ; Small Savings Schemes 522 ; Joint Stock Companies 526 ; Life Insurance 528.	
SECTION II : TRADE AND COMMERCE	... 529
Trade Routes 529 ; Historical Background 530 ; Changes in Pattern and Organisation of Trade 534 ; Extent of Employment 535 ; Imports 536 ; Exports 537 ; Regulated Markets 541 ; Wholesale Trade 564 ; Retail Trade 565 ; Pedlars 570 ; Weekly Bazars 571 ; Fairs 571 ; State Trading 575 ; Weights and Measures 577.	
CHAPTER 7 : COMMUNICATIONS	... 579
Introduction 579 ; Aerodrome 582 ; Railways 583 ; Roads 584 ; Bridges 591 ; Fords and Ferries 592 ; Public Transport 594 ; Goods Transport 603 ; Rural Transport 603 ; Tourist Facilities 604 ; Post Offices 605 ; Community Radio Sets 606.	
CHAPTER 8 : MISCELLANEOUS OCCUPATIONS	... 609
Introduction 609 ; Tea Shops and Restaurants 610 ; Lodging and Boarding 611 ; Sweetmeat Making 612 ; Bakeries 612 ; Tailoring 613 ; Hair-Cutting Saloons 614 ; Laundries 615 ; Pan-Bidi Shops 615 ; Flour Milling 616 ; Aerated Waters 616 ; Leather Working 617 ; Mattress and Pillow Making 617 ; Goldsmithy 618 ; Blacksmithy 618 ; Bicycle Repairing 619 ; Photo-Frame Makers 620 ; Flower Vendors 620 ; Watch Repairing 620 ; Medical Services 620 ; Legal Services 621 ; Educational Services 621 ; Religious Services 622 ; Domestic Services 622.	
CHAPTER 9 : ECONOMIC TRENDS	... 623
Introduction 623.	
SECTION I : STANDARD OF LIVING	... 623
SECTION II : ECONOMIC PROSPECTS	... 631
Agraria Economy 632 ; Industrialisation 637 ; Communications 640 ; Agricultural Marketing 641 ; Co-operation 642 ; Price Trends 644 ; Wages 656.	

	PAGE
CHAPTER 10 : GENERAL ADMINISTRATION	... 659
Introduction 659 ; Administrative Sub-Divisions 660 ; Divisional Commissioner 661 ; Collector 662 ; Prant Officer 671 ; Tahsildar 672 ; Circle Inspector 676 ; Patil 677 ; Talathi 678 ; Village Officials 678.	
CHAPTER 11 : REVENUE ADMINISTRATION	... 681
Land Records Department 681; Registration Department 689 ; Sales Tax Department 692 ; Motor Vehicles Department 696 ; Stamps Department 699.	
CHAPTER 12 : LAW, ORDER AND JUSTICE	... 701
Police Department 701 ; Prison Department 710 ; Directorate of Social Welfare 715 ; Judicial Department 719.	
CHAPTER 13 : OTHER DEPARTMENTS	... 723
Buildings and Communications Department 723 ; Irrigation and Power Department 727 ; Agriculture Department 729 ; Animal Husbandry Department 733 ; Forest Department 735 ; Directorate of Industries 741 ; Co-operation Department 744 ; Maharashtra State Road Transport Corporation 746 ; Fisheries Department 747.	
CHAPTER 14 : LOCAL SELF-GOVERNMENT	... 749
Municipalities 750 ; Zilla Parishad 753 ; Panchayat Samitis 763 ; Village Panchayats 764 ; Town Planning and Valuation 769.	
CHAPTER 15 : EDUCATION AND CULTURE	... 773
Literacy 777 ; Primary Education 778 ; Secondary Education 779 ; Higher Education 780 ; Training Institutions 780 ; Social Education 781 ; Technical Education 781 ; Directorate of Publicity 782.	
CHAPTER 16 : MEDICAL AND PUBLIC HEALTH SERVICES	... 785
Common Diseases 788 ; School Health 791 ; Primary Health Centres 793 ; Family Planning Centres 793 ; Vaccination 793 ; Training Centres 794 ; Medical Organisation 794 ; Drinking Water Facilities 795.	
CHAPTER 17 : OTHER SOCIAL SERVICES	... 797
Labour Department 797 ; Prohibition and Excise Department 803 ; Social Welfare Department 809 ; Charity Commissioner 813.	

	PAGE
CHAPTER 18 : PUBLIC LIFE AND VOLUNTARY SOCIAL SERVICE ORGANISATIONS.	819
Introduction 819 ; Public Life 821 ; Voluntary Social Service Organisations 824.	
CHAPTER 19 : PLACES	829
(Names of Places have been arranged alphabetically)	
DIRECTORY OF VILLAGES AND TOWNS	... 1049
APPENDICES	... 1219
BIBLIOGRAPHY	... 1243
PLATES	... ...
INDEX	1249



P R E F A C E

THE AURANGABAD DISTRICT GAZETTEER was first published in 1884. It was edited by Munir Nawaz Jang (Maulvi Said Mahdi Ali). This revised edition of the Aurangabad District Gazetteer has been prepared by the Gazetteers Department, Government of Maharashtra under the guidance of an Editorial Board. The following are the present members of the Editorial Board:—

Additional Chief Secretary to the Government of Maharashtra
(Shri K. K. Moghe, I. A. S.), Chairman.

Secretary to Government of Maharashtra, General Administration Department, Member.

Shri P. Setu Madhava Rao, M. A., I. A. S., (Retd.), Member.

Dr. V. B. Kolte, M. A., PH. D., ex-Vice-Chancellor, Nagpur University, Nagpur, Member.

Dr. C. D. Deshpande, M. A., PH. D., Head of Geography Department, University of Bombay, Member.

Dr. B. R. Rairikar, M. A., PH. D., Principal, Lala Lajpat Rai College of Commerce and Economics, Bombay, Member.

Dr. (Smt.) Sarojini Babar, M.A., PH.D., Member.

Dr. V. T. Gune, M. A., PH. D., Director of Archives and Executive Editor, Goa Gazetteers, Panaji, Member.

Dr. P. N. Chopra, M. A., PH. D., Editor, Central Gazetteers Unit, Ministry of Education, Government of India, New Delhi, Member.

Dr. B. G. Kunte, M. A., PH. D. (Economics), PH. D. (History), Executive Editor and Secretary, Member-Secretary.

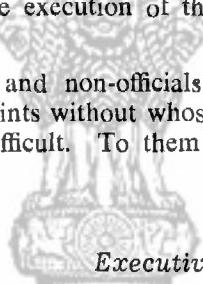
My thanks are due to Shri K. K. Chaudhari, M. A., Joint Editor, Dr. V. N. Gurav, M. A., PH. D., Statistical Officer and Shri K. V. Yohannan, B. A., LL. B., Compiler (Administration) for their valuable assistance throughout the work. I am also thankful to Shri M. H. Ranade, B. A., Shri P. N. Narkhede, M. COM., Smt. M. S. Modikhane, M. A., Smt. N. S. Alawani, B. A., Shri S. K. Khilare, B. COM., LL. B., and Shri N. R. Patil, M. COM. (Research Assistants) for their assistance in the publication of this volume. I am also thankful to the other members of the staff for their association in the preparation of this volume.

I will be failing in my duty, if I do not express my thanks to Dr. P. N. Chopra, M. A., PH. D., Editor, Central Gazetteers Unit, Ministry of Education, Government of India, New Delhi, as also the editorial staff of the Unit for their effective role in planning and co-ordinating the work of preparation of the District Gazetteers. The Unit scrutinised the draft of this Volume with great care and made several helpful suggestions with a view to improving the standard and quality of the publication. It may also be mentioned here that the Government of India pays a sum of Rs. 44,000 towards the compilation and Rs. 30,000 towards the printing cost of each of the district volumes which forms a portion of the expenditure incurred on the compilation, and printing of the District Gazetteer. The typed manuscript of this Gazetteer was sent for printing on 5th November 1971 after approval of the Central Gazetteers Unit, Government of India.

Shri S. A. Sapre, Director, Government Printing, Stationery and Publications, Bombay and Shri L. J. Menesse, Manager, Yeravda Prison Press, Pune, as also the other technical and managerial staff deserve my thanks for the execution of the printing work of this volume.

Many are the officials and non-officials who helped by supplying information on various points without whose help the execution of this work would have been difficult. To them all my thanks are due.

BOMBAY :
1st May 1977.



B. G. KUNTE,
Executive Editor and Secretary.

सत्यमेव जयते

GENERAL INTRODUCTION

THE HYDERABAD STATE GOVERNMENT proposed to compile Gazetteers for all the districts in the Nizam's Dominions. However, only the Aurangabad District Gazetteer was compiled and published in 1884. It was edited by Munir Nawaz Jang (Maulvi Said Mahdi Ali) who in his prefatory note wrote:

"It will be observed that the present work embodies much information of a general character, which carries it beyond the scope usually assigned to local Gazetteers. The district is one of more than ordinary interest, and supplies the best materials for tracing out the institutions of the country. The caves of Ajanta, Elura and Aurangabad illustrate better, than anything else, the habits and customs of the early inhabitants and the great revolutions of religious life and thought which pervaded the whole of India."*

In 1909 was compiled the Gazetteer of the Hyderabad State by Mirza Mehdy Khan in which a brief sketch about Aurangabad district was given.

As early as 1843 an attempt was made to arrange for the preparation of Statistical Accounts of the different districts of the Bombay Presidency. The Government called for reports from the Collectors giving the fullest available information regarding their districts. However the matter does not seem to have been pursued any further. It was in 1867 that the Secretary of State for India desired the Bombay Government to take concrete steps for the compilation of a Gazetteer of the Presidency on the model of the Gazetteer prepared during that year for the Central Provinces. The Government of Bombay then requested some of its responsible officials to submit a scheme for carrying into effect the orders of the Secretary of State and in 1868, appointed the Bombay Gazetteer Committee to supervise and direct the preparation of the Gazetteers. After a few organisational experiments the responsibility was finally entrusted to Mr. James M. Campbell of the Bombay Civil Service who commenced the compilation in 1874 and completed the series in 1884. The actual publication of these volumes was, however, spread over a period of 27 years between 1877 and 1904 in which year the last General Index Volume was published.

Though a Gazetteer literally means only a geographical index or a geographical dictionary, the scope of this particular compilation was much wider. It included not only a description of the physical and natural features of a region but also a broad narrative of the social, political, economic and cultural life of the people living in that region. The purpose which the Gazetteer was intended to serve was made clear in the following remarks of Sir William Hunter,

**Aurangabad District Gazetteer, 1884, p. (ii).*

Director General of Statistics to the Government of India, when his opinion was sought on a draft article on Dharwar District in 1871.* He said—

"My own conception of the work is that, in return for a couple of days reading, the account should give a new Collector, a comprehensive, and at the same time a distinct idea of the district which he has been sent to administer. Mere reading can never supersede practical experience in the district administration. But a succinct and well-conceived district account is capable of antedating the acquisition of such personal experience by many months and of both facilitating and systematising a Collector's personal enquiries..... But in all cases a District Account besides dealing with local specialities should furnish a historical narration of its revenue and expenditure since it passed under the British rule, of the sums which we have taken from it in taxes and of the amount which we have returned to it in the protection of property and person and the other charges of Civil Government."

The Gazetteer was thus intended to give a complete picture of the district to men who were entire strangers to India and its people but who as members of the ruling race carried on their shoulders the responsibility of conducting administration.

The Gazetteer of the Bombay Presidency had 27 Volumes some split up into two or three parts making a total of 35 books including the General Index Volume which was published in 1904. Some of the Volumes were of a general nature and were not confined to the limits of a particular district. The other volumes dealt with various districts of the Presidency and with what were then known as Native States attached to the Bombay Presidency.

The scheme of the contents was more or less the same for all the District Volumes though the accounts of particular items varied considerably from district to district. Information was collected from Government offices and in respect of social and religious practices from responsible citizens. Eminent scholars, experts and administrators contributed articles on special subjects.

This Gazetteer compiled over many decades ago had long become scarce and entirely out of print. It contained authentic and useful information on several aspects of life in a district and was considered to be of great value to the administrator and scholar and the general reader. There was a general desire that there should be a new and revised edition of this monumental work. The then Government of Bombay, therefore, decided that the old Gazetteers should be revised and published, and entrusted the work of revision to an Editorial Board specially created for that purpose in 1949. This new edition has been prepared by the Gazetteers Department under the advice of the Editorial Board.

In the nature of things after a lapse of many decades after their publication most of the statistical information contained in the old

*Gazetteer of Bombay Presidency, Vol. I, Part I, (*History of Gujarat*) p. vii.

Gazetteers had become entirely out of date and had to be dropped altogether. In this edition an attempt has been made to give an idea of the latest developments whether in regard to the administrative structure or the economic set up or in regard to social, religious and cultural trends. There are portions in the old Gazetteer bearing on archaeology and history which have the impress of profound scholarship and learning and their worth has not diminished by the mere passage of time. Even in their case, however, some restatement is occasionally necessary in view of later investigations and new archaeological discoveries by scholars and an attempt has been made to incorporate in this edition the results of such subsequent research. The revision of old volumes has, in fact, meant an entire re-writing of most of the chapters and sections. In doing so statistical and other information is obtained from the relevant departments of Government and articles on certain specialised subjects are obtained from competent scholars.

In this dynamic world, circumstances and facts of life change and so do national requirements and social values. Such significant changes have taken place in India as in other countries during the last half a century, and more so after the advent of Independence in 1947. The general scheme and contents of this revised series of Gazetteers have been adapted to the needs of altered conditions. There is inevitably a shift in emphasis in the presentation and interpretation of certain phenomena. For example, the weighted importance given to caste and community in the old Gazetteer cannot obviously accord with the ideological concepts of a secular democracy, though much of that data may have considerable interest from the functional, sociological or cultural point of view. What is necessary is a change in perspective in presenting that account so that it could be viewed against the background of a broad nationalism and the synthesis of a larger social life. It is also necessary to abridge, and even to eliminate, elaborate details about customs and practices which no longer obtain on any extensive scale or which are too insignificant to need any elaboration. In the revised Gazetteer, therefore, only a general outline of the practices and customs of the main sections of the population has been given.

Every attempt has been made to incorporate as up-to-date information as possible. However in a monumental work like this, a time-lag between the date of collection of information and its publication is inevitable. The latest statistics on various subjects have, therefore, been furnished in the form of tabulated data in Appendix II in this volume. It has also been decided to issue Statistical Supplements to the parent volume from time to time. The Supplements will furnish tabulated statistics pertaining to the important subjects during the subsequent years.

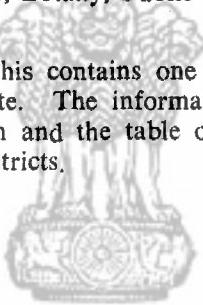
An important addition to this edition is the Directory of Villages and Towns given at the end which contains in a tabulated form useful information about every village and town in the district. The district map given in this edition is also fairly large and up-to-date.

The typical names of places and words in Indian language which occur in Chapters 2, 3 and 19 have been given in Appendix I with their current spelling and diacritical spelling in order to help pronunciation. A key to diacritical marks used is also given in the Appendix.

The revised Gazetteers are published in two series:—

(1) *General Series*.—This comprises volumes on subjects which can best be treated for the State as a whole and not for the smaller area of a district. As planned at present, they will deal with Geography, Fauna, Maharashtra—Land and its People, History, Language and Literature, Botany, Public Administration and Places of Interest.

(2) *District Series*.—This contains one Volume for every district of the Maharashtra State. The information given in all Volumes follows the same pattern and the table of contents is more or less the same for all the districts.



B. G. KUNTE,

संस्कारक संस्थान
Executive Editor and Secretary.

BOMBAY

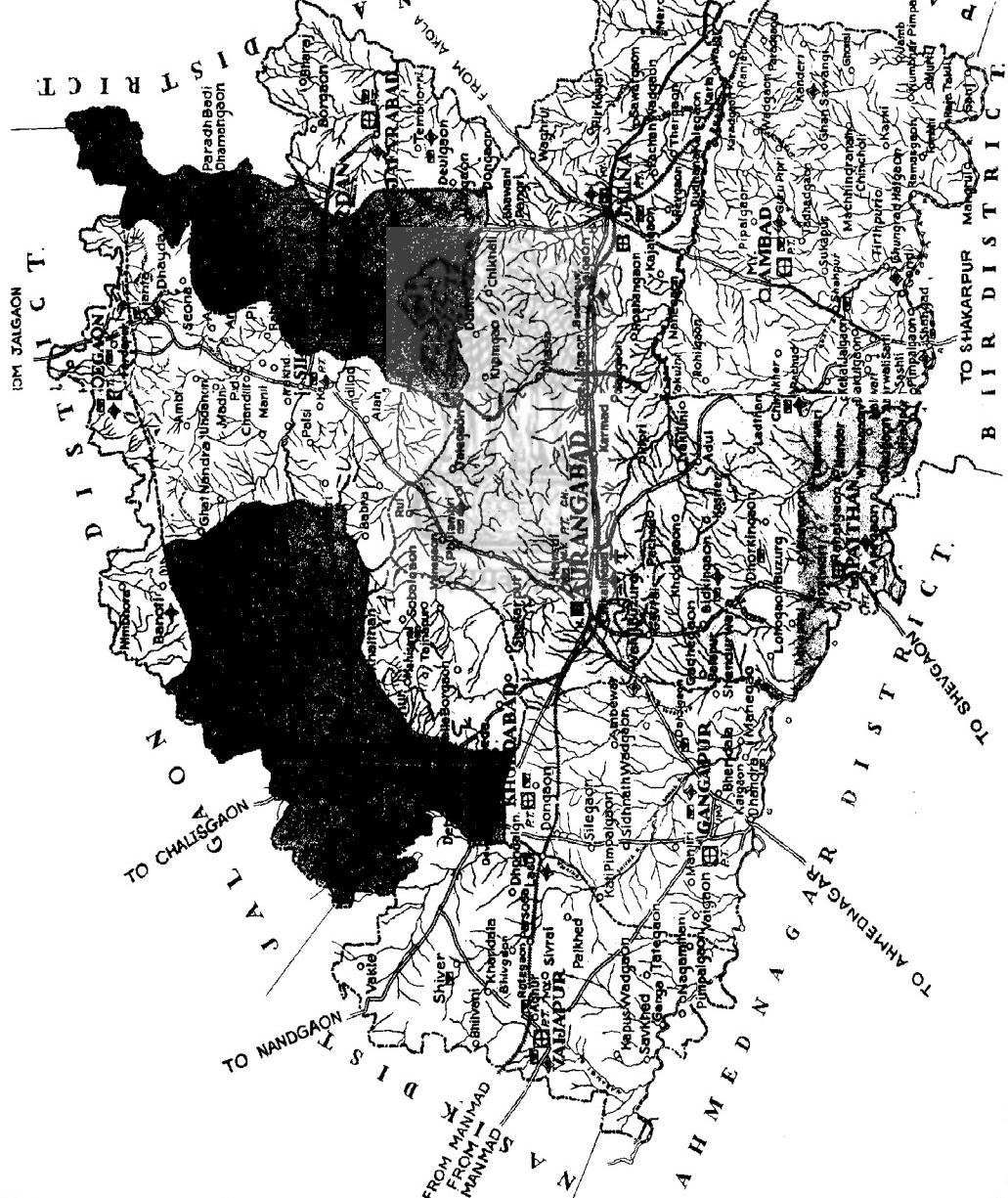
1st May 1977.

AURANGABAD DISTRICT

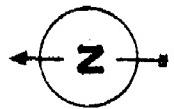


Miles
Scale
Kilometres

Out of District or out of State - - - - -	[Symbol: solid square]
Taluk Headquarters and Major Towns - - - - -	[Symbol: open square with cross]
Major Village - - - - -	[Symbol: open square with dot]
Hospital - - - - -	[Symbol: circle with cross]
Police Station - - - - -	[Symbol: circle with dot]
Water and Irrigation - - - - -	[Symbol: open circle with cross]
Camp - - - - -	[Symbol: open circle with dot]
Caravanserai - - - - -	[Symbol: open circle with cross and dot]
Post Office - - - - -	[Symbol: open circle with cross and dot]
Motor Road - Motorway - - - - -	[Symbol: dashed line]
Camping Ground - - - - -	[Symbol: open square with diagonal lines]

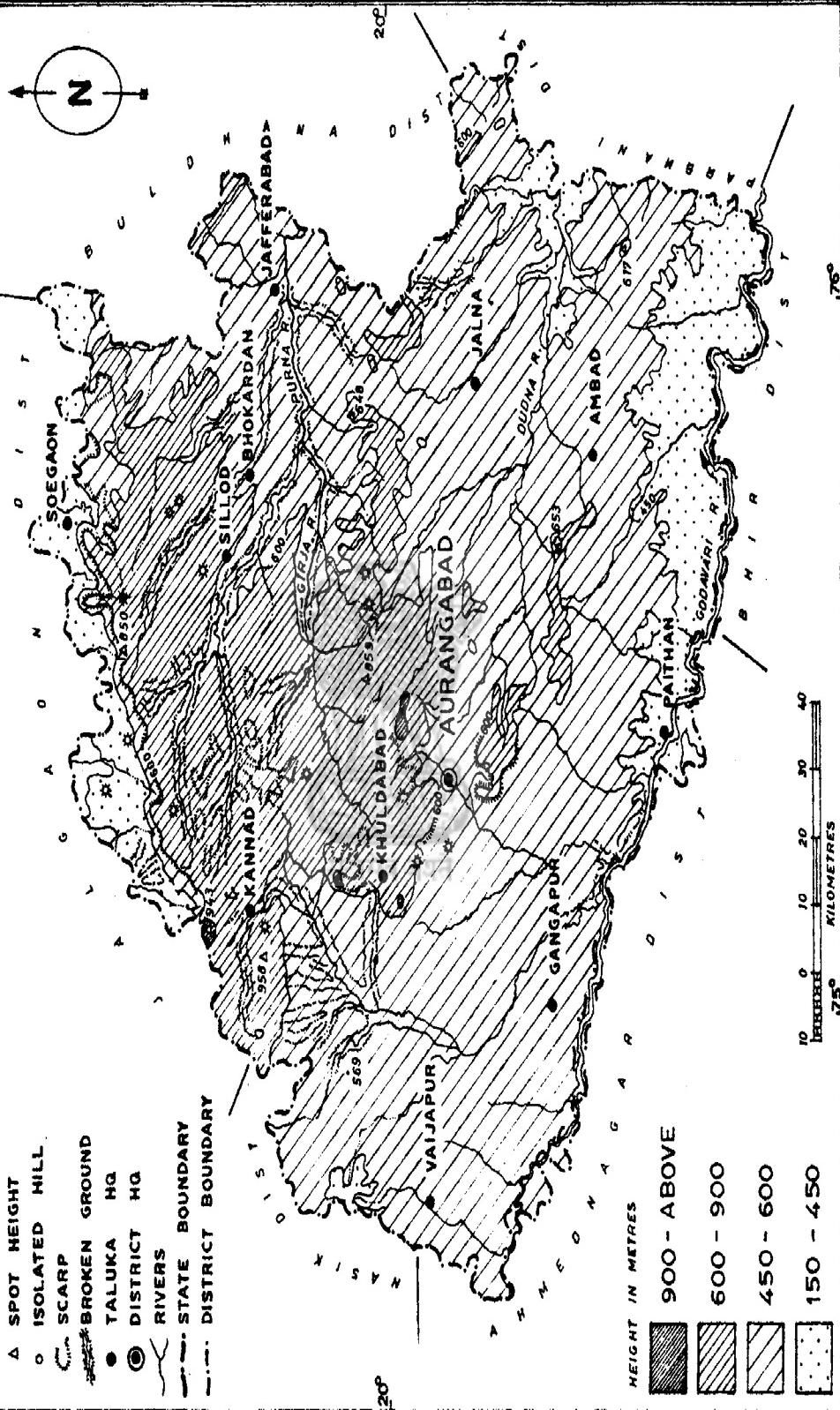


DISTRICT AURANGABAD RELIEF FEATURES



KEY

- ▲ SPOT HEIGHT
- ISOLATED HILL
- ◎ SCARP
- TALUKA HQ
- ◎ DISTRICT HQ
- STATE BOUNDARY
- - - DISTRICT BOUNDARY



AURANGABAD

CHAPTER 1—GENERAL

GEOGRAPHY*

THE DISTRICT IS KNOWN AS AURANGABAD AFTER THE NAME OF THE HEADQUARTERS OF THE DISTRICT. The city was founded on the site of a village called Khirki in 1610 by Malik Ambar, the prime minister of Murtaza Nizam Shah II. The name was changed to Fatehpur when Fateh Khan, the son of Malik Ambar succeeded him to the prime ministership upon his death in 1626. In 1653 when prince Aurangzeb was appointed viceroy of the Deccan for the second time, he made Fatehpur his capital and called it Aurangabad; but the historians of his reign also occasionally style the city Khujista Bunyad. Since then the city came to be known as Aurangabad.

Situation.—Aurangabad district lying between $19^{\circ} 18'$ and $20^{\circ} 40'$ north latitude and $74^{\circ} 40'$ and $76^{\circ} 40'$ east longitude with an area of 16,200.0 square kilometres had a population of 19,71,006 with 10 towns and 1,975 villages of which 109 were uninhabited as per the Census of 1971. Roughly triangular in shape, the southern side corresponds to the Godavari and the northern side to the northeast trending arm of the Ajanta ranges. With an extreme east to west distance of nearly 175 kilometres, this district is bounded by Jalgaon district on the north, Buldhana and Parbhani districts on the east, Bhir and Ahmadnagar districts on the south and Nasik district on the west. The following table gives the information regarding total area, population, density, etc., in the district.

TABLE No. 1

TOTAL AREA, DENSITY OF POPULATION, TOWNS AND VILLAGES,
AURANGABAD DISTRICT, 1971

Name of Division and Tahsil	Area in square kilometres	Number of villages			Number of Towns	Population	Density per km
		Inhabited	Un- inhabited				
<i>Aurangabad Division</i>							
Aurangabad	1,499.1	190	25	2	3,28,185	219	
Paithan	1,371.4	169	14	1	1,63,344	119	
Sillod	1,430.2	160	6	...	1,78,400	125	
Soegaon	575.5	60	7	...	44,455	77	

* The section on Geography is contributed by Dr. K. Ramamurthy, Reader in Geography, University of Poona

GENERALTABLE No. 1—*contd.*

Name of Division and Tahsil	Area in square kilometres	Number of villages		Number of Towns	Population	Density per km.
		Inhabited	Un-inhabited			
<i>Jalna Division</i>						
Jalna	1,855.5	210	2	1	2,84,445	153
Ambad	2,099.5	215	1	1	2,35,772	112
Bhokardan	1,235.7	158	6	1	1,44,705	117
Jafferabad	690.7	97	2	...	71,607	104
<i>Vaijapur Division</i>						
Vaijapur	1,162.9	159	1	1	1,63,295	140
Gangapur	1,230.5	199	23	1	1,39,011	113
Kannad	1,364.7	179	14	1	1,61,088	118
Khuldabad	436.4	70	8	1	56,699	130
Total	16,200.0	1,866	109	10	19,71,006	122

Boundaries.—The northern boundary separating this district from that of Jalgaon lies mostly in the northern piedmont zone of the Ajanta Range. Only to the northwest of Kannad town it deviates to the south of the Ajanta range and then follows for some distance the crest of the range itself before it turns northward into the piedmont. Only in two more small stretches it follows the crest of the range in the northwestern portion of the district, one to the north of Dhayda and the other to the east of Vadhona. The eastern boundary also is a zigzag, one following no natural feature except for a small stretch along the Dhamna river and another along the southwestern edge of the Buldhana plateau, and a few smaller stretches along some small streams, such as the Madhnai *nadi* and the Dol *nadi*. Unlike the other boundaries, the southern boundary is well defined as it coincides with the bed of the Godavari except for some half a dozen small deviations, the easternmost of them south of Paithan being the largest. The western boundary separating the district from Nasik district is again purely one of administrative convenience and historic accidents without any natural significance.

Physical features.—The district being a part of the Deccan plateau sloping southeastwards from the Sahyadris, has many features in common with other districts of the Deccan or like location. The south-easterly trending Chandavad range in Nasik district becomes very subdued in the western part of Aurangabad district as a result of dissection in north-south but opposite directions by the Maniyad and Shivna rivers in a probably structural depression. East of the latter rising steeply the Ajanta plateau begins with elevations of over 900 metres and slopes gently eastwards to be drained by the Purna and its tributaries. The northern edge of this plateau is a continuation in an east-northeast direction of the Chandavad range after the above-mentioned depression as the Satmala or the Ajanta range. This presents a pronounced scarp face towards the Tapi valley on the north and a gentle back slope to south on the plateau. The energetic northward flowing tributaries of the Tapi have in several places cut across the scarp by

their active headward erosion and extended their source regions farther south into the plateau, so that the water divide between the Tapi and the Godavari drainage has receded from this scarp and has become low and indistinct in several places.

The Satmala hill (3093 ft. or 943 metres) from which one of the names of the range is derived is situated north of Kannad town. The Outram Ghat providing road communication from Kannad to Chalisgaon across the Satmala range is situated about 7 km. to the west of this Satmala hill.

The Satmala range contains several hill forts on it overlooking the Tapi valley to the north. From west to east they are Antur (2704 ft. or 826 metres), Sutonba (1812 ft. or 552 metres), Abasgadh (2202 ft. or 671 metres), Baithaulvadi (2052 ft. or 625 metres) and Ajanta (1897 ft. or 578 metres).

Near the northeastern corner of the district there is an off-shoot from this range extending southeastwards forming the western edge of the Buldhana plateau. Most of this range lies outside the district. Only the northeastern boundary of Jafferabad tahsil extends upto this off-shoot range.

Near the trijunction formed by Nasik, Jalgaon and Aurangabad districts, a branch of the Ajanta range first extends southwards and then proceeds nearly eastwards as far as the Shivna *nadi*. This contains several peaks over 2500 ft. or 760 metres and three of them rise over 900 metres. The first two of the latter are situated in close proximity to each other in the west where this ridge changes from a southerly to easterly direction and the third one the highest (3144 ft. or 958 metres) is Surpalnath hill situated farther east.

The western edge of the Ajanta plateau flanking the Shivna basin and containing the Ellora (Verul) caves may be considered as forming the Ellora range branching off southwards from the main Ajanta range just to the east of the Satmala hill. After the Ellora caves it runs in a southeasterly direction and beyond the Aurangabad gap appears as the Satara range and then continues in a series of discontinuous low hill as far as Ambad town.

The several eastward trending ridges from this Ellora range are really the residual hills left behind by the dissection of the Purna and its tributaries in the Ajanta plateau. Of these, the divides between the Purna and the Anjan, between the Anjan and the Girja, and between the Girja and the upper Kham—Sukna trough are the more important ones. The first one, that between the Purna and the Anjan extends nearly eastwards from the Satmala hill and has considerable extent of flat topped summit areas at levels over 800 metres which are utilised for agricultural purposes. The second one, that between the Anjan and the Girja is a ridge extending eastwards of Kannad town and has similar summit plateau levels of slightly lower altitudes but

more discontinuous and irregular (the result of greater degree of dissection), used for agricultural purposes. But this extends much farther eastwards. The third one, which is south of the Girja *nadi* extends still farther eastwards and is of similar character.

Rivers.—The rivers of the district may be grouped into three classes :—

- (i) the Godavari and its direct tributaries,
- (ii) the Purna and the Dudna and their tributaries and
- (iii) the tributaries of the Tapi basin.

Godavari.—The Godavari forms nearly the entire southern boundary of the district from Dongaon about 3 kilometres above Puntamba to Gunj Buzurg, a distance of nearly 230 kilometres.

The following are among the direct tributaries of the Godavari: the Kol *nadi*, the Narangi *Nala*, the Shivna, the Kham, the Yelganga, the Shivbhadrā, the Yelbhadrā, the Galhati, the Dhenda, the Dudna and the Musa.

Kol.—The first significant tributary of the Godavari after it enters the district is the Kol *nadi*, which has only a small part of its lower course lying within the district.

Narangi Nala.—The Narangi rises on the southern slopes of the water divide to the south of the Maniyad river a little above Naral village and flows past Vaijapur. A little below the latter, it is joined by the Deo *nala*, flowing from Nasik district. It has a fairly long south southwesterly course before its point of entry into the Godavari is carried a little down the latter. It is joined by the Chor *nala* from the west and Kurla *nala* from the east. Actually the Narangi continues the trend of the Kurla river after the latter's confluence.

Narali.—The Narali *nala* is a small stream rising above Jambargaon on a low divide and after passing by Virgaon joins the Godavari at Dak Pimpalgaon.

Kalambi.—The Kalambi *nala* is a similar small stream flowing past Gangapur in a southeasterly course joining the Godavari at Golnimib.

Shivna.—The Shivna is a much larger river than any of the streams mentioned above and is a master stream of the western part of Aurangabad district. The Shivna rises on the eastern slopes of the Ajanta range just east of the trijunction of Jalgaon, Nasik and Aurangabad districts above Kalanki village and has a fairly long easterly course as far as Kannad town draining the entire area lying between the Ajanta range on the north and the Surpalnath range on the south. Near Kannad it is joined by several streams draining the Ajanta range and the northern part of the Ellora range, inclusive of the one which rises on the southern slopes of the Satmala hill. South of Kannad,

the Shivna after flowing beyond the eastern extremity of the Surpal-nath range, is relieved of the restrictive influence of the latter and flows in a southwesterly direction as far as Baigaon, where it turns and flows almost in a southerly course upto Katepimpalgaon. Here it turns and flows in a southeasterly course to join the Godavari at Sawkheda. Thus the river has an initial easterly course, then a southwesterly course, then a southerly course and lastly a southeasterly course. These changing directions of flow depict the lines of structural lines of weakness in the basal rocks.

But for a few minor streams which flow directly into the Godavari, almost the entire area west of the Ellora range in the district may be said to be drained by this master stream.

Bori nala.—The westernmost significant tributary of the Shivna is *Bori nala* which rises above Hilalpur on the low water divide separating it from the Maniyad. Near Kolhi where the Shivna-Vaijapur road crosses the *Bori* is located the Kolhi Project. After passing by Borsar, Bhaigaon, Parsoda and Karanjaon it turns and flows southwards to join the Shivna above Katepimpalgaon below the confluence of the Dheku.

Dheku.—The *Dheku nala* rises in the Gorakhnath and Kapila-nath hills of the Ajanta range above *Dheku* village in Nasik district and flows in a southerly course as *Tunki*, where it turns and flows in southeasterly course. The *Karali nala*, a similar stream flowing a little eastwards joins the *Dheku*. The headworks of the *Dheku* Project are located below this confluence and upstream of *Bhatana* village. Below *Bhatana* the river flows in a more southerly course and after running nearly parallel to the *Shivna* for more than 20 km., joins the latter upstream of Katepimpalgaon.

Khari.—The *Khari nala* rises in the Ajanta range and after an initial course in Nasik district enters this district. Soon it is joined by the *Chamandara nala* and the combined stream flows south-eastwards and joins the *Shivna* near *Bharagaon*.

Innumerable streams rise on the southern slopes of the Surpal-nath range and flow nearly due southwards to join either the *Khari nadi* or directly into the *Shivna*. Of these may be mentioned the *Gorji nadi* flowing by *Chinchkheda* and *Javli*, the *Dongri nadi* flowing by *Chapner*, and the *Vach* and the *Vaghvadi nadi* which combine before joining the *Shivna*.

Gan.—Among the left or east bank tributaries of the *Shivna*, the most important one is the *Gan nadi*. Actually the main river *Shivna* may be considered to join this river below *Hatnur* as the combined river continues the trend of the *Gan nadi*. It is quite probable that this southeasterly stretch of the *Gan* and the *Shivna* represents a pronounced line of weakness of spot heights on the banks, at *Tapargaon* 1883 ft. or 574 metres, at *Lohali* 1812 ft. or 552 metres and near *Bhargao* 1735 ft. or 529 metres. Compared with these,

heights on the banks on the Banganga and the Girja on the eastern side of the Ellora range the heights are at Sobalgao 2249 ft. or 686 metres, at Banganga-Girja confluence 2105 ft. or 642 metres, at Pathari 2048 ft. or 624 metres etc. It is clear from these that the base level *nadi* extending its source farther back across the Ellora range is much lower than that of the Banganga-Girja rivers flowing to the east. This accounts for the rapid headward erosion of the Gan *nadi* extending its source farther back across the Ellora range. This is so marked that some of the southeasterly stretches of these headwaterstreams may be considered as the beheaded portions of the tributaries of the Banganga system resulting in an easterly migration of the watershed.

Velganga.—Among the other several left bank tributaries, flowing westwards from the Ellora range the more important ones are the *Velganga* which flows past Ellora or Verul village and the *Khaki*, which flows by Kasabkheda. These two join just above Deogaon and the combined river continues westwards to join the *Shivna* opposite to Lakhni.

Lendi.—The *Lendi nadi* rises in the Verul hill and flows in a southeasterly course and then southwards to join the *Shivna* opposite to Sirasgaon.

Naghari.—Several streams draining the southern slopes of the Verul and Deogiri hills combine to form the *Naghari* and become an appreciable river below Kasod. After flowing past Turkabad, Limbe Jalgaon, Antapur and Dhamori Buzurg, it joins the *Kaum* river.

Kaum.—The *Kaum* river rises on the southern slopes of the east to west divide south of the *Girja nadi* and flows through Aurangabad town in a general southwesterly course till it is joined by the *Naghari*. Then, after a short southeasterly course it continues the trend of another tributary, the *Buraguli* southwards and joins the *Godavari* near Jogeshwari.

Buraguli.—The *Buraguli* is a small tributary of the *Kaum* draining southwestwards from the Satara range.

Yelganga.—The *Yelganga nadi* rises above Kasner and after an initial westerly course to southeast and south joins the *Godavari*.

Vanki.—The *Vanki* is a smaller river rising on the southern slopes of the same hill and flowing west of Dhorkingaon joins the *Shivbhadrā*.

Shivbhadrā.—The *Shivbhadrā nadi* rising in the same hill above Dongaon flows past Pipalwadi and joins the *Godavari* a little below the confluence of the *Yelganga*.

Yelbhadrā.—The *Yelbhadrā* river rises in the same hill further east near Dareaon and flows at first southwards and then south-eastwards to join the *Godavari* at Naugaon.

Galhati.—The Galhati rises in the same range still farther east and flows by Pachud Buzurg in a southeasterly direction to join the Godavari at Chincholi. The earthen dam of the Galhati Project is built across this river downstream of Baraswadi village.

Musa.—The Musa *nadi* rises east of the Ambad hill and flows southwards towards the Godavari and joins it at Jogladevi.

Purna.—The Purna river rises in the Ajanta range about 8 km. northeast of the Satmala hill above Mehnun village at a height of about 775 metres and has the longest course of any river within the district, before it leaves the district about a kilometre and a half below Bramhapuri at a level of 518 metres. Next to the Godavari, it is the most important river of the district. Along with its several tributaries including the Dudna, the largest of them but joining it outside the district, the Purna drains the entire area between the Ellora range and Tapi-Godavari water divide. The important tributaries of the Purna on the left or north bank in the district are the Charna, the Khelna, the Jui, the Dhamna and those on the right or south bank are the Anjan, the Girja, the Jivrakha and the Dudna.

Charna.—The Charna is a small stream rising in the Ajanta range some 3 kilometres north of Ghatnandra. After flowing past Ghatnandra, Charna and Deulgaon it joins the Purna at Savkheda.

Khelna.—The headstreams of the Khelna lie within a short distance (less than a kilometre) of those of the Charna in the same Ajanta range. This very much longer tributary flows past Kelgaon, Chichpur, Palod, Anvi, Avhana and Bhokardan and joins the Purna at Jafferabad.

सत्यमेव जयते

Jui.—The Jui, an important tributary of the Khelna, rises above Undangaon and after passing by that village, has a fairly long southerly and southeasterly course and joins the Khelna some 5 kilometres below Assaye.

Dhamna.—The Dhamna rises in the Lagnia hill in the Ajanta range and flows nearly southwards past Vadhona, Dhamangaon and is joined by the Raighol at Takli, after which it flows in a southeasterly direction continuing the trend of this tributary. From a point about a kilometre and a half upstream of Dhamangaon (Buldhana side) to a point about 3 kilometres downstream of Takli, the river forms the district boundary beyond which it flows outside the district. It re-enters the district a little above Borgaon Buzurg and flows nearly southwards joining the Purna within the district about 5 kilometres downstream of Jafferabad.

Lendi.—The Lendi river drains the southeastern slopes of the edge of the Buldhana plateau, flows entirely within the district in a south-southwesterly direction and joins the Purna about $2\frac{1}{2}$ kilometres downstream of the Dhamna confluence. It is quite significant that the Purna here makes a right angular bend changing from

GENERAL

the easterly to the southerly direction to continue the trend of this tributary.

Madnai.—The Madnai is a stream very similar to the Lendi but has only a small part of its middle course within the district.

Anjan.—The first significant long tributary of the Purna on the right or south side is the Anjan river. Its source lies close to that of the Purna on the south side of the Purna-Anjan divide. The Anjan has a fairly long winding course eastwards passing by Nimbhore, Vasri, Pishore, etc., and joins the Purna 2 kilometres west of Dhanora.

Girja.—The Girja is the longest tributary of the Purna in the district on the right bank. This river rises on the eastern slopes of the Ellora range to the west of Takali and has unlike the more northerly ones, a long general east-north-east course up to Vadod Buzurg, after which it flows in an easterly and southeasterly course past Hasnabad. Two kilometres downstream of Sirasgaon it again resumes the northeasterly course and joins the Purna.

Nagjhari.—The next stream to join on the left is the Nagjhari which has its source just east of that of the Banganga and has a general southeasterly course passing by Babra, Loha and joins the Girja a little north of Paithan.

Banganga.—The Banganga rising in the Anjan-Girja divide has a remarkably straight southerly course as far as Sangvi, where it turns and flows in an east-southeasterly direction to join the Girja.

Phulmasta.—The Phulmasta is the first significant right bank tributary of the Girja. It rises in the hill to the north of Khuldabad and flowing away eastwards of Khuldabad it assumes a north-easterly and northerly course to join the Girja.

The Girja has several small tributaries joining from the south, among which may be mentioned the one flowing past Phulambri, and the Khatkali joining it at Hasnabad.

Banganga.—The Banganga (different from the northern tributary of the Girja of the same name) is a small river flowing from the south joining the Purna some distance below the Girja confluence.

Jivrakha.—The Jivrakha is another right bank tributary of the Purna. Rising above Longaon it flows at first in a northeasterly course as far as Akola. After Akola it turns and flows in more northerly course passing by Tembhurni and joins the Purna a little upstream of the Khelna confluence. The earthen dam forming the headworks of the Jivrakha Project is located about a kilometre and a half above Akola.

Dudna.—The largest tributary of the Purna is the Dudna which is nearly as long as the main river up to the confluence point. The Dudna rises above the Kankur village on the northern slopes of the

easterly trending off-shoot of the Ellora range forming the divide between this stream and the Sukna and flows some 15 km. to the north of Aurangabad town. After an initial irregular winding course it turns and flows in a southeasterly direction as far as Akola. At Somthana above Akola the river is crossed by an earthen dam providing the storage for the upper Dudna project. After Akola it flows more southerly passing by Badnapur and is joined by the Sukna at Sadesangvi. The main river continues the course of the Sukna after the latter's confluence resulting in an easterly course. The Dudna has a further long course in Parbhani district before it joins the Purna. Among the left bank tributaries of the Dudna are the Baldi, the Kundlika and the Kalyan.

Baldi.—The Baldi is a small stream rising a little above Anvi village from the Dudna-Girja divide flowing in a general south-south-westerly course to join the Dudna.

Kundlika.—The Kundlika river rises further east on the same divide but well back on the north indicating a retreat of the divide here. After an initial course in a south south-westerly direction up to Ganeshwadi, it changes into a southeasterly course passing through Jalna town. The Godavari Valley railway line crosses the Dudna just before the confluence of the Kundlika.

Kalyan.—The Kalyan river rises on the same divide further eastwards above Warud village and flows southwards up to Pir Kalyan, where it turns to flow southeastwards. Two left bank tributaries, the Gandi and the Girja (very much smaller one than the big tributary of the Purna of the same name) join this river. This Kalyan river forms for a while the district boundary where it joins the Dudna.

Among the right bank tributaries of the Dudna are the Lahuki, the Sukna and the Jatashankar.

Lahuki.—The Lahuki *nadi* is a small stream rising near the source of the Dudna on the southern slopes of the divide separating the two, and flows southeastwards past Dudhad and Roshangaon to join the Dudna a little north of the Sukna confluence with the latter.

Sukna.—The Sukna rises to the west of the source of the Lahuki above Kolthan village and has an initial course parallel to the Kaum river. The head streams of this river appear to have been beheaded by the Kaum river. The Sukna flows southeastwards past Chikalathan receiving a number of small streams on both sides and joins the Dudna at Sadesangvi.

Chite.—The Chite rises in the Satara Range above Sindhon village and flows between two eastward trending parallel ridges of that range and beyond their extremity at Chitepipalgaon, it turns northwards to join the Sukna.

Bemla.—The Bemla is a small stream flowing parallel to the Chite but farther south in a general easterly direction joining the Sukna

just west of Gharegaon. After the confluence the Sukna continues the easterly trend of this river.

Tapi basin tributaries

Gadadgad.—The Gadadgad *nadi* rises on the northeastern and eastern slopes of the Satmala hill and flows northwards leaving the district below Nagad to join the Tittur river, a tributary of the Girna.

Rangarai.—The Rangarai is a sub-tributary rising to the northeast of the headstreams of the Gadadgad on the Ajanta range and joining this latter river, has only a short course within this district.

Another sub-tributary of Gadadgad rises in the Ajanta range east of the Antur fort hill and Chipghat and flows northwards. The active headward erosion of this stream has resulted in a significant receding of the escarpment about a kilometre southeast of Chipghat.

Hivra.—The next stream of importance is the Hivra *nadi*, whose back-cutting action across the Ajanta range is even more severe. Its principal headstream is well south of the line of the escarpment flowing by Dudmal and the low existing divide between this stream and the Purna is some 3 kilometres south of the escarpment. It is quite probable that the present easterly course of the headstream of the Hivra past Dudmal, might have been the beheaded portion of a headstream of the Purna, whose surviving lower remnant flows by Shendra, the wind gap being located just south of Talner.

The Hivra passes by Vadi, Banoti, Vathan and Ghorkund and continues northwards leaving the district below Mhasekotha. It may be noted that this river flows past Pachora in Jalgaon district. The Hivra has several tributaries whose headstreams rise further eastwards in the Ajanta range but only some small portions of their upper courses lie within the limits of the district. They are the Indragadhi, Utavli, Doha, Bavla, Khutkai and Nandvohi rivers. A portion of the last mentioned river forms the district boundary.

Sonad.—The Sonad river rises a little to the north of Ghatamri and flows northwards past Soegaon and after a kilometre forms the district boundary for some distance and then goes outside the district. This is another powerful stream which has trenched deeply cutting back across the scarp face so that the water divide at Ghatamri is some 6 kilometres and a half south of Abasgadh fort hill.

Waghur.—The Waghur river is the most active of all the Tapi streams of the district. The trenching of the escarpment face and the back-cutting action and the accompanying retreat of the water divide is nowhere so remarkable as in the case of this river, one of whose headstreams flow past Ajanta village and another past the Ajanta caves. It is the trenching action of the latter which has been responsible for such a splendid site for the caves. The water divide has receded to as much as 15 kilometres behind the northern line of the scarp above Fardapur. It is here that a considerable drainage of the Purna lying

to the north of the upper reaches of the Jui river might have been annexed to the Tapi basin by the aggrandisement of this river.

The remaining tributaries of the Tapi, the Khadki, Meh, Kag and Kang are much less powerful streams. Only the first two of them rising in springs, have done some appreciable back cutting in the escarpment. The Meh leaves the district below Ravla and the Kang *nadi* flows past Savaladbara. A very small portion of the extreme northeastern part of the district contains the headwaters of the Sur *nadi*.

Geographical Regions.—The district may be broadly divided into the following geographical regions:

- (i) The Shivna—Godavari basin,
- (ii) The northern piedmont slopes.
- (iii) The Ajanta Plateau.

The first region forming the basins of the Shivna and the Godavari rivers comprises the relatively lowlying areas to the west and south of the Ajanta plateau. This may be divided into sub-regions, the one comprising the Shivna basin and the upper part of the Godavari valley in the district made up of the western and southern parts of Kannad tahsil, a small part of Khuldabad lying to the west of Ellora scarp and the whole of Vaijapur and Gangapur tahsils, and the other comprising the rest of the Godavari valley region south of the Ajanta plateau made up of the whole of Paithan tahsil, and a small adjoining southwestern portion of Aurangabad tahsil and the southern two-thirds of Ambad tahsil.

In the first sub-region of the basin of Shivna and upper Godavari the soils generally improve in quality as one proceeds from the north to the south. Accordingly the proportion of gross cropped area under jowar increases from north to south, the reverse trend being noticeable in *bajri*. In the whole of Aurangabad district it is only in this sub-region that the proportion of area under wheat to total gross cropped area is about a tenth or more. On the other hand the cotton area in this region is least important in the district. In the north in Kannad tahsil owing to the piedmont character of the soils, mango trees are of considerable importance. The variety known as Maruti Amba of Mundwadi has small nuts and is considered to be very sweet. There has been of late considerable development of *mosambi* cultivation owing to the extension of irrigation facilities. Bahirgaon is one such place. The relatively dry condition prevailing in Vaijapur tahsil seems to favour the cultivation of grapes. However there is acute water scarcity and the wells are generally deeper than 30 feet. Dhondalgaon is noted for its grapes. In the south of this sub-region the Gangapur sugar factory is located on the northern bank of the Godavari river, to the south of Gangapur town. Though there is some cane cultivation in the area round about, based upon lift irrigation, the bulk of the supply to the factory comes from Ahmadnagar district across the border.

In the second sub-region forming the middle and lower portions of the Godavari valley in the district, the fertility of the soils reaches its highest level in the district. Jowar occupies nearly a third of the gross cropped area and is grown more in the *rabi* season. Cotton here occupies a fifth of the cropped area whereas its proportion is less than a tenth of the cropped area in the former sub-region.

Rising above the Tapi basin of the north and the Shivna and the Godavari basins of the west and the south, lies the Ajanta plateau region, which is dissected by the Purna and the Dudna and their tributaries with residual interfluve ridges generally trending eastwards. Of all these interfluves, the one separating the Dudna and the Purna basins, stretching almost due west to east is so well marked that it is possible to consider the Ajanta plateau region as divided into sub-regions, the Purna basin and the Dudna basin. The Purna basin comprises the whole of Sillod and Jafferabad tahsils and the northeastern part of the Kannad tahsil, eastern part of Khuldabad, and Bhokardan tahsil excluding its small northeastern portion forming a salient between Jalgaon and Buldhana districts. The Dudna basin comprises Aurangabad tahsil excluding the southwestern part (which has been considered as included in the Godavari valley region), the whole of Jalna tahsil and the northern third of Ambad tahsil.

Considering the Ajanta plateau as a whole, the soils generally increase in depth and fertility eastwards and accordingly the proportion of the cropped area under Jowar increases, while that under bajra decreases. On this plateau region pulses account for more than a fifth of the cropped area. While pulses show a slight decrease eastwards, the area under cotton definitely shows an increase eastwards. In the three eastern tahsils of Bhokardan, Jafferabad and Jalna it occupies about a fifth of the cropped area.

The region sloping away northwards from the Ajanta Satmala ranges stretches from the environs of Nagad in the northern part of Kannad tahsil in the west through the whole of Soegaon tahsil to a small portion of Bhokardan tahsil which forms a salient extending northeastwards between Jalgaon and Buldhana districts. On the piedmont slopes the soil is mostly poor. However ground water is abundant on account of springs all along the foot of the scarp. Garden crops and cotton are of considerable importance in this region. Wheat is negligible, but pulses and cotton each account for a fourth of the cropped area. There is about an equal extent under food and non-food crops, the proportion of the former to the latter being the least in this area compared to the rest of the district. The common *kharif* mixtures are either jowar (*Nilav*) with *udid*, and *mug* or bajra with *tur*. There is some double cropping also especially in the west. Jowar is sometimes grown after *mug* in the *rabi* season. Plantain and *mosambi* are the favourite garden crops. Almost all the villages are on the banks of innumerable streams which drain this region. *Vanjari* huts are scattered all over the area.

CLIMATE *

Seasons.—The climate of the district is characterised by a hot summer and general dryness throughout the year except during the southwest monsoon season. The year may be divided into four seasons. The cold season from December to February is followed by the hot season from March to May. The period from June to September constitutes the southwest monsoon season. October and November forms the post-monsoon season.

Rainfall.—The district has only one raingauge station at Aurangabad with records extending to 70 years. The details of rainfall at this station and for the district are given in Tables 2 and 3. The average annual rainfall in Aurangabad is 725.8 mm (28.57"). Seven other raingauge stations were started in 1951. The average annual rainfall in the district, taking into consideration all the stations (based on 9 years' data from 1951), is found to be slightly lower than the rainfall at Aurangabad. The description that follows is based on the rainfall data of Aurangabad only. About 83 per cent of the annual rainfall is received during June to September. July is the雨iest month. Some amount of rainfall occurs during May, October and November and is mainly in the form of thundershowers. The variation in the annual rainfall from year to year is large. During the forty-nine year period from 1902 to 1950 the highest annual rainfall which was 161 per cent of the normal occurred in 1916 while the lowest annual rainfall which was only 37 per cent of the normal occurred in 1920. During the same forty-nine years the rainfall was less than 80 per cent of the normal in 12 years, such low rainfall having been recorded once each on two, three and even four consecutive years. The annual rainfall at Aurangabad was between 500 and 1000 mm (19.69 and 39.37") in 36 years out of forty-nine.

On an average there are 46 rainy days (*i. e.*, days with rainfall of 2.5 mm -10 cents—or more) in a year at Aurangabad.

The heaviest rainfall recorded in 24 hours at Aurangabad was 245.1 mm (9.65") on 22nd September 1891.

Temperature.—There is a meteorological observatory in the district at Aurangabad and the records of this observatory may be taken as representative of the meteorological conditions prevailing in the district in general. Cold weather commences by about the end of November when temperatures begin to fall rapidly. December is the coldest month of the year with the mean daily maximum temperature at 28.7°C (83.7°F) and the mean daily minimum at $13.^{\circ}\text{C}$ (55.9°F). In the cold season the district is sometimes affected by cold waves in association with the eastward passage of western disturbances across north India, when the minimum temperature may

*The section on "Climate" is contributed by the Meteorological Department of the Government of India, Poona.

GENERAL

drop down to about 2°C to 4°C (35.6°F to 39.2°F). From the beginning of the month of March there is a rapid rise in both day and night temperatures. May is the hottest month of the year with the mean daily maximum temperature at 39.8°C (103.6°F) and the mean daily minimum at 24.4°C (75.9°F). During the hot season the heat is often intense and the day temperatures on individual days may rise to about 45°C to 46°C (113.0°F to 114.8°F). There is relief from the heat on some days when thundershowers occur during the afternoons. With the advance of the southwest monsoon into the district by about the second week of June there is an appreciable drop in both the day and night temperatures and the weather is pleasant. With the withdrawal of the monsoon by about the end of September the day temperatures increase a little and a secondary maximum in day temperature is recorded in October. But night temperatures decrease progressively after the withdrawal of the monsoon. After October both day and night temperatures steadily decrease.

The highest maximum temperature ever recorded at Aurangabad was 45.6°C (114.0°F) on 25th May 1905. The lowest minimum temperature was 2.2°C on 2nd February 1911.

Humidity.—Except during the southwest monsoon season when the relative humidities are high, the air is generally dry over the district. The summer months are the driest when the relative humidities are generally between 20 and 25 per cent in the afternoons.

Cloudiness.—During the southwest monsoon season the skies are generally heavily clouded or overcast. In the rest of the year the skies are mostly clear or slightly clouded.

Winds.—Winds are generally light to moderate with increase in speed during the latter half of the hot season and in the monsoon season. The winds blow predominantly from directions between west and north during the hot season. They are mostly from directions between southwest and northwest during the southwest monsoon season. They blow mostly from the directions between northeast and southeast during the rest of the year.

Special weather phenomena.—Thunderstorms occur in all months of the year. They occur more frequently during April to June and from September to October. Duststorms occur sometimes during the summer afternoons.

Tables 4, 5 and 6 give the temperature and humidity, mean wind speed and special weather phenomena, respectively for Aurangabad.

TABLE No. 2
NORMALS AND EXTREMES OF RAINFALL

Station	No. of years of data	Jan.	Feb.	Mar.	Apr.	May	Jun.	Jul.	Aug.
Aurangabad	50 (a) ...	7.4	4.3	4.1	5.8	16.8	134.1	173.5	122.7
	(b) ...	0.6	0.5	0.5	0.6	1.2	7.7	11.7	8.9

(a) Normal rainfall in mm.

(b) Average number of rainy days (days with rain of 2.5 mm or more).

Sept.	Oct.	Nov.	Dec.	Annual	Highest annual rainfall as % of normal year**	Lowest annual rainfall as % of normal year**	Heaviest rainfall in 24 hours
					Amount (mm)	Date	
170.2	47.0	31.0	8.9	725.8 (1916)	161	37 (1920)	245.1 Sep. 2
8.9	3.0	1.6	0.5	45.7	...	---	...

* Based on all available data upto 1960.

** Years given in brackets.

GENERAL

TABLE No. 3

FREQUENCY OF ANNUAL RAINFALL IN THE DISTRICT

(Data 1901-1950)

Range in mm	No. of years	Range in mm	No. of years
201-300	1	701- 800	9
301--400	3	801- 900	12
401--500	3	901--1000	1
501--600	9	1001-1100	5
601--700	5	1101-1200	1

*(Data available for 49 years only)

TABLE No. 4

NORMALS OF TEMPERATURE AND RELATIVE HUMIDITY

(AURANGABAD)

Months	Mean Daily Maximum Tempera- ture	Mean Daily Minim- um Tempera- ture	Highest ever recorded	Maximum	Lowest ever recorded	Minimum	Relative Humidity	
	°C	°C	°C	Date	°C	Date	0830	1730*
January ...	29.3	13.8	37.2	1924 Jan. 19	3.9	1945 Jan. 7	49	33
February ...	31.4	15.4	37.8	1953 Feb. 28	2.2	1911 Feb. 2	41	25
March ...	35.6	19.6	42.2	1892 Mar. 28	8.9	1898 Mar. 5	32	22
April ..	38.6	23.3	45.0	1896 Apr. 27	10.0	1908 Apr. 4	31	22
May ...	39.8	24.4	45.6	1905 May 25	17.2	1924 May 4	44	27
June ...	34.6	22.9	43.9	1923 Jun. 1	17.2	1901 Jun. 19	73	54
July ...	29.9	21.6	37.8	1897 Jul. 3	18.3	1904 Jul. 16	82	75
August ...	29.4	20.9	36.1	1950 Aug. 23	17.2	1935 Aug. 11	84	69
September ...	30.0	20.7	36.7	1896 Sept. 29	16.1	1901 Sept. 30	80	65
October ...	32.0	19.4	37.8	1911 Oct. 10	12.2	1903 Oct. 27	59	45
November ...	30.2	15.8	30.6	1896 Nov. 6	7.2	1910 Nov. 25	54	38
December ..	28.7	13.3	34.4	1896 Dec. 3	5.0	1902 Dec. 30	53	34
Annual ...	32.5	19.3					57	42

*Hours I. S. T.

TABLE No. 5

MEAN WIND SPEED IN KM/HR

(AURANGABAD)

Jan.	Feb.	Mar.	Apr.	May	Jun.	Jul.	Aug.	Sept.	Oct.	Nov.	Dec.	Annual
7.6	8.7	10.0	12.4	16.3	18.5	18.2	16.6	11.3	7.9	7.6	6.9	11.2

TABLE No. 6

SPECIAL WEATHER PHENOMENA

(AURANGABAD)

Mean No. of days with	Jan.	Feb.	Mar.	Apr.	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.	Annual
Thunder	...	0.5	0.8	1.4	2.7	3.1	6.9	1.8	1.6	4.3	3.3	1.1	0.6 28.1
Hail	...	0.0	0.0	0.1	0.0	0.0	0.0	0.0	0.0	0.0	0.1	0.0	0.2
Dust-Storm	..	0.0	0.3	1.0	1.3	0.7	1.2	0.0	0.1	0.0	0.3	0.0	0.0 4.9
Squall	...	0.0	0.0	0.1	0.2	0.9	0.2	0.0	0.0	0.0	0.0	0.0	1.4
Fog	...	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0

FORESTS

Aurangabad Forest Division consists of Aurangabad and Bhir districts and part of Parbhani district. The Aurangabad district has an area of 345.25 sq. miles under forests which makes 5.35 per cent of the total geographical area of the district against an average of 17.56 per cent for Maharashtra. The entire forest area is under the Forest Department. The forest area in the Division is 4 per cent of the total area of the Division and is as under:

Reserved forests in sq. miles	Protected forests in sq. miles	Unclassed forests in sq. miles
309.75	86.33	18.76

The forests are mostly barren due to excessive grazing and pressure of population except in Kannad and Ajanta ranges.

The forests are scattered all over the district in small patches. They fall in the 'Southern Dry Deciduous Forests' type. Chief of the species found in the forest is teak which covers considerable portions of Kannad and Fardapur ranges. Another important species is *Anjan* which is predominantly found in parts of Fardapur range. The other important species found in the forests are *Dhaura*, *Salai*, *Char*, *Chandan*, *Mohi*, *Tembru*, *Kandol*, *Khair*, *Mhowa*, *Palas* and *Ain*.

The forests have also extensive grassy areas. The species of grass found are: *Kusal*, *Paonya* and *Sheda*. *Sofia* and *Motia* varieties of *Rosha* grass are also found.

Forest Types.—The main forest type of this Division corresponds to "Group 4-A Southern Indian Tropical Dry Deciduous Forests" as per the Champions (old) classification of Indian Forest Types.

They are primarily mixed forests consisting of a variety of species the occurrence of which is considerably influenced by biotic interferences and management. The species occurring in the forests can be enlisted as follows in the descending order of their incidence and commercial importance.

1. *Tectona Grandis* (Teak) 2. *Anogeissus-Latifolia* (*Dhavra*).
3. *Hardwickia Binata* (*Anjan*). 4. *Lannea grandis* (*Moyen*). 5 *Terminalia tomentosa* (*Ain*). 6. *Boswellia serrata* (*Salai*). 7. *Santalum album* (*Chandan*). 8. *Cassia fistula* (*Bahawa*). 9. *Bauhinia recemosa* (*Apta*). 10. *Phyllanthus emblica* (*Amla*). 11. *Pterocarpus marsupium* (*Bija*) and other miscellaneous species like *Khair*, *Babul*, *Ber*, *Bel*, *Bhilawa*, *Charoli*, *Lendi*, *Dhaman*, *Dudhi*, *Kalam* etc. The common shrub and climber growth consists of *Gymnosporea montana* (*Henkal*), *Wood fordia floribunda* (*Dhaiti*), *Randia dumetorum* (*Golida*), *Mimera haemata* (*Arati*), *Lantana camara* (*Ghaneri*), *Rhus mysorensis* (*Amoni*), *Carissa congesta* (*Karvand*), *Adhatoda vasica* (*Adulsa*), *Nyctanthus arbor-tristis* (*Parijatak*), *Caesalpinia sapiaria* (*Chilar*), *Butea superba* (*Palasvel*), *Jasminum Arborescens* (*Ranmogra*) etc. The common grasses are *roscha*, *sheda*, *kunda*, *gondal*, *chirka*, *marvel*, *paonya* and *kusali*.

Classification of Forests.—It is difficult to classify these forests into distinct sub-types but the forests can be recognised into the following categories for the convenience of management. This classification is adopted from the current working plan implemented in the district.

- (i) *Dry Teak Type* :—The species found being teak in varying proportion with *dhavra*, *ain*, *salai*, *char* etc.
- (ii) *Mixed miscellaneous type* occurring on inferior locations, the species being *salai*, *dhavra*, *moyen* etc.
- (iii) *Anjan type* almost pure occurring along Satmala foot hills facing Khandesh,

(iv) *Thorny scrub type* which is more or less a regressed subtype where overwood has been completely removed and due to excessive grazing only thorny species such as *karwand*, *henkal*, *amoni*, *ghaneri*, etc., survive.

(v) *Grass lands* which are well protected commercial *kurans* used mainly for fodder grass which is sold on cutting terms, the main species being *sheda*, *marvel*, *kunda*, *paonya*, *rosha*, *kusali* etc.

WILD ANIMALS AND BIRDS

In Aurangabad Forest Division, the forests in the north occupying the broken hilly country with many valleys and ravines must have formed an ideal natural abode for wild life in the past. As many as thirty tigers were bagged in two seasons by one Colonel Nightingale in 1868. The game must have dwindled consequent upon the wanton destruction of the forest cover and human encroachment. Absence of effective legislation and adequate machinery to guard against poaching also contributed to the disappearance of the natural fauna. Today a tiger, *Wagh* (*Panthera tigris*) may only be seen very rarely in north-eastern parts of the Division. In Fardapur range (Ajanta range) adjoining the Buldhana Division the species is in fact practically extinct, the rare specimens being migrations from the adjoining Vidarbha areas. Panthers, *Bibalya Wagh* (*Panthera pardus*), also very few in number, are found only in the comparatively well wooded zones in Kannad, Fardapur and parts of Jalna ranges. For want of adequate natural food in the forest they often wander out to the fringes of wood lands and into the bordering hamlets in search of stray goats, dogs and other possible prey.

Of the horned game small size spotted deer, *chital* (*Axis axis*) and some solitary Indian gazelle, *chinkara* (*Gazella bennetti*) are found, the former nowhere in sizeable herds. Wild boar, (*Sus cristatus*) and Jackals, *Kolha* (*Canis aureus*) are fairly common: the former find nourishment from the agricultural crops, causing considerable damage in marginal areas. Among monkeys, the Langur, *Wanar* (*Presbytis entellus*) is common.

Owing to poverty of habitants reflected in the open stocking of the forest and general scarcity of water, the bird population is also meagre. Even the most common game birds like pea-fowl, *Mor* (*Pavo cristatus*) and grey jungle fowl, *Jungli Murghi* (*Gallus sonneratti*) are rarely encountered.

The hardy squirrel *Khadi Khar* (*Funambulus Palmarum*) and the prolific hare, *Sasa* (*Lepus ruficaudatus*) are the only common animals found practically everywhere.

GEOLOGY*

Introduction.—No systematic geological work has been carried out in this area. The information presented here is based on the short dealing with groundwater and local geology.

The district is monotonously covered by the basaltic lava flows called Deccan Trap. The lava flows are called trap because of the step like or terraced appearance of their out-crops, the term being of Scandinavian origin. The lava flows are indicative of a great volcanic activity. The close of cretaceous period in the Indian Sub-continent was marked by an outburst of great volcanic activity through a series of gigantic fissures. The eruptions were not continuous but occurred at intervals separated by long or short periods of quiescence. These periods of diminished or no activity were marked by deposition of layers of volcanic ash or tuffaceous material or lacustrine or fluvialite sedimentary beds called Inter-trappeans, which in turn, were covered by subsequent outpourings of lava flows.

The Deccan Trap flows are spread over an area of about 5,00,000 square kilometres covering parts of the States of Maharashtra, Gujarat, Madhya Pradesh, Andhra Pradesh and Mysore. These flows have been divided into the following three divisions.

Upper Traps	450 m.	Near Bombay and in Saurashtra; with thick
		... numerous inter-trappean beds and layers of volcanic ash.
Middle Traps	1,200 m.	Madhya Pradesh and Maharashtra; with thick
		... numerous ash beds in upper portion and practically devoid of inter-trappeans.
Lower Traps	150 m.	Madhya Pradesh and Eastern areas; thick
		... with inter-trappean beds, but rare ash beds.

The traps thin out in the east; and towards Nagpur where they overlie the older formations, are only a few tens of metre thick and may represent the earliest flows. The flows occurring towards Bombay *i.e.*, coastwards are estimated to be nearly 450 metres thick and represent the top of the lava pile; these are designated as upper traps. The intervening country between the coast and Nagpur, including the Aurangabad district is occupied by the middle traps. Apart from the presence or absence of an inter-trappean or ash bed for grouping the lava pile into the three broad divisions, the upper and lower divisions differ in their chemical and mineralogical characteristics as well. The upper traps contain less silica, higher alumina and lower total iron oxides than the lower traps. Mineralogically also the upper traps show in the C. I. P. W. norms a somewhat

*The section on Geology has been contributed by Shri V. E. Rane Geologist (Sr.), Geological Survey of India.

higher proportion of albite to anorthite and definitely more hyperssthene than diopside than the lower traps. The middle traps are supposed to fit in between these two broad divisions.

The geological sequence in the district is as follows:

Alluvium ... Recent to sub-recent.

Deccan Trap ... Cretaceo-Eocene.

Deccan Trap.—The lava flows consist of massive and vesicular flows. For the purpose of convenience these two can be further divided into the following:—

Massive trap.—Porphyritic or non-porphyritic.

Vesicular trap.—Hard, with or without amygdules porphyritic or non-porphyritic, soft; with or without amygdules porphyritic or non-porphyritic.

The porphyritic texture of a flow is exhibited by the presence of phenocrysts commonly of felspar and rarely of pyroxenes, set in a dense groundmass. The phenocrysts of felspars are lath shaped and usually have serrate outline whereas the phenocrysts of pyroxenes are somewhat acicular and have smooth outline. The phenocrysts of felspar usually measures about 10 mm. and that of pyroxenes about 2 mm. in length.

The massive basalt is a dark grey to black rock having very fine to medium grained texture. It is hard and compact. The sculptors have very carefully avoided the massive trap flows while carving the caves at Ellora and Ajanta. The caves, therefore, are to be found in vesicular traps at both places.

Mineralogically, the basalts of the middle trap flows are essentially composed of plagioclase felspar, augite and interstitial glass, with minor amounts of magnetite and ilmenite. Olivine does not occur in the traps from Ellora and Ajanta areas. Both augite and plagioclase occur as phenocrysts. Plagioclase of two generations can be recognised, one in the groundmass, and other as phenocrysts. Andesine is seen in the groundmass while labradorite occurs as phenocrysts. When the phenocrysts cluster together they give rise to the glomeroporphritic texture. Some secondary minerals such as zeolites, calcite and silica are often developed as infillings in the amygdular cavities or as products of alteration and replacement.

Columnar jointing and spheroidal weathering are two characteristic features of Deccan trap. The columnar structure results from the development of prismatic joints that break the rock into polygonal columns. The spheroidal structure results from uniform contraction during cooling of the lava, giving rise to a series of spheroidal cracks about a compact nuclei. The cracks are accentuated by weathering, producing thin concentric shells or layers which become soft and fall off gradually.

Boles and Red Beds.—The red or reddish brown horizons occurring between the flows are commonly called Boles. However Walker thinks that they are not true boles. In his opinion, true boles, are seen underlying the laterites of Mahabaleshwar and at places in Konkan, where basalt has weathered *in situ* into a red rock. Therefore the red or reddish brown horizons, if occurring between the flows in the district, could be either sedimentary or tuffaceous in nature, indicative of a period of diminished or no volcanic activity. The inter-trappeans when present act as specific marker horizons and help to recognise individual flows. The Ellora and Ajanta caves area is devoid of such beds and as such the individual flow or its unit has been differentiated on the lithological character only.

Measurement of various sections show the fabric pattern of the basaltic flows and reveal the presence of several units. The individual units at places exhibit outcrops of lenticular nature, resting one over the other with gentle undulations.

As these lava flows are divisible into distinct individual flow units, they could be called compound lavas (after Walker) and the flow units within such compound lava appear to be cooling units separated by interval of time ranging from hours to months. As the ideas held by earlier workers regarding the nature of the lava are not known, Walker is quoted to have the opinion that the flows of the district are mostly Pahoehoe lava. The characteristic of this lava is that the base of each unit is usually marked by a zone of pipe amygdules with a top surface often having a ropy structure. The ropy structure is very often represented by alternating ridges and grooves with a recognisable concentric disposition. This structure can be seen on the ceiling of cave No. VI Ellora and also at Ajanta caves.

Detailed measurements* of six lava flows along the Ellora Ghat section road between the altitudes of 1990-2352 ft. or 663-784 metres above m. s. l. are described below:

Amygdoloidal Trap	...	50 ft. or 16 m.
-------------------	-----	-----------------

Massive Trap	...	24 ft. or 8 m.
--------------	-----	----------------

Amygdoloidal Trap	...	53 ft. or 17 m.
-------------------	-----	-----------------

Shows six flow units varying in thickness from 1 to 4.5 m.

Amygdoloidal Porphyritic flow	...	125 ft. or 41 m.
-------------------------------	-----	------------------

Shows six flow units varying in thickness from 1 to 12 m.

Amygdoloidal Trap	...	39 ft. or 13 m.
-------------------	-----	-----------------

Shows seven flow units varying in thickness from 1 to 3 m.

Massive Trap	...	11 ft. or 13 m.
--------------	-----	-----------------

Shows pronounced spheroidal weathering, base not seen, covered 60 ft. or 20 m.

*Made by Sarvashri Deshmukh and Sri Ravastava

Detailed measurements of four lava flows made* along the Ajanta Ghat road section between the altitudes of 1245 to 1897 ft. or 415 to 632 m. above m. s. l. are described below:

Rock exposures covered between 1897-1889 ft. or 632-629 m.

Vesicular trap, Hard ... 116 ft. or 38 m.

Comprises two flow units 32 and 6 m. in thickness.

Massive trap ... 280 ft. or 93 m.

Comprises ten flow units varying in thickness from 5 to 16 m.

Amygdoloidal trap ... 74 ft. or 24.6 m.

Comprises four flow units varying in thickness from 3 to 9 m.

Amygdoloidal Porphyritic trap ... 129 ft. or 43 m.

Comprises seven flow units varying in thickness from 3 to 14 m.

Base not seen, covered 1293 to 1245 ft. or 431 to 415 m.

At Ajanta Caves area there appears to be a few parallel faults resulting in a series of close gorges in the horizontally bedded lava flows. The difference in the relative elevations of the red bed horizons separating the massive topmost flows from the underlying vesicular flow may indicate faulting.

Alluvium. The older alluvium consists of gravel, conglomerates and silts. The gravels are chiefly composed of rolled agates and fragments of basalts derived from the Deccan Trap. Vertebrate fossils are to be found in large numbers in older alluvium. An agate flake apparently of human manufacture was collected by Wynne from the gravels near Mungi and Paithan—a trace of man in the Pleistocene river gravels.

Overlying the older alluvium is the recent alluvium consisting of silts and soils. The black cotton soil called regur which is the ultimate product of weathering of the Deccan Traps is found everywhere and varies in thickness from practically nothing on the hill tops and slopes to several metres in the plains. The black cotton soil is rich in plant nutrients such as lime, magnesia, iron and alkalies.

Economic Minerals.—Minerals of economic importance are not reported from the district. The semi precious gemstones occurring in the basalts are jasper, agate, carnelian, chalcedony, heliotrope and amethyst.

*Made by Sarvashri Deshmukh and Shrivastava.

The compact and abrasion resistant traps are locally used as road metal, railway ballast and building stone. Kankar from which lime is made occurs at numerous places along the foot hills and in the *nalas* all over the district.

Groundwater.—Usually in a trap covered country the inter-trappean sedimentary beds serve as good aquifers. But the middle traps being devoid of such beds, water occurs in the weathered vesicular zones, joints and fracture planes. The annual recharge to the groundwater body is by infiltration of rainwater. Therefore, the groundwater reserve is totally dependent upon the occurrence of weathered zones, joints and fractures coupled with intensity and distribution of rainfall which is directly related to percolation. The observed fluctuation of water level in wells may be attributed to the rainfall pattern of the district.

There are no wells near Ajanta Caves. Water for drinking purpose is obtained from cisterns in some of the caves. Water is stored in the cisterns during the rainy season. Channels cut in the rock, carrying water into the cisterns can be seen, both in the Ellora and Ajanta Caves. Waghur river flowing by the Ajanta Caves provides surface flow for the greater part of the year, excepting the summer months (April, May and June). An expert¹ who investigated the possibility of water supply to the Reception-Centre at Ajanta Caves, suggested that there might be a water bearing zone yielding a few thousand litres of water per day below the fine grained trap beneath the canteen building.

FISH AND FISHERIES

Water resources have increased considerably during the five year plan periods, mainly on account of construction of irrigation dams. This has, in turn, provided good scope for developing fisheries in the following reservoirs :—

Name of the tank	Tahsil	Area in acres
1. Kasner tank	Paithan	... 143.00
2. Dawargaon tank	Ambad	... 201.00
3. Dheku project, Vaijapur	Vaijapur	... 1,364.00
4. Khelna project	Sillod	... 969.00
5. Jui project	Bhokardan	... 575.00
6. Upper Dudhna	Jalna	... 1,318.00
7. Gulhati project	Ambad	... 1,330.00
8. Jiverkheda project	Jafferabad	... 718.00
9. Sukhna project	Aurangabad	... 1,554.00

1. Mr. Raghunathan.

Besides these, the following other small tanks in the district have been transferred to the Department of Fisheries by Government for piscicultural purposes.

Name of the tank	Location	Area in acres
1. Chowka	Chowka	16.00
2. Daulatabad	Daulatabad	34.00
3. Kagzipura	Kagzipura	12.00
4. Ganjerao	Khuldabad	20.00
5. Ellora	Ellora	130.00
6. Delhi Darwaza	Aurangabad	97.00

Municipalities in the district, having their own tanks, are also assisted in bringing their tanks in utilization for fish culture. They are as under :

Name of the tank	Municipality	Area in acres
1. Hatsool	Aurangabad	370.00
2. Howjekhas	Khuldabad	10.00
3. Dharma	Khuldabad	24.00
4. Jangi	Ambad	10.00
5. Moti	Jalna	10.00
6. Ghanewadi	Jalna	600.00

Lastly, there are several small size ponds in the district which though they dry up in summer, can be utilised as long seasonal tanks or fish nurseries.



Varieties of Fishes.—The important varieties of fishes, occurring naturally in the water resources of the district, are as follows :—

	<i>Scientific names</i>	<i>Local names</i>
1. Sardine—like fishes		
	[Family CLUPEIDAE]—	
	<i>Gudusia chapra</i> (Ham.)	... Chaphra चाफरा
2. Anchovies	[Family ENGRAULIDAE]	
	<i>Setipinna phasa</i> (Ham.)	... Pencha पेंचा
3. Razer fishes	[Family NOTOPTERIDAE]	
	<i>Notopterus chitala</i> (Ham.)	... Chittal चितल
		Chambhari चांभारी
	<i>N. notopterus</i> (Pallas)	Patola पाटोला

	<i>Scientific names</i>		<i>Local names</i>
4.	CarpS and Barbs		
	[Family CYPRINIDAE]		
	<i>Chela atpar</i> (Ham.)	.. Kachi	काची
		Pilatapli	पिलाटापली
	<i>Oxygaster bacaila</i> (Ham.)	.. Chalar	चालार
	<i>O. clupeoides</i> (Bl.)	.. Khari mula	खारी मुळा
	<i>Esomus danrica</i> (Ham.)	.. Jogia	जोगोया
	<i>Barilius bendelisis</i> (Ham.)	.. Pevari	पेवरी
	<i>Danio devario</i> (Ham.)	.. Debari	डेबरी
		.. Daba	डबा
	<i>Rasbora daniconius</i>	.. Perna	पेरना
		Chippua	चीपुआ
	<i>Aspidoparia morar</i> (Ham.)	.. Amlı morar	आमली मोरार
	<i>Chagunius chagunio</i> (Ham.)	.. Chhuguni	छगुनी
	<i>Barbus tor Day-Tor tor</i> (Ham.)	Mehasheer	महाशी, महाशीर
	<i>Puntius sarana</i> (Ham.)	.. Badaka	बडाका
		Sarana	सराना
		Gidi Kholi	गीडी कोळी
	<i>Puntius ticto</i> (Ham.)	.. Khaoli	खवली
	<i>Puntius chola</i> (Ham.)	.. Karandi	करांडो
	<i>Puntius dorsalis</i> (Jerdon)	.. Lambi Khaoli	लंबी खवली
	<i>Puntius vittatus</i> Day	.. Khaoli	कोनी, खवली
		Doknar machhi	डोकनार मच्छ
	<i>Catla catla</i> (Ham.)	.. Catla	कटला
		Boasea	बावसे
	<i>Garra mullya</i> (Sykes)	.. Mulliya	मलीया
	<i>Cirrhinas mrigala</i> (Ham.)	.. Mrigal	मृगळ
		Mori	मोरी
	<i>C. reba</i> (Ham.)	.. Mori	मोरी
		Reba	रेबा
	<i>Labeo boga</i> (Ham.)	.. Gorhi	गो-ही
		Dhakola	ढकोला
	<i>L. gonius</i> (Ham.)	.. Sandkol	सांडकोळ
	<i>L. boggut</i> (Sykes)	.. Kolis	कोलीस
	<i>L. calbasu</i> (Ham.)	.. Kalabasu	कलबासु
		Kaloti	कलोटी

<i>Scientific names</i>		<i>Local names</i>
<i>L. fimbriatus</i> (Bl.)	..	Tamb तांब
<i>L. rohita</i> (Ham.)	..	Rohu रुधी, रोहू
<i>Rohtee ogilbii</i> (Sykes)	..	Khira खीरा
<i>Osteobrama cotio</i> (Ham.)	..	Kotia कोटीआ Gurdhi गुरढ़ी
5. Loaches [Family COBITIDAE]—		
<i>Lepidocephalichthys thermalis</i> (C. V.)	Balu	बालु
<i>L. gumea</i> (Ham.)	..	Jhupkari झुपकारी
<i>Noemacheilus botia</i> (Ham.)	..	Gulna गुलना
6. Cat fishes [Family SILURIDAE]—		
<i>Ompok bimaculatus</i> (Bl.)	..	Gangawar गंगावार Chawala चावला
<i>Wallago attu</i> (Schn.)	..	Padan पडन, पडीन
Cat fishes [Family SCHILBEIDAE]—		
<i>Clarias garua</i> (Ham.)	..	Bachua बचुआ
<i>Eutropiichthys vacha</i> (Ham.)	..	Bachua बचुआ
<i>Pangasius pangasius</i> (Ham.)	..	Priyasi प्रीयासी
<i>Silonia silondia</i> (Ham.)	..	Shilan शिलन
Cat fishes [Family SACCOBRANCHIDAE (HETEROPNEUSTIDAE)]—		
<i>Heteropneustes fossilis</i> (Bl.)	..	Shingi शिंगी Bichuka machhi बिचुका मच्छी
Cat fishes [Family CLARIIDAE]—		
<i>Clarias batrachus</i> (L.)	..	Magur मगुर
Cat fishes [Family BAGRIDAЕ]—		
<i>Mystus aor</i> (Ham.)	..	Shingara शिंगारा Koli कोली
<i>Mystus seengala</i> (Sykes)	..	Shingara शिंगारा Shingala शिंगाला
<i>Mystus tengara</i> (Ham.)	..	Tengara टेंगरा Katarna कटरना
<i>Mystus cavasius</i> (Ham.)	..	Kavashi कावशी Tengara टेंगरा Jalva जलवा

<i>Scientific names</i>		<i>Local names</i>
<i>Rita kuturnee</i> (Sykes)	.. Kurdu	कुरडू
<i>Rita hastata</i> (Day).		
Cat fishes [Family SISORIDAE]—		
<i>Bagarius bagarius</i> (Ham.)	.. Goonch Waghari	गोंच वाघरी
7. Eels [Family ANGUILLIDAE]—		
<i>Anguilla bengalensis</i> (Gray & Hard W.)	Ahir	अहीर
8. Gar fishes—		
<i>Xenentodon cancila</i> (Ham.)	.. Kankila Kowa	कांकिला कोवा
9. Snake-heads [Family OPHIOCEPHALIDAE]—		
<i>Channa striatus</i> (Bl.)	.. Murrall Sowara Dhok	मरल सुवरा ढोक
<i>C. Marulus</i> (Ham.)	.. Phul-murrall	फुल मरल
<i>C. gachua</i> (Ham.)	.. Churinga Dheri-dhok	चुरिंगा देरी ढोक
<i>C. punctatus</i> (Bl.)	.. Phul-dhok	फुल ढोक
10. Glass fishes [Family AMBASSIIDAE]—		
<i>Ambassis ranga</i> (Ham.)	.. Chand bigora Chandra	चांद बिगोरा चंद्रा
11. Bubble-nest builders [Family ANABANTIDAE]—		
<i>Trichogaster fasiatus</i> Bl. & Schn.	Ponandi	पोनंदी
12. Gobies [Family GOBIIDAE]—		
<i>Glossogobius giuris</i> (Ham.)	Bindiya	बिंदीया
13. Eel-like fishes [Family MASTACEMBELIDAE]—		
<i>Macrognathus aculeatus</i> (Bl.)	Aral	आरल
<i>Mastacembelus armatus</i> (Lac.)	Bam Gonda	बाम गोंदा

Fishing gear.—*Cast net or Phek Jal.*—It is made of cotton twine with a mesh of $\frac{1}{2}$ " and is commonly operated by one person in the tributaries of the river Godavari all over the district.

Pandya or small drag net.—It is also made of cotton twine and consists of a number of units. Each unit of the net has a bar mesh of 1", length 24' and height 12'. The foot portion of the net is folded or tucked in as in the case of a cast net. Several pieces may

be joined together, as required, for operating in pools or *Doh* formed in the course of rivers or its tributaries or shallow portions of the reservoirs.

Neer.—This is a form of drag net like 'Pandya' but with a smaller mesh. Fishes which escape from 'Pandya' are generally caught by 'neer'.

Large drag net or Mahajal.—This net is formed by joining several pieces, each piece comprising webbing made of cotton twine having a mesh, varying from $\frac{1}{2}$ " to 2" from head to the foot of the net. The two wings of the net are dragged by several fishermen or women towards the bank, thus encircling the fish which ultimately get caught in a special conical pouch which is attached as a middle portion of the long net.

Gill net or Kandal.—It is essentially a gill net which is generally 75' in length and 4' to 12' in height with a mesh ranging from 2" to $4\frac{1}{2}$ ". It is mainly operated to catch fish from reservoirs with the help of *tarafa* or a raft made of light logs of wood or even dried stems of banana plant covered with dry elephant-grass.

In addition to the use of nets, fish is also caught with the help of hooks and lines.

Besides the rivers and their tributaries fish is also caught from the streamlets by bunding the course of water except an outlet in the centre and directing the water to flow through a conical bag which nets the fish catch.

Fishermen.—There are about 500 fishermen scattered in the entire district.

Increasing attention is being given to the socio-economic work within the district so as to bring the scattered fishermen under the co-operative fold. There are at present six fisheries co-operative societies with a total membership of 182.

Financial assistance is granted by the Fisheries Department by way of adequate subsidy on the purchase of fishery requisites such as nylon and cotton twine. The co-operative societies and the private fish-culturists get some reduction in the price of imported carp fry, on the purchases made through Block Development Officers. The financial assistance is also granted by way of loan and subsidy for construction of nursery and rearing tanks, desilting and renovating tanks and screening of the outlets. All these facilities are granted to bring about better production of fish.

The co-operative societies are assisted in procuring fishing leases of tanks and reservoirs by negotiation without putting them to open auction.

Reservoirs, irrigation tanks and privately and municipal owned tanks are stocked with fry and fingerlings of major carps, Catla

(*Catla catla*), Rohu (*Labeo rohita*) and Mrigal (*Cirrhina mrigala*); fish seed or carp fry for this purpose is partly imported from West Bengal and is partly produced indigenously in the Marathwada Division. Nearly four lakh baby fish are stocked in different nursery tanks at Delhi Darwaza, Dheku, Khelna and Gulhati. Increasing attention is being paid to produce indigenously as much fish seed of major carps and fry of *Cyprinus carpio* as possible in this division by establishing fish seed units. As many as 25 lakh baby fish have been nurtured in the district and this number is expected to considerably increase in the near future.

SNAKES*

A number of wild animals abound in this district and so also the snakes. In olden times the place must have been abounding in snakes. The sculptures at Ajanta, Ellora and Daulatabad are rich with illustrations showing the hooded snake, the cobra, over a number of heads. This is very significantly seen at Ellora on a number of heads near cave No. 4. To the right of the entrance to Kailas is a huge seven hooded statue of Nagaraja with his consort. The last cave showing Jaina influence has a number of cobra sculptures. At Ajanta not only are independent Nagarajas sculptured as near cave No. 19, but each cave right from the first has a relief on the door frame showing a Nagaraja with hoods on them. Incidentally a number of actual ascellate cobra snakes were collected in the Ajanta forest areas as well as the green Bronzeback snake (*Ahaetulla Sp*). Considering the vast inscriptions, ancient markings, hills, sparse forest, vegetation and cultivation in the district one does find instances of a number of snake bites in the area.

The following is an account of the snakes recorded in the district.

Non-poisonous.—*Typhlops brumineus*.—This small blind snake is found all over the district. It is locally called *kawdyā*. It is seen more near human habitations and in gardens feeding on worms and other insects. It is thinner than the smallest human finger and does not grow beyond 8 inches. The body is covered all over by semicircular imbricate scales, the head and tail regions are both blunt and the lower side is faint brown, while dorsally the snake is chocolate brown. There are no distinctions between upper and lower scales and the snake being round is often mistaken to be an earthworm. It is absolutely harmless.

Uropeltis Sp..—This is found in the forest regions of Kannad and Ajanta. This snake has acutely pointed snouts with tiny eyes and a tail ending bluntly by which it digs rotting vegetation for worms and insects. The tail has truncate area which is flat and is covered by thick bi-tri or multicarinate scales, the tip ending in a transverse ridge with two points. It is chocolate with small yellow spots on

*The section on Snakes is contributed by Dr. P. J. Deoras, Bombay.

top and bigger below. The thickness does not extend more than that of the thumb and it grows in length up to 12 inches.

Eryx conicus.—This blunt tailed snake is often mistaken to have two mouth ends. It is locally called *dutondya*. It is an absolutely non-poisonous snake, brown with reticulate grey markings dorsally and small cross pale scales ventrally. Many snake-charmers keep this snake for a show. In the dry black soil region another longer variety is found which is completely deep brown and devoid of grey markings. This is very docile and is scientifically known as *Eryx Johnii*.

Lycodon aulicus.—This wolf snake along with *Oligodon species* is common in the district, especially in urban areas. This snake is harmless but is unfortunately mistaken to be a Krait, because of the white bands on the brown body. In the case of a Krait, the central row of scales in the mid-dorsal region is hexagonal and the scales beyond the vent are not divided. This is not the case with wolf snake. These snakes stay in the gardens eating frogs, lizards and rats and are helpful to the gardeners in controlling the vermin.

Python molurus.—This snake which, in northern regions is called *Ajgar* is known as *Chiti* in the south. It is met within waterfall areas of the forest region, particularly in the areas where rocks jut out into water. The snake is deep brown with variegated yellow patches all over the body. The head region is pink with a faint whitish pink lancet-shaped mark on the skull. The snake has small abdominal cross scales and near the vent has two anal spurs which indicate the rudiments of past limbs. These spurs can cause serious injuries by scratching. The snake grows upto 14 feet in length and may be 2 feet in girth, when full-grown. It has very powerful muscles with which it strangulates the prey to death before it feeds on them. It has been observed to kill quite big animals like a goat, a stag and even a boar.

Ptyas mucosus.—This rat snake is found all over the area. It is locally called *dhaman*. It is yellow with black dots more in the tail region. It has been seen to grow more than 10 feet. It is very agile and has been observed to jump from trees. One of the curious habits of this snake is to tie a knot by its tail on whatever perpendicular object it comes across and thus get an anchor to hold the prey. It is quite likely that the snake may be tying this knot against thin trees when lying in wait for rats. The snake is locally called *Dhaman* and is a great friend of farmers in as much as it reduces the number of rats by feeding on them. Many people unfortunately mistake this to be a poisonous snake and kill it.

Natrix piscator.—This checkered keel-black snake is seen all over the district near ponds or places where water accumulates. It is locally called *diwad*. It grows to $4\frac{1}{2}$ feet in length and has, on an ash-coloured body, black squares or stripes which give it the peculiar name of "Checkered keel-black". Sometimes a little ash colour

gives it an impression of olive green, particularly during the rainy season. It feeds primarily on frogs and avoids human interference, but when cornered, it attacks fiercely and can cause serious physical injuries.

Natrix stoleta.—This snake is buff coloured with white spots and a number of longitudinal thin brown stripes all over the body. It is predominantly found during the rainy season all over the area and is locally called *naneti*. It is docile and one could handle it without any danger. These snakes are thin and do not grow beyond $2\frac{1}{2}'$. They are absolutely harmless.

Dryophis nasutus.—In some regions, it is called *Harantol* and in some *Sarptol*. This is a long parrot green snake growing to more than 5 feet in length and having a markedly pointed long head. It has the peculiar habit of remaining twined on vegetations, keeping the head separate as if to hypnotise the prey. The triangular head often times continues to shake and many a time people have been unaware of the snake on a tree till the head has come right upto the nose. The bite of the snake is painful though it is not poisonous enough to kill a man. It feeds on sparrows and on other smaller birds but could be handled with care. It is more seen in places of dense vegetation or on top of green trees.

Ahaetulla grandoculis.—This olive green snake with fine black spots near the neck and the tail region is found on trees in the semi-forest regions of this district. It grows to about two feet and is thicker than a human thumb. It jumps from tree trunks, shows an indication of a triangular head which is often times lifted in defiance. There are thin white cross stripes all along the body. The smoothness of the skin, with these thin stripes may give it an appearance of a Krait in darkness, but this snake has serrated scales near the neck, same size scales on the mid-dorsal and divided scales beyond the vent. All these characters are absent in the krait snake. It is non-poisonous, though the bite may give some minor general neuro-toxic symptoms.

Poisonous: Family *Elapidae*—*Naja naja*.—This is a very common snake found all over the district. It is found more near human habitation than in the interior. It is locally called *nag* or *domi*. The longest could be 5 feet 6 inches. This snake can never be mistaken because of the spreading of the hood which is seen in no other snakes. There are spectacle marks on the hood and 3 faint dark strips on the undersurface of the hood. These two characteristics will always distinguish this snake from any other snake. Apart from this, the snake hisses before striking a prey. Though it is a poisonous snake, it avoids human approach, but if disturbed, it will attack with ferocity, even pursuing the victim to some distance. The poison of this snake is neuro-toxic. The snake is worshipped on *Nagpanchmi* day during the rainy season and there are some images of the snake in a number of temples and caves of the district.

Bungarus caeruleus.—This snake is called *Dundekar* also in the district, though some people understand it by the word *Manyar* or *Karayat*. It is steel blue in colour with white cross bars all along the body. The central row of the dorsal scales is hexagonal and the scales beyond the vent are complete. It is a very timid snake growing to about 4 feet in length. It lives in crevices between stones and often times in the thatch. It is extremely poisonous and the poison is neuro-toxic. There is a belief that this snake during movement at night, emits a sound akin to a long chirping of birds.

Family: Viperidae.—Vipera russelli.—This snake, locally known as *Ghonas* or *Kandar*, is seen more in the scanty forest regions. Some people call it *Chitti*, but this is a mistaken name. It grows to 4 feet in length, is brown in colour and has three rows of deep brown elliptical spots all over the body. The head is triangular and the scales on the head are very small. It hisses very loudly and continuously. The fangs are $\frac{1}{2}$ an inch long and lie tucked on the sides of the jaw inside a sheath. It is very vicious and can strike in any direction. The venom is vaso-toxic.

Echis carinatus.—This snake, which is so common in Ratnagiri district, is found in small numbers during the rainy season in the areas that have red soil particularly in the region near Jalgaon. The local people call it *Dhul Nagin* or *phoorsa*. It does not grow to more than 18 inches in length. It has brown spots on the body and a white arrow shaped mark on the head. It moves side-ways and can jump while striking. The poison may not kill the victim immediately; the victim however suffers from secondary reactions. The poison is vaso-toxic.

Trimeresurus gramineus Bamboo pit viper.—This small leaf green snake with a triangular head grows to about two feet and is sometimes met within the Kannad region. It is highly poisonous.



CHAPTER 2—HISTORY*

ANCIENT PERIOD

NO ARCHAEOLOGICAL EXCAVATIONS HAVE SO FAR BEEN CARRIED OUT AT ANY PLACE IN THE AURANGABAD DISTRICT, but from those done by the Deccan College, Pune, under the auspices of the University of Pune, at Nasik in the neighbouring district, we can gather some information about the prehistoric and proto-historic periods of the Deccan history. It appears that this region was occupied in the Early Stone Age. Though statigraphic evidence is still lacking, tools of trap rock characteristic of that age, such as cleavers, scrapers and hand-axes, have been found from the buried river bed at Gangavadi, 10 miles north-west of Nasik. The earliest period known from excavations is the Chalcolithic or Early Bronze Age. It is evidenced by refined microliths—trapeze, lunates and two-edged blades of chert and chalcedony in association with an ochre-washed orange-coloured pottery, occasionally painted with red or black bands.¹ The characteristic features of this period as brought to light during excavations at Nasik, Newasa and other places in the Deccan may be described as follows²:

"The earliest habitations of the people of this period must have been in the river valleys. The thick forests which must have covered them were first cut down with their stone and copper tools. The elevated sides on the banks of the rivers were chosen for a settlement. Each settlement may have consisted of about 50 or 100 huts. The huts were small, measuring about 10 ft. by 9 ft. and were either rectangular or round. They were constructed with wooden posts, the walls being of mud and the roof of bamboo matting, dry leaves etc. covered with a layer of mud. The houses were furnished with large and small storage jars, bowls (*vatis*) and vessels (*lotas*) with long spouts. Their red surface was painted in black with geometric designs of figures of animals. They wore garments of cotton and probably also of (wild) silk. For their ornaments they used beads of

*The Section on Ancient period is contributed by Mahamahopadhyaya Dr. V. V. Mirashi, Nagpur. The sections on Mediaeval Period onwards are contributed by Dr. B. G. Kunte, M. A., Ph. D., (Economics), Ph. D., (History), Executive Editor and Secretary.

1. Report on the Excavations at Nasik and Jorwe, 1950-51, pp. 6-7.
2. Summarised from H. D. Sankalia's *Indian Archaeology Today*, pp. 88 f.

semi-precious stones, crystal, terracotta and rarely of copper and even of gold. Silver was unknown. Bangles were made of copper, burnt clay or bones, rarely of ivory.

For weapons they used products of chalcedony blade industry, flat copper axes and slings with round balls of various sizes. Their tools were made of dolerite and copper. They pounded their grains with plano-convex rubber stones. Besides, they ate beef, mutton, pork, venison and river fish. Hunting and animal grazing formed their main occupations.

They buried their dead within the house floor or outside. The children were buried in wide-mouthed jars. The adults were buried full length in a large jar; if the latter was found to be short, another pot was used for covering the knees. Sometimes the body lying in an extended position was covered by no less than five pots. The dead were provided with bowls, spouted vessels and necklaces of copper and carnelian.

Economically these people were in a pastoral-cum-hunting-cum-agricultural stage and lived in small villages on river banks. They still used stone for various purposes, the use of copper being rare. This kind of life continued until it was changed by a fresh influx of people with a knowledge of iron, agriculture and town-planning in about the fourth century B. C.

Who these people were is not definitely known, but one plausible conjecture is that they belonged to some of the Aryan tribes. This theory, however, needs confirmation by stronger evidence."

The above gleanings are from the excavations at such places as Nasik, Jorwe and Newasa in the Deccan. The duration of this Early Bronze Age is surmised by archaeologists to be from 1500-1000 B. C. to 500 B. C.

We shall next see what light is thrown on this period by literary sources. According to literary tradition, when the Aryans penetrated to the Deccan, the whole region was covered by a thick jungle, which extended southward from Central India. Agastya was the first Aryan who crossed the Vindhya and fixed his residence on the bank of the Godavari. This memorable event is commemorated by the mythical story which represents Vindhya as bending before his *guru* Agastya when the latter approached him. The sage asked the mountain to remain in that position until he returned from the south, which he never did. Agastya was followed by several other sages who established their hermitages in the different regions of the south. The cluster of hermitages on the bank of the Godavari was called *Jana-sthana* to distinguish it from the surrounding forest country. The region to the south of the Godavari was inhabited by the aborigines, who are called *Rakshasas* in the *Ramayana*. The sages living in *Jana-sthana* were constantly harassed by these *Rakshasas*. "These shapeless and ill-looking monsters testify to their abominable character by various cruel and terrific displays. They implicate the hermits

in impure practices and perform great outrages. Changing their shapes and hiding in thickets adjoining the hermitages, these frightful beings delight in terrifying the devotees; they cast away their sacrificial ladles and vessels; they pollute cooked oblations and utterly defile the offerings with blood. These faithless creatures inject frightful sounds into the ears of the faithful and austere hermits. At the time of the sacrifice they snatch away the jars, the flowers and the sacred grass of these sober-minded men.”¹

We learn from the *Ramayana* that Rama, accompanied by his brother Lakshman and wife Sita, met Agastya near the Godavari. The hermitage of the sage is, by tradition, located at Akola in the Ahmadnagar District, but from the *Uttaramacharita* of Bhavabhuti it appears to have been situated on the Murala (modern Mula), which was then probably a direct tributary of the Godavari. Agastya presented Rama with a bow and two quivers and advised him to settle down at a place called Panchavati from the five great banyan trees which grew there. Even now there are some caves near Panchavati on the Godavari, which go by the name of *Sita-gumpha* or Sita's Cave and which have in a large niche in the back wall the images of Rama, Lakshman and Sita. Here Rama is said to have lived for some time and killed many *Rakshasas* who were harassing the sages. From here Sita was abducted by the demon king Ravana, which ultimately led to the invasion of Lanka by Rama with the help of the monkey hosts.

Jana-sthana and Panchavati were situated on the fringe of the great forest called Dandakaranya, the story of which is narrated in the *Uttarakanda* of the *Ramayana*. We are told that a large country was founded north of the Godavari by Vidarbha, the son of Rishabhadeva. His capital was Kundinapura in the Amravati District. Agastya married a princess of this country, Lopamudra who is mentioned in *Rigveda* I, 179, 4. The *Ramayana* states that Danda or Dandaka, the son of Ikshvaku and grand-son of Manu, ruled over the country between the Vindhya and Shaivala mountains with his capital at Madhumata. He led a voluptuous life and once upon a time he violated the daughter of the sage Bhargava. The sage then cursed the king that his whole kingdom would be devastated by a terrible dust-storm. The whole country between the Vindhya and Shaivala mountains extending over a thousand *yojanas*, was consequently turned into a great forest, which since then came to be known as Dandakaranya. It was in this forest that the Shudra ascetic Shambuka was practising penance. According to the notions of those days, this was an irreligious act and so Rama beheaded him and revived the life of a Brahmana boy who had died prematurely. The place where Shambuka was beheaded is still shown on the hill of Ramtek, about 28 miles from Nagpur.² In the *Uttaramacharita* Bhavabhuti tells us that the Dandaka forest extended southward from this place up to *Jana-sthana* on the Godavari.

1. Muir's *Original Sanskrit Texts*, Vol. V.

2. Mirashi. *Studies in Indology*, Vol. I (second ed.) p. 19.

The Central part of the Deccan was divided into several countries known by different names. The region on the north of the Godavari, now included in the Aurangabad district, was known by the name of Mulaka. This country together with its capital Pratishthana (modern Paithan) is mentioned in the Pali literature. Pratishthana later became the capital of the Satavahanas. It is mentioned in some ancient inscriptions such as those at Pitalkhora and also by Ptolemy and the *Periplus of the Erythrean Sea*. As it lay on the trade-routes from Tagara in the south to Ujjayini in the north and Shurparaka (Sopara in the Thana District) in the west it was a very flourishing city. The Aurangabad District was the centre of artistic and cultural activity from the second century B. C. to the tenth century A. D. as shown by numerous caves excavated and decorated at several places in it such as Pitalkhora, Ajanta and Ellora. To the north of Mulaka lay the country of Rishika, now called Khandesh. Along the southern bank of the Godavari extended the country of Ashmaka (Pali, Assaka), which comprised the modern Ahmadnagar and Bhir districts. Later, this country was included in the country of Kuntala, which extended far to the south. It comprised what is now known as the Southern Maratha country as well as Northern Karnataka. In an inscriptional passage the upper valley of the Krishna is said to be included in the country of Kuntala.¹ In the *Udayasundarikatha* of Soddhala (11th century A. D.) Pratishthana on the Godavari is said to be the capital of the Kuntala country. In early times Kuntala was probably included in the country called Maharashtra. The Aihole inscription (7th century A. D.) speaks of three Maharashtra, which probably included Vidarbha, Western Maharashtra and Kuntala. In later times Kuntala came to denote the predominantly Kanarese country now included in the Karnataka State. It is described as a seven and a half lakh province. The Early Chalukyas of Badami and the Later Chalukyas of Kalyani were known as *Kuntaleshvaras* or lords of Kuntala. In early times, however, the districts of Kolhapur, Satara, Sholapur, Ahmadnagar and Bhir, which are now Marathi-speaking were included in Kuntala. As we shall see later, the Early Rashtrakutas, who were ruling over this territory, were known as *Kuntaleshvaras* (Lords of Kuntala).

The modern districts of Osmanabad, Bidar, Gulbarga, Medak and Raichur, now included in the States of Karnataka and Andhra Pradesh, were probably comprised in the country of Mahishaka. The references to this country occurring in the *Puranas* and the Epics, suggest that it was situated in the Deccan. The *Ramayana* couples the *Mahishaka* country with Vidarbha and Rishika as countries of the south to which Sugriva directed the monkeys to go in search of Sita. Other references to this country in the *Mahabharata* and the *Puranas* also indicate its situation in this region. As we shall see later, a Shaka family which was ruling over this territory as shown by the finds of its coins was then known as Mahisha.

1. *Ep. Ind.*, Vol. XII, p. 153.

Coming to historical times, we find that all this country was included in the Empire of Ashoka. An inscription issued by the Dharmamahamatra of Ashoka has been found at Devtek in the Chandrapur District of Vidarbha. It was issued in the fourteenth regnal year of Ashoka and interdicts the capture and killings of animals.¹ Again the fifth and thirteenth rock-edicts of Ashoka mention the Rashtrika Petenikas and the Bhoja-Petenikas. According to many scholars, the Petenikas were inhabitants of Pratishthana in the Aurangabad District, the Rashtrikas ruled as Maharathis and the Bhojas held Vidarbha. It seems that the full set of the fourteen rock edicts of Ashoka was engraved at Sopara (ancient Shurparaka) in the Thana District. One of these edicts had been found several years ago and recently a fragment of Edict X has been discovered in its vicinity.

According to the Buddhist Chronicles *Dipavamsa* and *Mahavamsa* of Ceylon, the third Buddhist Council was held at Pataliputra under the presidentship of Moggaliputta Tissa in the seventeenth regnal year of Ashoka. After the Council was over, Tissa sent missionaries to different countries for the preaching of Buddhism. Of them Dharmarakshita was sent to Aparanta (Konkan) and Mahadharmarakshita propagated Buddhism in Maharashtra by narrating to the people the story of the *Naradakassapa Jataka*. As a result of this eighty-four thousand people were converted to Buddhism and thirteen thousand became monks. There is no doubt much exaggeration in this account, but there is no doubt that Buddhism was first introduced in Maharashtra in the reign of Ashoka. This led to the excavation of caves in the different parts of Maharashtra. Some of these were excavated at Pitalkhora, 49 miles from Aurangabad and at Ajanta on the northern fringe of the district.² Those at Pitalkhora fall into two groups, the first comprising nine and the second four caves. Most of the caves in the first group were excavated in the second century B. C. Those of the second group are somewhat later, two of them being of the first century B. C. and the remaining two of the first-second century A. D. Some of the caves are of the *Chaitya* and others of the *Vihara* type.

Pitalkhora lay on the trade-route from Tagara (modern Ter in the Osmanabad District) to Ujjayini in the north and to Shurparaka (Sopara) in the west. It is probably identical with Pitangalya mentioned in the *Mahamayuri* as the residence of the Yaksha Sankarin³.

Ajanta, another important Buddhist site in this district lay on the trade-route from Ujjayini to Pratishthana (Paithan). The caves, twenty-nine in number, are excavated in the face of a horse-shaped hill in a glen of beautiful natural scenery. Of them four are the earliest, two of them being of the *chaitya* type. They contain beautiful paintings representing *Jataka* scenes.

1. Mirashi, *Studies in Indology*, Vol. I, p. 109 f.

2. *Ancient India* (Arch. Deptt.), No. 15, p. 66 f.

3. *Ibid.*, p. 69.

After the overthrow of the Maurya dynasty in *circa* 184 B. C. the imperial throne in Pataliputra was occupied by *Senapati* Pushyamitra, the founder of the Shunga dynasty. His son Agnimitra was appointed Viceroy of Malwa and ruled from Vidisha, modern Besnagar, a small village near Bhilsa. Vidarbha, which had seceded from the Maurya Empire during the reign of one of the weak successors of Ashoka, was then ruled by Yajnasena. He imprisoned his cousin Madhavasena, who was a rival claimant for the throne. The sister of Madhavasena, escaped to Malwa and got admission to the royal harem as a hand-maid to the queen Dharini under the name of Malavika. Agnimitra, who had espoused the cause of Madhavasena and had sent an army against the king of Vidarbha, fell in love with Malavika and married her. The Malwa army defeated the king of Vidarbha and released Madhavasena. Agnimitra then divided the country of Vidarbha between the two cousins, each ruling on one side of the Varada (modern Wardha). The story of Malavika forms the plot of the Sanskrit play *Malavikagnimitra* of Kalidasa.

Kalidasa does not state to what royal family Yajnasena and Madhavasena belonged and these names do not occur anywhere else. Still, it is possible to conjecture that they may have been feudatories of the Satavahanas, who rose to power in the Deccan soon after the death of Ashoka. From the Hathigumpha inscription at Udayagiri near Bhuvaneshvara we learn that Kharavela, the king of Kalinga, who was a contemporary of Pushyamitra, sent an army to the western region, not minding Satakarni. The latter evidently belonged to the Satavahana dynasty as the name occurs often in that family. Kharavela's army is said to have penetrated to the river Kanhabenna and struck terror in the hearts of the people of Rishika. The Kanhabenna is evidently the river Kanhan, which flows about 10 miles from Nagpur and not the river Krishna as supposed by some scholars: for the latter flows not west but south-west of Udayagiri. Kharavela's army thus invaded Vidarbha. He knew that as the ruler of Vidarbha was a feudatory of King Satakarni, the latter would rush to his aid. When Vidarbha was thus invaded, the people of Rishika (Khandesh), which bordered Vidarbha on the west, were naturally terror-stricken. No actual engagement seems, however, to have taken place and the army returned to Kalinga perhaps at the approach of the Satavahana forces.

Satakarni belonged to the Satavahana family. This family derived its name from king Satavahana, who rose to power soon after the death of Ashoka and had his capital at Pratishthana (Paithan in the Aurangabad District). It received support from the local rulers called Maharathis, with whom it formed matrimonial alliances. This family is called Andhra in the *Puranas*, but that it originally hailed from Western Maharashtra is indicated by its earliest inscriptions which are found in the caves at Naneghat near Junnar and at Nasik. Its earliest coins issued by its founder Satavahana have

been found at Aurangabad and in Vidarbha. In later times it extended its rule to Andhra as shown by its later inscriptions and coins found in that region. The *Puranas* call it Andhra evidently because it was ruling in that country when the *Purana* account was compiled in the early centuries of the Christian era.

Though Satavahana was the founder of the family, he is not mentioned in the *Puranas*. The first king of the Andhra (*i. e.*, Satavahana) dynasty mentioned in the *Puranas* is Simuka (Shrimukha), who is also known from a relieve statue of his in a cave at Naneghat. We do not know the extent of his kingdom, but it must have comprised at least the Pune, Nasik, Ahmadnagar and Aurangabad districts. When he ended his rule, his son Satakarni was a minor and so his brother Krishna ascended the throne. He has left an inscription in the cave which he got excavated for the Buddhist monks at Nasik. His *Mahamatra*, who is described as a Shramana of Nasik, is said to have caused it to be excavated. Krishna is described in this record as belonging to the Satavahana family. This indicates that he was not a son of Satavahana, but a grandson or some lower descendant.

The next ruler of the family was Satakarni I, who also is known from the dynastic list in the *Puranas* and also from a relieve figure now mutilated in the aforementioned cave at Naneghat. He seems to have extended his rule over the whole of the Deccan and even carried his arms north of the Narmada. King Kharavela of Kalinga, who was his contemporary, sent an army to the west, not minding Satakarni, who is probably this very ruler. When the army reached Kanhabenna, which, as shown above, is probably identical with the Kanhan flowing near Nagpur, it struck terror in the hearts of the people of Rishika (Khandesh). There was no clash of arms on this occasion, but two years later, Kharavela probably penetrated further west as he claims to have received submission from the Rashtrikas and the Bhojakas, who were probably ruling in the Deccan as feudatories of the Satavahanas.¹

Satakarni performed the *Rajasuya* and *Ashvamedha* sacrifices (the latter twice), which probably commemorated his important victories or supremacy in the Deccan, and as such, had political significance. He performed also several other *Shrauta* sacrifices such as *Agnyadheya*, *Aptoryama*, *Dasharatra*, *Trayodasharatra*, *Angirasatriratra*, *Shataratra*, *Gavamayana* etc., all of which were marked by munificent gifts of horses, elephants and *Karshapanas*. They are recorded in a large but now sadly mutilated inscription in a cave at Naneghat.

Satakarni left behind two sons, Vedishri and Shaktishri, who are mentioned in the aforementioned Naneghat inscription. It was believed for a long time that this record was incised during the minority of the former prince when his mother Naganika was acting as a

1. *Ep. Ind.*, Vol. XX, p. 79.

regent; but this view is now shown to be erroneous. The inscription describes her as one who fasted during a whole month, who, even in her house, lived like an ascetic, who led a self-restrained life and was well acquainted with initiatory ceremonies, vows and offerings. She had evidently lost all interest in worldly life and was devoting herself to religious practices. Such a lady is hardly likely to busy herself with the governing of an extensive kingdom like that of the Satavahanas. As a matter of fact the inscription describes Vedishri as a very brave king, who was a unique warrior on the earth and was the lord of Dakshinapatha (Deccan).¹

Vedishri was followed by a number of princes who are named in the *Puranas*, but about whom they furnish little information except their reign periods, which also vary in different *Puranas* and even in the manuscripts of the same *Puranas*. But one name among them is noteworthy. It is that of king Hala, the reputed author of the *Gathasaptashati*, a unique collection of seven hundred Prakrit verses descriptive of the social, religious and economic life of the period. Hala flourished in the first century A. D.²

Some years after Hala's reign Maharashtra was conquered by the Shaka Kshatrapas. Nahapana, a Shaka Kshatrapa probably appointed by the contemporary Kushana Emperor, was ruling over Konkan, Pune, Nasik and some other districts of Maharashtra as well as some portion of Central India as far north as Ajmer. Several inscriptions of his son-in-law Ushavadata (Sanskrit, Rishabhadatta) have been incised in the Pandu-lena caves near Nasik. Ushavadata was the son of Dinika and had married Dakshamitra, the daughter of Nahapana. These records in the Nasik caves describe the charities and conquests of Ushavadata, who was evidently governing Northern Maharashtra and Konkan on behalf of his father-in-law. We learn from them that Ushavadata gave away three hundred thousand cows, constructed *ghats* at the river Barnasa, gifted sixteen villages to gods and Brahmanas, fed a hundred thousand Brahmans every year, got eight Brahmans of Prabhasa or Somanath Patan married at his expense, constructed rest-houses, made gardens and tanks at Bharukaccha (Broach), Dashapura (Mandasor in Malwa), Govardhana (near Nasik) and Shorparaga (Sopara in the Thana District), provided ferry-boats at the rivers Iba, Paraba, Damana, Tapi, Karabena and Dahanuka and founded some benefactions in the village Nanangola for Brahmanas residing in Pinditakavada, Govardhana, Shorparaga and Ramatirtha. The same inscription further tells us that he marched to the north at the command of Nahapana and rescued the Uttamabhadras, who had been attacked by the Malayas (Malwas) and then proceeded to the holy *tirtha* Pushkara near Ajmer and there bathed and gave three thousand cows and a village in charity. He got a cave excavated in the Trirashmi hill near Nasik and assigned it to the Buddhist monks.

1. Mirashi, *Studies in Indology*, Vol. I, p. 76 f.

2. *Ibid.*, Vol. I, p. 76 f.

He invested large sums of Karshapanas with the trade-guilds at Govardhana and assigned the yearly interest on them for the maintenance and well-being of the monks living in the caves excavated by him.¹ In another inscription in the cave temple at Karla he is said to have assigned the village of Karajika for the maintenance of the Bhikshus living in the cave at Valuraka (Karla).² Another inscription at Nasik records the gifts made by his wife Dakshamitra. In an inscription at Junnar Ayama, the *Anatya* of Nahapana, has recorded his gifts of a *mandapa* and a cistern evidently for the benefit of the monks living there. These inscriptions range in dates from the year 41 to 46, which are usually referred to the *Shaka* era. Nahapana therefore flourished in the first quarter of the second century A. D.

Vidarbha also was under the ruler of another Mahakshatrap named Rupiamma, whose pillar inscription was recently discovered at Pavni in the Bhandara District.³ It records the erection of a *Chhaya-stambha* or sculptured pillar at the place. The Satavahanas had, therefore, to leave Western Maharashtra and Vidarbha. They seem to have repaired to their capital Pratishtana where they continued to abide, waiting for a favourable opportunity to oust the *Shaka* invaders.

Later, Gautamiputra Satakarni retrieved the fortunes of his family. He made a daring dash into Vidarbha and occupied Benakata or the Wainganga District. Thereafter he invaded Western Maharashtra and defeated Nahapana somewhere in the Nasik District. This is shown by his inscription in one of the Nasik caves, wherein he is called Benakataka-svami or the lord of Benakata (Wainganga District). He extended his rule to a large part of the peninsula, as his chargers are said to have drunk the water of the three oceans. The following provinces are specifically mentioned as comprised in his dominion: Rishika (Khandesh), Ashmaka (Ahmadnagar and Bhir Districts), Akara and Avanti (Eastern and Western Malwa), Surashtra (Kathiawad), and Aparanta (North Konkan). That his empire extended much farther is shown by the description that the mountains Setagiri (Nagarjunikond), Shristana (in the Karnul District), and Mahendra (between the Godavari and the Krishna) were situated in his kingdom.

After defeating Nahapana, Gautamiputra called back his silver coins and restruck them. The hoard discovered at Jogaletembhi in the Nasik District contained more than 10,000 silver coins so restruck. He himself issued a large number of potin coins with the figure of an elephant with uplifted trunk on the obverse and the Ujjain symbol on the reverse.⁴ On the hoard of potin coins found at Tarhala in the Akola District of Vidarbha out of nearly 1200 decipherable coins, as many as 575 were of Gautamiputra.

1. *Ep. Ind.*, Vol. VIII, p. 82 f.

2. *Ibid.*, Vol. VII, p. 57 f.

3. Mirashi, *Studies in Indology*, Vol. IV, p. 109 f.

4. *Ibid.*, Vol. III, p. 38 f.

Gautamiputra Satakarni was succeeded by his son Vasishthiputra Pulumavi, who also ruled over a large kingdom, but seems to have lost some northern provinces such as Akaravanti (Malwa), and Surashtra (Kathiawad) to the Kshatrapas. He is mentioned by Ptolemy as ruling at Pratishtana. He was succeeded by his brother Vasishthiputra Satakarni, who married a daughter of the Shaka Kshatrapa Rudradaman I. Among his successors the most noteworthy was Yajnashri Satakarni, whose inscriptions and coins have been found over a large area. They show that he ruled over a large kingdom extending from Konkan in the west to the Andhradesha in the east. He issued among other types the ship-type lead coins indicative of his rule over the maritime province of the Coromandel coast.¹

Within fifty years after Yajna Satakarni, the rule of the Satavahanas came to an end. The Satavahanas were liberal patrons of learning and religion. As stated above the early kings of the family performed Vedic sacrifices and lavished gifts on the Brahmanas. Krishna, Gautamiputra Satakarni, Pulumavi and Yajnashri Satakarni excavated caves and donated villages to provide for the maintenance, clothing and medicine of the Buddhist monks. Buddhism was in a flourishing state in Maharashtra and several caves were excavated at Bhaja, Kondane, Karhad, Bedsa, Karle, Nasik, Junnar and Ajanta during the rule of the Satavahanas. Those at Pitalkhora in the Aurangabad District have been mentioned above. Some of them were excavated by private individuals and some by guilds, which have left their inscriptions in them. One of them in Cave IV states that it was excavated by Krishna, the son of Samasa of Dhenukakata. Dhenukakata is mentioned in some other cave-inscriptions also and is probably the ancient name of Dahanu in the Thana District. All the caves at Pitalkhora, which number thirteen, were excavated in the Satavahana period, some in the second or first century B. C. and others in the first-second century A. D. They were decorated with various kinds of sculptures such as those of elephants, *Yakshas*, *dvara-palas*, Gaja-Lakshmi etc. One of them depicts the Great Departure of prince Siddhartha from Kapilavastu. Another represents a *Jataka* scene. The *stupas* contained crystal reliquaries, of which six have been discovered. All the caves were of the *Hinayana*, though some of them have on their pillars the figures of the Buddhas and Bodhisattvas painted later on.²

The earliest group of caves at Ajanta belongs to the Satavahana age. They number four-two; of them, Caves IX and X, being *chaityas* and the remaining two-Caves XII and XIII-*viharas*. The *viharas* are of the earliest type, bearing a close likeness to the small *vihara* at Bhaja. The walls of Cave XIII are chiselled perfectly smooth and are polished. The *Chaitya* Caves contain

1. *Ibid.*, Vol. III, p. 17 f.

2. *Ancient India*, No. 15, p. 69 f.

beautiful paintings. Cave IX shows a group of votaries approaching a *stupa*, while Cave X contains a scene from the *Shaddanta Jataka*, in which a queen faints at the sight of the elephant tusks brought to her.

Aurangabad also has some Buddhist caves which have been cleared recently. The ancient name of Aurangabad was probably Rajatalaka (Rajatadaga). An inscription at Kanheri records *inter alia* the gift of a temple (*kuti*) and a hall (*kodhi*) at Rajatalaka, which like Aurangabad, is described as lying on the way to Pratishtana (Paithanapatha).¹

The Satavahanas extended liberal patronage to Prakrit literature. According to a tradition recorded by Rajashekhar, a Satavahana king had forbidden the use of Sanskrit in his harem. As stated before, the *Gathasaptashati* (or *Sattasai*), an anthology of 700 Prakrit verses, is, by tradition, ascribed to Hala of this family. Another Prakrit work of this age was the *Brihatkatha* of Gunadhya. It was written in the Paishachi Prakrit. The original Prakrit work is not extant now, but two Sanskrit versions of it, viz., the *Kathasaritsagara* of Somadeva and the *Brihatkathamanjari* of Kshemendra, are well known. Gunadhya was a native of the town of Supratishtha, which, from some references in the grants of the Vakatakas, is shown to have been situated in the Hinganghat taluk of the Wardha District. It may be identical with the village Pothra situated on a small river of the same name which joins the Wardha.

During the age of the Satavahanas the Aurangabad District must have attained a high level of prosperity. It contained the Satavahana capital Pratishtana, which was at the centre of the trade-routes from Tagara (modern Ter) in the south to Ujjayini in the north and to Nasik, Kalyan, Shurparaka (modern Sopara) and Bharuchchha in the west. The *Periplus of the Erythrean Sea* mentions both Tagara and Pratishtana as important trading centres in the south. From them various kinds of merchandise were taken to Barygaza (Broach). From Pratishtana a great quantity of onyx stone and from Tagara a plentiful supply of fine linen cloth and all kinds of muslins and mallow-coloured stuffs and several other kinds of merchandise were carried by wagons to the ports on the western coast. Pratishtana, which besides being an important trading centre, was the capital of a large empire, must have greatly prospered in this age.

About A. D. 250 the Satavahanas were supplanted by the Abhiras in Western Maharashtra and by the Vakatakas in Vidarbha. The founder of the Abhira dynasty was *Rajan Ishvarasena*, the son of Shivadatta, who has left an inscription in Cave IX at Nasik. It records the investment of hundreds of Karshapanas in certain guilds at Nasik for providing medicines for the sick among the Buddhist mendicants residing in the *viharas* at Trirashmi (the Pandu-lena hill near Nasik).

1. *Ibid.*, No. 15, p. 69, n. 2.

Ishvarasena started an era commencing in A. D. 250, which later became known as the Kalachuri-Chedi era. The earlier dates of this era come from Northern Maharashtra, Gujarat, Central India and Vidarbha. Judging by the expansion of this era, Ishvarasena and his descendants seem to have ruled over a large territory comprising Gujarat, Konkan and Northern Maharashtra. Ishvarasena was followed by nine other kings of the family, whose names unfortunately do not occur in the *Puranas*. They only state that they ruled for 167 years. From an inscription on a casket recently discovered during excavations at Devni Mori in Gujarat we know the name of one more king viz., Rudrasena. The name Kathaka of this Abhira family has also become known from the same source. Rudrasena was ruling in the year 127 of the Abhira era, corresponding to A. D. 376-77.¹ The Abhiras were later supplanted by their feudatories the Traikutakas in *Circa* A. D. 415.

The Traikutakas took their family name from the mountain Trikuta which borders the Nasik District on the west. The names of three Traikutaka kings viz., Indradatta, Dahrasena and Vyaghra-sena have become known from their inscriptions and coins found in the Nasik District and Gujarat. Dahrasena performed an *Ashvamedha* and was therefore an independent king. A copper-plate grant discovered at Pardi in the Surat District records the donation, by Dahrasena, of the village Kaniyas-Tadakasarika in the Antarmandali *vishaya* to a Brahmana residing at Kapura. This *vishaya* comprised the territory on both the banks of the river Mindhola. The donated village is probably identical with Tarsari in the Vyara sub-division of the Surat District. Kapura still retains its ancient name and is situated three miles from Vyara.² Dahrasena was succeeded by his son Vyaghrasena, who had to acknowledge the supremacy of the Vakataka king Harishena. His copper-plate grant dated in the year 241 (A. D. 490) of the Abhira era was discovered at Surat and records the donation of the village Purohitapallika (modern Pal, two miles west of Surat).³ The coins of both these kings have been found in Gujarat and Maharashtra. They have the head of the king on the obverse and the *chaitya* or hill with the sun to the left and the respective legend round the edge inside a circle of dots.⁴ The Aurangabad District was probably included in the kingdom of the Traikutakas.

After the downfall of the Satavahanas the Vakataka rose to power in Vidarbha. This dynasty was founded by a Brahmana named Vindhya-shakti I, who is mentioned in the *Puranas* as well as in an inscription in Cave XVI at Ajanta. His son Pravarasena I called Pravira in the *Puranas*, ousted Shishuka, the daughter's son of the Naga king of Vidisha, who was ruling at Purika at the foot of the Rikshavat (Satpuda) mountain. Pravarasena ruled over an extensive

1. Mirashi, *Studies in Indology*, Vol. I, p. 109 f.

2. C. I. I., Vol. IV, p. 22 f.

3. Ibid., Vol. IV, p. 25 f.

4. Ibid., Vol. IV, p. Clxxix f.

part of the Deccan. He performed several Vedic sacrifices including four *Ashvamedhas* and assumed the title of *Samrat*. According to the *Puranas*, he ruled from the aforementioned city of Purika. He had four sons among whom his extensive empire was divided after his death. Two of them are known from inscriptions. The eldest was Gautamiputra, who predeceased him. His son Rudrasena I held the northern part of Vidarbha and ruled from Nandivardhana near Ramtek in the Nagpur District. He had the powerful support of the king Bhavanaga of the Bharashiva family, who ruled from Padmavati in the former Gwalior State and who was his maternal grand-father. Rudrasena I was a fervent devotee of Mahabhairava. He had, therefore, no regard for the *ahimsa* precepts of Ashoka. He got some portion of the aforementioned Devtek inscription of Ashoka's *Dharma-maha-matra* chiselled off and had his own record incised in its place.¹ The latter proclaims the construction of his *dharma-sthana* (temple) at Chikkamburi (modern Chikmara near Devtek).

Rudrasena I was followed by his son Prithivishena I, who ruled for a long time and brought peace and prosperity to his people. During his reign this branch of the Vakatakas became matrimonially connected with the illustrious Gupta family of North India. Chandragupta II—Vikramaditya gave his daughter Prabhavatigupta in marriage to Prithivishena's son Rudrasena II probably after securing the Vakataka king's aid in his war with the Western Kshatrapas of Malwa and Kathiawad. Rudrasena II died soon after accession, leaving behind two sons, Divakarasena and Damodarasena *alias* Pravarasena II. As neither of them had come of age, Prabhavatigupta ruled as regent for her elder son Divakarasena for at least thirteen years. She seems to have been helped in the administration of the kingdom by the military and civil officers deputed by her father Chandragupta II. One of these was probably the great Sanskrit poet Kalidasa, who, while residing at the Vakataka capital Nandivardhana, must have often visited Ramagiri (modern Ramtek), which lay only three miles away. The theme of his excellent lyric *Meghaduta* seems to have suggested itself to him at this place.²

Prabhavatigupta has left us two copper-plate grants. The earlier of these, though discovered in distant Pune originally belonged to the Wardha District of Vidarbha. It was issued from the then Vakataka capital Nandivardhana and records the dowager queen's grant of the village Danguna (modern Hinganghat in the Wardha District) to a Brahmana after offering it to the feet of the Bhagavat (*i. e.*, god Ramchandra) on *Karttika shukla dvadashi*, evidently after observing a fast on the previous day of *Prabodhini Ekadashi*. Some of the boundary villages mentioned in the grant can still be traced in the vicinity of Hinganghat. They are described as situated in the *ahara* (territorial division) of Supratishtha. The latter seems to have comprised roughly the territory now included in the Hinganghat tahsil.³

1. Mirashi, *Studies in Indology*, Vol. I, p. 109 f.

2. *Ibid.*, Vol. I, p. 12 f.

3. C. I. I., Vol. V, p. 6 f.

Divakarasena also seems to have died when quite young. He was succeeded by his brother Damodarasena, who, on accession, assumed the name Pravarasena of his illustrious ancestor. He had a long reign of thirty years and was known for his learning and liberality. More than a dozen grants made by him have come to light. One of them made at the instance of his mother Prabhavatigupta in the thirteenth regnal year is noteworthy. The plates recording the grant were issued from the feet of Ramagirisvamin (*i. e.*, god Ramchandra on the hill Ramagiri, modern Ramtek), and register the grant which the queen had made as on the previous occasion after observing a fast on the *Prabodhini Ekadashi*.¹

Pravarasena II founded a new city, which he named Pravarapura and where he shifted his capital some time after his eleventh regnal year. He built there a magnificent temple of Ramchandra evidently at the instance of his mother, who was a devout worshipper of that god. Some of the sculptures used to decorate the temple have recently been discovered at Pavnar on the bank of the Dham, six miles from Wardha, and have led to the identification of Pravarapura with Pavnar in the Wardha District.²

Pravarasena is the reputed author of the *Setubandha*, a Prakrit *Kavya* in glorification of Ramchandra. According to a tradition recorded by a commentator of this work, it was composed by Kalidasa, who ascribed it to Pravarasena by the order of Vikramaditya (*i. e.*, Chandragupta II). Pravarasena II is also known as the author of some Prakrit *garhas*, which were later incorporated in the *Gathasaptashati*.³

Pravarasena II was succeeded by his son Narendrasena, during whose reign Vidarbha was invaded by the Nala king Bhavadattavarman. The latter penetrated as far as the Nagpur District and even occupied Nandivardhana, the erstwhile capital of the Vakatakas. The Riddhapur plates record the grant which Bhavadatta made while on a pilgrimage to Prayaga. The plates were issued later from Nandivardhana, which was evidently his capital at the time.⁴ In this emergency the Vakatakas had to shift their capital again. They moved it to Padmapura near Amgaon in the Bhandara District. A fragmentary copper-plate inscription which was proposed to be issued from Padmapura, has been discovered at the village Mohalla in the adjoining Durg District of Madhya Pradesh. This Padmapura is probably identical with the birth-place of the great Sanskrit playwright Bhavabhuti, who flourished there in a later age.

The Nalas could not retain their hold over Vidarbha for a long time. They were ousted by Narendrasena's son Prithivishena II, who carried the war into the enemy's territory and burnt and devastated

1. *Ibid.*, Vol. V, p. 34 f.

2. Mirashi, *Studies in Indology*, Vol. II, p. 272 f.

3. *Ibid.*, Vol. I, p. 81 f.

4. *Ep. Ind.*, Vol. XIX, p. 100 f.

their capital Pushkari, which was situated in the Bastar District. Prithivishena II, taking advantage of the decline of the Gupta power, carried his arms to the north of the Narmada. Inscriptions of his feudatory Vyaghraadeva have been found in the former Ajaygad and Jaso States in Central India.¹

This elder branch of the Vakataka family came to an end in *circa* A. D. 490. The territory under its rule was thereafter included in the dominion of the other Vatsagulma branch, to the history of which we may now turn.

The Vatsagulma branch was founded by Sarvasena, a younger son of Pravarasena I. Its capital was at Vatsagulma, modern Bashim (Vashim) in the Akola district of Vidarbha. This branch also produced some brave and learned princes. Sarvasena, the founder of this branch, is well-known as the author of the Prakrit *kavya* *Hari-vijaya*, which has, for its theme, the bringing down of the Parijata tree from heaven. This *kavya* has received unstinted praise from several eminent rhetoricians like Anandavardhana.²

Sarvasena was followed by Vindhyaesena, called Vindhyaashakti II in the Bashim plates, which were issued in the 37th regnal year. These plates record the grant of a village situated in the northern *marga* (sub-division) of Nandikata (modern Nanded, the headquarters of the district of that name in the Marathwada Division).³

Vindhyaesena pursued a vigorous policy and defeated the lord of Kuntala, who probably belonged to the Early Rashtrakuta dynasty of Manapura as shown below. Like his father and grand-father, he assumed the title of *Dharmamaharaja*. His Bashim plates record the earliest known grant of the Vakatakas. The genealogical portion of the grant is written in Sanskrit and the formal portion in Prakrit. This shows how the classical language was gradually asserting itself under the patronage of the Vakatakas. All the earlier inscriptions of the Satavahanas are in Prakrit, while all the later grants of the Vakatakas are in Sanskrit.

Vindhyaesena was followed by his son Pravarasena II, about whom little is known. The Ajanta inscription says that he became exalted by his excellent, powerful and liberal rule. He seems to have had a short reign; for when he died, his son was only eight years old. The name of this boy prince is lost in the Ajanta inscription. He was followed by his son Devasena, whose fragmentary copper-plate inscription is now deposited in the India Office, London.⁴ Another record of his reign, inscribed on stone, was recently discovered near Bashim. It is dated in the Shaka year 380 (A. D. 458-59), and records the excavation of a tank named Sudarshana by Svamilladeva, a servant of Devasena.⁵

1. *C. I. I.*, Vol. V, p. 89 f.

2. Mirashi, *Studies in Indology*, Vol. I, p. 89 f.

3. *C. I. I.*, Vol. V, p. 93 f.

4. *Ibid.*, Vol. V, p. 101 f.

5. Dr. Mirashi *Felicitation Volume*, p. 372 f.

Devasena was succeeded in *Circa A. D. 475* by his son Harishena. He carried his arms in all directions. A mutilated verse in the inscription in Cave XVI at Ajanta states that he conquered Avanti (Malwa) in the north, Kosala (Chhattisgadh), Kalinga and Andhra in the east, Lata (Central and Southern Gujarat) and Trikuta (Nasik District) in the west and Kuntala (Southern Maratha Country) in the south.¹ He thus became the undisputed suzerain of the entire country extending from Malwa in the north to Kuntala in the south and from the Arabian Sea in the west to the Bay of Bengal in the east.

Harishena is the last known Vakataka ruler. As we have seen, he had an extensive empire in the Deccan. The causes that led to the sudden disintegration of that great empire have not been recorded in history, but the last chapter of the *Dashakumaracharita* of Dandin who flourished only about 125 years after the fall of the Vakatakas, seems to have preserved a living tradition about the last period of Vakataka rule.² It seems that Harishena's son, though intelligent and accomplished in all arts, neglected the study of the Science of Politics (*Dandaniti*). He gave himself up to the enjoyment of pleasures and indulged in all sorts of vices, neglecting the affairs of the State. His subjects imitated him and led a vicious and dissolute life. Finding this a suitable opportunity, the crafty ruler of the neighbouring Ashmaka country sent his minister's son to the court of Vidarbha. The latter ingratiated himself with the king and egged him on in his dissolute life. He also decimated his forces by various means. Ultimately, when the country was thoroughly disorganised, the ruler of Ashmaka instigated the ruler of Vanavasi (North Kanara District) to invade Vidarbha. The king of Vidarbha called all feudatories to his aid and decided to give battle to the enemy on the bank of the Varada (Wardha). But while he was fighting with the forces of the invader, he was treacherously attacked in the rear by some of his own feudatories and was killed on the battlefield. Thus ended the Vakataka kingdom after a glorious rule of two hundred and fifty years.

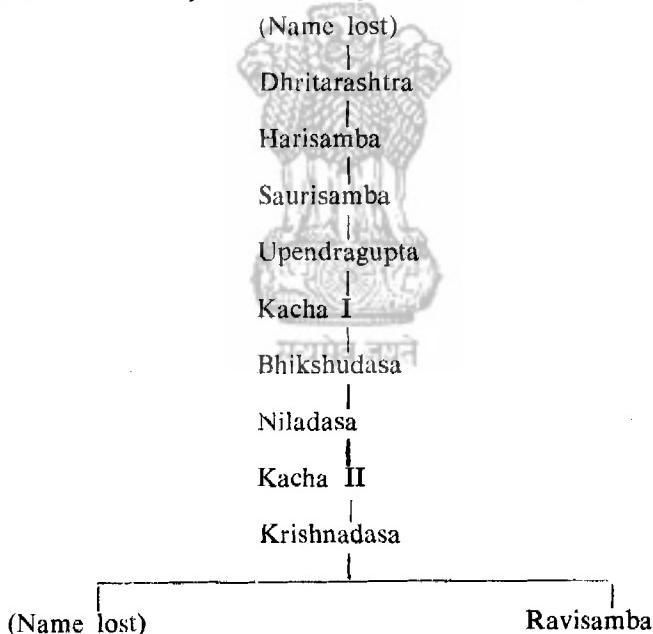
The Vakatakas were patrons of art and literature. In their age the *Vaidarbhi riti* came to be regarded as the best style of poetry and several excellent poetical works were then produced in Vidarbha. Kalidasa also adopted the same *riti* for his works. His *Meghaduta* was composed in Vidarbha as shown above. The Vakataka prince Divakarasena is credited with the composition of some Sanskrit verses, one of which is cited in the *Saduktikarnamrita* of Shridharadasa under his name. Some Prakrit *kavyas* also were produced in this period, two of which viz., the *Harivijaya* of Sarvasena and the *Setubandha* of Pravarsena have been mentioned above. Three of the caves at Ajanta noted for their sculptures and paintings, viz., the two *Vihara* Caves XVI and XVII and the *Chaitya* Cave XIX were excavated and decorated in this period. Cave XVI was excavated by Varahadeva, the minister of Harishena and Caves XVII and XIX by a feudatory of the same Vakataka Emperor. Caves XVI and

1. *C. I. I.*, Vol. V, p. 106 f.

2. Mirashi, *Studies in Indology*, Vol. I, p. 165 f.

XVII still contain several paintings in good condition. The artists seem to have done their work with a definite plan. The paintings in Cave XVI mostly describe the incidents in the last life of the Buddha while those in Cave XVII generally describe the events in his past lives. Cave XIX is one of the four *chaitya* caves at Ajanta. It is regarded as 'one of the most perfect specimens of the Buddhist art in India. Some more caves of the Vakataka age still exist near the village Gulwadi, about 11 miles west of Ajanta. They are known as the Ghatotkacha caves and were excavated like Cave XVI, by Varahadeva, the minister of the Vakataka king Harishena. Several temples of the Hindu gods and goddesses were also built in the Vakataka age. The ruins of a magnificent temple have been brought to view at Pavnar.¹ Another was on the Ramagiri hill. Others are known from references in copper plate grants.

Another royal family ruling in Khandesh contemporaneously with the Vakatakas of Vidarbha has become known from the inscription in Cave XVII at Ajanta, which gives the following genealogy:²



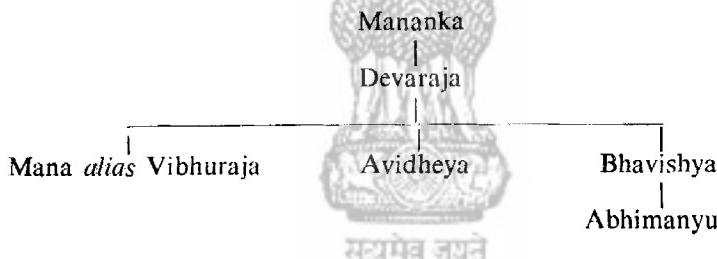
The elder son of Krishnadasa, whose name is lost, was overwhelmed with sorrow at the premature death of his younger brother Ravisamba. He began to lead a pious life and constructed several *stupas* and *viharas*. He also caused the Ajanta Caves XVII and XIX to be excavated and decorated with paintings and sculptures. He was a feudatory of the Vakataka king Harishena (A. D. 475-500). He was preceded by ten princes of the family. The first of these, whose name is lost, probably flourished in Circa A. D. 275-300. He was evidently

1. *Ibid.*, Vol. II, p. 272 f.

2. *C. I. I.*, Vol. V, p. 120 f.

a feudatory of the contemporary Abhira king. The capital of these kings is not known. They seem to have acknowledged at first the supremacy of the Abhiras, but after the downfall of the latter they transferred their allegiance to the Vakatakas. The eighth *uchchhvasa* of the *Dashakumracharita*, which reflects the last period of Vakataka rule, states that the king of Rishika (Khandesh) was a feudatory of the king of Vidarbha. After the fall of the Vakatakas, this family seems to have been overthrown by the Kalachuri king Krishnaraja.

According to the *Puranas*, the Vakataka king Pravarasena I had four sons, all of whom ruled as kings. As stated before, the eldest of them was Gautamiputra, whose son Rudrasena I established himself at Nandivardhana near Nagpur. The second son was Sarvasena, who ruled from Vatsagulma (Bashim in the Akola District). Where the remaining two sons were ruling is not known. But one of them may have been ruling over Southern Maharashtra. He seems to have been overthrown by Mananka, the founder of the Early Rashtrakuta family. The history of this family has been unfolded during the last few years. From three copper-plate grants which have been discovered in Southern Maharashtra, we get the following genealogy :



Mananka, the progenitor of the family, flourished in *Circa* A. D. 350. He founded Manapura, which he made his capital. He is described in one of the grants as the illustrious ruler of the Kuntala country. As stated before, Kuntala was the name of the upper Krishna valley in ancient times. The places mentioned in some of the grants can be identified in the Satara and Kolhapur districts. Their capital Manapura is probably identical with Man, the headquarters of the Man taluka of the Satara District.

These Rashtrakutas of Manapura sometimes came into conflict with the Vakatakas of the Vatsagulma branch. The Pandarangapalli plates of Avidheya state that Mananka harassed the rulers of Ashmaka and Vidarbha. On the other hand, an inscription in Cave XVI at Ajanta states that the Vakataka king Vindhyasena (*i.e.* Vindhyanashakti II) defeated the king of Kuntala who evidently belonged to this Rashtrakuta family.

From certain passages in the *Kuntaleshvaradautya*, a Sanskrit work ascribed to Kalidasa, which have been cited in the *Kavyamimamsa* of Rajashekhar, the *Shringaraprakasha* and the *Sarasyatikanthabharana*

of Bhoja and the *Auchityavicharacharch* of *Kshemendra*, we learn that the famous Gupta king Chandragupta II—Vikramaditya sent Kalidasa as an ambassador to the court of the king of Kuntala. Kalidasa was at first not well received there, but he gradually gained the Kuntalasha's favour and stayed at the royal court for some time. When he returned, he reported to Vikramaditya that the lord of Kuntala was spending his time in enjoyment, throwing the responsibility of governing the kingdom on him (*i. e.* on Vikramaditya). This Kuntalasha was probably identical with Devaraja, the son of Manaka. Through the influence of Chandragupta II the two royal families of the south viz., the Vakatakas and the Early Rashtrakutas were reconciled with each other. Later, Harishena, the last known Vakataka ruler, raided Kuntala and exacted a tribute from its king. It is noteworthy that in the eighth *ucchhyasa* of the *Dashakumaracharita* the king of Kuntala is described as a feudatory of the Emperor of Vidarbha.

Contemporary with the Vakatakas of Vidarbha and the Early Rashtrakutas of Kuntala there was a Shaka family ruling over the Mahishaka country comprising the Osmanabad, Sholapur and Bijapur Districts. The founder of this family was the Shaka king Mana, who is mentioned in the *Puranas* as the ruler of the Mahisha *i. e.*, of the Mahishaka country.¹ The mention of his name in the *Puranas* indicates that he was a very powerful king ruling over an extensive territory. His coins have been found at Hyderabad and during excavations at Kondapur in the Medak tahsil and at Maski in the Lingasur tahsil of the Raichur District. The coins found at Kondapur have, on the obverse, a big *svastika* in the centre with the legend *Mahasenapatisa Bharadvajaputasa Saga-Mana Chutu-kulasha* (meaning this coin is of the Shaka king's son of Bharadvaja, who is *Mahasenapati* and belongs to the Chutu family).² The coins have on the reverse the thunderbolt and arrow pointing downwards, which connect them with the coins of Nahapanava, which have also the same devices. It seems, therefore, that after the extermination of Nahapanava by the Satavahana king Gautamiputra Satakarni, some of his Shaka descendants escaped to the Mahishaka country, where, in course of time they carved out a small kingdom. Mana, who on the evidence of the palaeography of his coin-legend can be referred to *circa* A. D. 250, seems to have come to power about the downfall of the Satavahanas. At first he issued his coins with the title *Mahasenapati*. Perhaps, he had not proclaimed his independence at the time; but later, he issued other coins with the legend *Rano Saga-Mana-Mahashasa* (*i. e.*, the coin is of the Shaka king Mana of the Mahisha dynasty).³ These coins which proclaim his title *Rajan*, were evidently struck when he became independent.

This Shaka family ruled over the southern parts of the former Hyderabad State and the adjoining Kanarese districts for some generations. The *Puranas* say that among the successors of the Andhras

1. *Ibid.*, Vol. III, p. 69.

2. *Ibid.*, Vol. III, p. 67 f.

3. *Ibid.*, Vol. III, p. 56 f.

(*i. e.*, the Satavahanas) there were twelve Shaka kings, who ruled for 183 years. The *Puranas* unfortunately do not name these rulers, but some of them have become known by the recent discoveries of their coins. These kings of the Shaka origin probably used the *Shaka* era in dating their records as their ancestor Nahapana is known to have done. This era was probably current throughout their dominions, which comprised the southern parts of the former Hyderabad State and the adjoining Bijapur and Dharvad districts. The era was later taken up by the Chalukyas of Badami when they rose to power in the sixth century A. D. When the Chalukyas conquered Maharashtra and Vidarbha they introduced the era there. Since then it has been current there.¹

After the downfall of the Vakatakas in the beginning of the sixth century A. D. Vidarbha was occupied for some time by the Vishnukundin king Madhavavarman I. This is shown by the Vishnukundin coins found at Pavnar and some other places in Vidarbha.² Madhavavarman was a very powerful king. He married a Vakataka princess who was probably a daughter or some other near relative of the last known Vakataka Emperor Harishena. He took advantage of the opportunity afforded by the downfall of the Vakatakas and extended his kingdom far and wide. He performed several Vedic sacrifices including eleven *Ashvamedhus*. That he had brought even Western Maharashtra under his rule is shown by his copper-plate grant discovered at Khanapur in the Satara District.³ His grandson Madhavavarman II describes himself as the lord of Trikuta and Malaya. So he may have ruled in Western Maharashtra for some time.

The Vishnukundins were, however, ousted from Maharashtra and Vidarbha by the Kalachuri king Krishnaraja, who rose to power about A. D. 550. He ruled from Mahishmati, modern Maheshvar in the former Indore State. His coins have been found over a wide territory extending from Rajputana in the north to Maharashtra in the south and from Konkan in the west to Vidarbha in the east. They resemble the silver coins of the Guptas and the Traikutakas, which were struck to the Graeco-Bactrian standard of the hemidrachma. But while the Kshatrapa and Traikutaka coins have the symbols of the *chaitya* (or a hill), the sun and the moon, these coins of Krishnaraja have, like some western issues of Skandagupta, the figure of a couched bull, facing right in the centre of the reverse side. They have the legend *Parama-Maheshvara-mata-pitri-pad-anudhyata-shri-Krishnaraja* (meaning that the coin is of the illustrious Krishnaraja, who is a devout worshipper of Maheshvara and who meditates on the feet of his mother and father).⁴ The coins were known as *Krishnarajrupakas* and have been mentioned in the Anjaneri plates dated in the year 461 of the Abhira era (corresponding to A. D. 710-11). They

1. *Ibid.*, Vol. II, 85 f.

2. *J. N. S. I.*, Vol. XXVIII, p. 164 f.

3. *Ep. Ind.*, Vol. XXVII, p. 312 f.

4. *C. I. I.*, Vol. IV, p. Clxxx f.

were, therefore, in circulation for at least 150 years after the time of Krishnaraja. These coins have been found at Dhamori in the Amravati District of Vidarbha. That Vidarbha was included in the Empire of the Kalachuri king Krishnaraja is also shown by the Nagar-dhan plates of his feudatory Svatmiraja, dated in the year 322 (A. D. 573) of the Abhira era.¹ The plates were issued from Nandivardhana which seems to have retained its importance even after the downfall of the Vakatakas. Svatmiraja, who issued the plates, probably belonged to the Rashtrakuta family.

Krishnaraja was succeeded by his son Shankaragana, whose copper-plate grant was discovered at Abhona in the Nasik District.² It is dated in the year 347 of the Abhira era, corresponding to A. D. 597. It records the gift of some *nivartanas* of land in the village Vallisika situated in the *vishaya* (district) of Bhogavardhana (modern Bhokardan in the Aurangabad District). Vallishika is modern Valsa, 7 miles north of Bhokardan. The donee was a Brahmana residing at Kallivana (modern Kalvan, the chief town of a taluka of the same name in the Nasik District). Some other inscriptions of Shankaragana have been discovered in Gujarat. One of his copper-plate inscriptions was issued from the king's camp at Ujjayini. The grant shows that Shankaragana was, like his father, ruling over an extensive kingdom, extending from Malwa in the north to at least the Nasik and Aurangabad districts in the south.

Shankaragana was succeeded by his son Buddharaja, who was involved in a struggle with the Chalukya king Mangalaraja or Mangalesha on the southern frontier of his kingdom soon after his accession. He received a crushing defeat, but his adversary could not follow up his victory, owing to internal dissensions. Buddharaja, therefore, continued to hold his kingdom intact. Two grants of this king have come to light so far and both of them were issued after his defeat by Mangalesha. He was, however, overthrown later by Pulakeshin II as will be shown later.

All the Early Kalachuri kings were fervent devotees of Shiva. That they belonged to the *Pashupata* sect of *Shaivism* is shown by the description of Krishnaraja as devoted to Pashupati from his very birth. Anantamahayi, the queen of Buddharaja, is specifically mentioned as a follower of the *Pashupata* sect. The magnificent rock-out temple of Shiva, now known as Elephanta, belongs to their age. It was probably carved under their patronage, though definite proof of this is lacking.³

The Chalukyas of Badami rose to power in the first half of the sixth century A. D. The Badami stone inscription of Pulakeshin I, who is the first independent ruler of this dynasty, is dated in

1. *Ibid.*, Vol. IV, p. 611 f.

2. *Ibid.*, Vol. IV, p. 38 f.

3. *Ibid.*, Vol. IV, p. xlvi f.

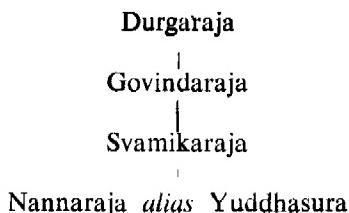
A. D. 543. He performed the *Ashvamedha* and several other *Shrauta* sacrifices. He was succeeded by his son Kirtivarman I, who made some conquests in South India and is described as 'the night of destruction to the Nalas (of the Bastar District), the Mauryas of Konkan and the Kadambas (of Vanavasi in North Kanara)'.

When Kirtivarman died, his son Pulakeshin II was a minor. So his younger brother Mangalesha succeeded him. He defeated Buddharaja, the Kalachuri king who was ruling in North Maharashtra, Konkan, Gujarat and Malwa, and also Svatmiraja of the Chalukya family, who was governing the Revati-dvipa (modern Redi in the Ratnagiri District). The Aihole inscription¹ describes this fight as follows:—'In the temple in the form of the battlefield, Mangalesha married the lady in the form of the royal fortune of the Kalachuris, dispelling the darkness in the form of the enemy's elephants by means of hundreds of blazing torches which were the swords of his warriors.' The description shows that Buddharaja was completely routed and fled away, leaving his whole treasure behind, which was captured by Mangalesha. The latter could not, however, follow up this victory; for just then Svatmiraja of the Chalukya family, a redoubtable warrior who had attained victory in eighteen battles, and was ruling over Revati-dvipa, rose in rebellion. Mangalesha had, therefore, to abandon his original plan of making an expedition of conquest in North India and rushed to Konkan to chastise the rebellious feudatory. In the fight that ensued he killed Svatmiraja and made a grant of a village in South Konkan to the god in the temple of Mahakuta. So Buddharaja continued to rule for some years even after his disastrous defeat by Mangalesha.

Mangalesha's reign ended in disaster and he lost his life in a civil war with his nephew Pulakeshin II. Just about that time the Chalukya kingdom was invaded from the north by one Govinda, who probably belonged to the aforementioned Rashtrakuta family ruling in Southern Maharashtra. Pulakeshin adopted conciliatory measures in dealing with him as he was a powerful foe. His descendants do not, however, appear to have held Maharashtra for a long time; for Pulakeshin soon annexed both Southern and Northern Maharashtra and extended the northern limit of his Empire to the Narmada. That he ousted the Rashtrakutas from Southern Maharashtra is shown by the Satara plates of his brother Vishnuvardhana, which record the grant of a village on the southern bank of the Bhima. Pulakeshin defeated also the Kalachuri king Buddharaja and annexed his kingdom. He is said to have thereby become the lord of three Maharashtra, including Vidarbha. The Rashtrakutas of Vidarbha, who were previously feudatories of the Kalachuris, transferred their allegiance to the Chalukyas of Badami and like the latter, began to date their records in the *Shaka* era. Two grants of this feudatory Rashtrakuta family have been found

1. *Ep. Ind.*, Vol. VI, p. 1 f.

in Vidarbha-one, dated *Shaka* 615, was found near Akola and the other, dated *Shaka* 631, was discovered at Multai in the Betul District previously included in Vidarbha. They give the following genealogy:¹



Pulakeshin obtained a resounding victory over Harsha, the lord paramount of North India. Thereafter he assumed the title of *Parameshvara* (Emperor). He defeated the rulers of several countries such as Aparanta (Konkan), Kosala (Chhattisgadh), Kalinga (Orissa), Pishtapura (Pithapuram) and Kanchi (Canjeeverum). He made the Cholas, the Keralas and the Pandyas his allies. He thus became the undisputed lord of South India.

The capital of Pulakeshin in the beginning of his reign was Badami in the Bijapur District. When his empire extended to the Narmada, he must have felt need of a more central place for his capital. The Chinese pilgrim Hiuen Tsang calls him the Lord of Maharashtra. This shows that he must have visited him somewhere in Maharashtra. Several identifications of his capital have been proposed by scholars from the description of it given by the Chinese pilgrim, but the most likely view seems to be that of Fleet and Burgess, who identify it with Nasik. The pilgrim says that in the east of this country (*i. e.*, Maharashtra) was a mountain range with ridges one above another in succession, tiers of peaks and sheer summits. Here was a monastery, the base of which was in a dark defile, and its lofty halls and deep chambers were quarried in the cliff and rested on the peaks; its tiers of halls and storeyed terraces had the cliff on their back and faced the ravine.² This description seems to suit the caves at Ajanta and as this monastery lay to the east of the capital, the latter appears to be Nasik rather than any other place in Maharashtra. Hiuen Tsang has left a graphic picture of Maharashtra and its people. "The soil is rich and fertile. The climate is hot; the disposition of the people is honest and simple; they are tall of stature and of a stern vindictive character. To their benefactors they are grateful; to their enemies, relentless. If they are insulted, they will risk their lives to avenge themselves. If they are asked to help one in distress, they will forget themselves in their haste to render assistance. If they are going to seek revenge, they first give their enemies a warning; then, each being armed, they attack each other with spears;..... If a general loses battle, they do not inflict punishment, but

1. *Ibid.*, Vol. XXIX, p. 109 f.; Ind. Ant., Vol. XVIII, p. 230 f.

2. Watters, *On Yuan Chwang*, Vol. II, p. 239.

present him women's clothes, and so he is driven to seek death for himself.....Each time they are about to engage in conflict, they intoxicate themselves with wine and then one man with a lance in hand, will meet ten thousand and challenge them to a fight. Moreover, they inebriate many hundred heads of elephants, which, rushing forward in mass trample every thing down so that no enemy can stand before them. The king in consequence of possessing such men and elephants, treats his neighbours with contempt. He is of the Kshatriya caste and his name is Pulakeshin."¹

After the overthrow of the Kalachuris, Pulakeshin II divided their extensive kingdom among his relatives and trusted chiefs. Southern Gujarat extending from the Kim in the north to the Damanganga in the south was placed in charge of a Sendraka chief. The Sendrakas ruled over this territory as also in Khandesh for three generations. The founder of the family was Bhanushakti alias Nikumbha. His son was Adityashakti and the latter's son was Allashakti. Only four grants of this family have been discovered so far. Three of them were made by Allashakti. The earliest of them is dated in the year 404 of the Abhira era (A. D. 653) and registers the donation of some land in the village Pippalikheta (modern Pimpalkhed), about 45 miles west of Dhulia in Khandesh. This grant shows that Allashakti was ruling in Khandesh also. Another grant of Allashakti has been found at Bagumra in Gujarat and is dated in the year 406 of the Abhira era.² It records the grant of the village Balisa (modern Wanesa in the Bardoli taluka of the Surat District). After the issue of this grant the Sendrakas were ousted from Southern Gujarat and their rule was confined to Khandesh. The last known grant of the Sendrakas found at Mundakhede in Khandesh was made by Allashakti's son Jayashakti and is dated in the *Shaka* year 602 (A. D. 680).

Pulakeshin's own grant dated in the *Shaka* year 552 (A. D. 630) was found at Lohaner in the Baglan taluka of the Nasik District. It is dated in the *Shaka* year 552 (A. D. 630) and records Pulakeshin's gift of the village Goviyana to a Brahmana residing at Lohanagara (modern Lohaner).³

Pulakeshin was killed in battle at Badami in *circa* A. D. 642, by the Pallava king Narasimhavaraman, who conquered Vatapi and assumed the title of *Vatapi-konda* (the conqueror of Vatapi).

Pulakeshin II was succeeded by Vikramaditya I (A. D. 655-681), after a long continued struggle. He appointed his younger brother Dharashraya-Jayasimha to govern South Gujarat, North Konkan and the Nasik District. Jayasimha's Nasik plates are dated in

-
1. S. Beal, *Buddhist Records of the Western World* (pub. by Sushil Gupta), Vol. IV, p. 448 f.
 2. C. I. I. Vol. IV, p. 110 f.
 3. Khare, *Sources of the Mediaeval History of the Deccan* (Marathi), Vol I, p. 1 f.

the Abhira year 436 (A. D. 685) and record his grant of the village Dhondaka on the occasion of the *Vishuva* or vernal equinox. Dhondaka is identical with Dhondegao, 12 miles north-west of Nasik. The plates contain an interesting reference to Jayasimha's victory over Vajjada in the country between the Mahi and the Narmada. It seems that some king named Vajjada (or Vajrata) invaded the country of the Gurjaras, who were feudatories of the Early Chalukyas. The Gurjara king sought the help of his suzerain Vikramaditya I. The latter ordered Jayasimha to proceed to the north for the rescue of the Gurjara feudatory. He won a decisive victory, which is placed on a par with Pulakeshin's brilliant victory over Harsha and is mentioned as one of the most glorious achievements of the Western Chalukyas in many records of the political successors, the Rashtakutas. This Vajjada was probably identical with Shiladitya III, the king of Valabhi in Kathiawad. Vikramaditya then appointed Jayasimha to govern South Gujarat, ousting the Sendrakas who were previously ruling there. Jayasimha appointed his son Shryashraya Shiladitya to rule in Southern Gujarat as *Yuvrāja*. Two inscriptions of Shryashraya, dated in the years 421 and 443 of the Abhira era (corresponding to A. D. 671 and 693, respectively), have been found recording his grants of land in South Gujarat. That he was ruling on behalf of his father is indicated not only by his title *Yuvrāja* mentioned in them but also the seal of the latter grant which bears the legend *Dharashraya*.

Jayasimha's younger son Mangalarasa, who assumed the *biruda* Janashraya, is known to have made some land grants. He ruled for Mangalapuri, which was founded by him. It has not yet been identified. After the death of his elder brother he was appointed to govern South Gujarat. He placed his younger brother Avanijanashraya-Pulakeshin in charge of the territory.

During the reign of Vikramaditya II, a later descendant of Pulakeshin II, Gujarat was invaded by a formidable force of the Tajikas or Arabs. The Navasari plates of Avanijanashraya-Pulakeshin give a graphic description of the battle. The Arabs had already defeated the Saindhavas, the Chavotakas, the Surashtras, the Mauryas and the Gurjaras and were attempting to penetrate to the Dakshinapatha (Deccan), but Avanijanashraya-Pulakeshin inflicted a crushing defeat on them in *circa* A. D. 739. The Chalukya Emperor then honoured Avanijanashraya with several titles, one of which was *Anivartaka-nivartayitri* (the Repeller of the unrepellable).²

From two land-grants recently discovered at Anjaneri³, a village near Trimbak in the Nasik District, we have come to know of a feudatory family which ruled over Northern Konkan and the Nasik District in the seventh and eighth centuries A. D. This family claimed descent from Harishchandra, the famous legendary king

1. *C. I. I.*, Vol. IV, p. ix f.

2. *Ibid.*, Vol., p. 138 f.

3. *Ibid.*, Vol. IV, p. lxvi f.

of the solar race. S�amidatta, who rose to power in the reign of Vikramaditya I, was the founder of this family and flourished in *circa* A. D. 660. Three generations of this family are known from the two sets of the Anjaneri plates *viz.*, S�amichandra, his son Simhavarman and the latter's son Bhogashakti *alias* Prithivichandra, who made the grants. One of them is dated in the Abhira year 461 (A. D. 710-11). It records the gift of eight villages and certain rights, dues and taxes in favour of the god Narayan, who was named Bhogeshvara evidently after king Bhogashakti and was installed in the temple at Jatapura, modern Jarwar Budruk near Anjaneri. Bhogashakti is said to have brought by his valour the whole territory of his dominion under his sway. This was probably at the time of Vinayaditya's death (A. D. 696) when owing to the captivity of his son Vijayaditya there was anarchy in the kingdom. The second set of Anjaneri plates tells us that Bhogashakti granted certain rights, privileges and exemptions to the merchants of Samagiripattana when he resettled the town and the neighbouring villages some time after their devastation. Bhogashakti's successor was probably overthrown by the Rashtrakuta king Dantidurga, who, from his Ellora plates, is known to have occupied the Nasik District some time before A. D. 715.

Kirtivarman II, the last of the Early Chalukyas, was defeated by Dantidurga some time before A. D. 754, when he issued his Samangad plates. Kirtivarman continued to rule for a few years more, but he had lost the paramount position in the Deccan.

The Early Chalukyas were devotees of Vishnu, but during their time Buddhism continued to flourish as before in Maharashtra. Caves I to V and XXI to XXVIII at Ajanta were excavated in the seventh century A. D. Again *viharas* and *chaityas* were also excavated at Aurangabad and Ellora in this period, the *viharas* at the latter being triple storeyed and of elaborate design. No Brahmanical structural temples of that age have survived in Maharashtra, but there are some Brahmanical cave temples at Ellora such as the Dashavatara cave, the Ravana-ki-khai and the Dumar *lena*, which belong to this period. These caves are noteworthy for their exquisitely modelled figures.

The Rashtrakutas, who succeeded the Early Chalukyas in the Deccan, originally hailed from Lattalur (modern Latur in the Osmanabad District). When they rose to power they were probably residing in the Aurangabad District, where their earlier records have been found. Dantidurga was the real founder of the Rashtrakuta imperial power. His Ellora cave inscription mentions five ancestors beginning with Dantivarman, but we know nothing about them. These earlier members of the family were probably feudatories of the Early Chalukyas. Dantidurga made extensive conquests. The Ellora cave inscription records his victories over the rulers of Kanchi, Kalinga, Shrishaila, Malava, Tanka and Lata, but they do not all seem to have resulted in the acquisition of territory.

Though there is much exaggeration in the description of his conquests, there is no doubt that he ruled over Karnataka, Konkan, Maharashtra, Vidarbha and Gujarat.

A copper-plate inscription of Dantidurga was discovered at Ellora in the Aurangabad District.¹ It was issued by him while residing at Elapura (modern Ellora) on Monday the thirteenth *tithi* of the bright fortnight of *Ashvina* and records the grant of the village Pippalala in the territorial division of Chandanapuri eighty-four. Chandanapuri still retains its ancient name and is situated on the Girna, three miles to the south-west of Malegaon, while Pippalala is modern Pimplal, 12 miles to the south-east of Chandanapuri. The editor of the grant read its date as 663 and referring it to the *Shaka* era, took it as equivalent to A. D. 741. But the details of the date mentioned in the grant do not work out regularly and from the symbols used to denote the year it appears more likely that the correct year is 463, which must be referred to the Abhira era. It then becomes equivalent to A. D. 715.

Dantidurga was succeeded by his uncle Krishna I who completed the conquests commenced by Dantidurga and shattered the power of the Early Chalukyas completely. One of his inscriptions was discovered at Bhandak in the Chandrapur District of Vidarbha. It is dated in the *Shaka* year 694 (A. D. 772) and records the grant of the village Nagana to a temple of the Sun in Udambaramanti (modern Rani Amaravati in the Yavatmal District).

Krishna I was not only a great conqueror but also a great builder. He caused the great Shiva temple at Ellora to be carved out of solid rock. It is a replica in rock of a structural temple. It is carved out of a scarp more than 100 ft. high and covers an area of 300 ft. by 175 ft. The excavations consist of (1) the main temple, (2) the nandi-shrine, (3) the gateway and (4) the cloisters surrounding the courtyard. The magnitude of this excavation combined with the grandeur of conception and the high quality of its rich plastic embellishment render this cave-temple an unrivalled gem of Indian architecture. The temple was originally named Krishneshvara after the Rashtrakuta king Krishna I, but is now known as Kailasa. It is described in a copper-plate grant in the following words: When the gods moving in their aerial cars saw it, they were struck with wonder, and constantly thought much over the matter and exclaimed, "This temple of Shiva is self-existent; for such beauty is not to be found in a work of art." Even the architect who constructed it was struck with wonder. "Wonderful" said he, "I do not know how I could construct it." It is one of the noblest monuments of India.

In Vidarbha also the Rashtrakutas built several magnificent temples. Those at the village Markandi in the Chandrapur District, where the Vainganga takes a northern bend are specially noteworthy. One of them, which is by far the best, is dedicated to

1. *Ep. Ind.*, XXV, p. 25 f.

Shiva. Cunningham has described it as follows¹—"The general style of the Markandi temple is like that of Khajuraho temples, with three rows of figures all round, two ft. and three inches in height. In each of these rows there are 45 human figures, making 135 in the lower part of the temple. Higher up than these there is a row of geese and a row of human figures. The whole surface of the temple is in fact literally covered with statues and ornaments. Altogether I counted 409 figures and there are about as many lions and elephants forming divisions between human figures. About one half of the panels are given to Shiva and Parvati in various forms. There are also many subordinate female figures, some dancing, some playing musical instruments and one holding a mirror, while putting antimony to her eye-lids."

Krishna I was succeeded by his son Govinda II in *circa* A. D. 773. Soon after his accession Govinda II abandoned himself to a life of pleasure. He left the administration to his younger brother Dhruva. The latter took advantage of the opportunity and began to secure all power for himself. He also made land-grants in his own name though Govinda II was then the *dejure* king. The plates discovered at Pimpri (Jalgaon District) dated in the *Shaka* year 697 (A. D. 775), record the grant of the village Lilagrama made by Dhruva on the occasion of solar eclipse in *Karttika*. Lilagrama was situated in the *vishaya* (district) of Vatanagarika. It is identical with Nilagavhan. Vatanagarika has been identified with Vani in the Nasik District. Govinda II was then on the throne as is shown by the Dhulia plates dated *Shaka* 701 (A. D. 779), which record his grant of the village of Rakkhulla in the Nasik *vishaya*. Soon after this grant was made, Govinda was deposed by Dhruva in *circa* A. D. 780. A copper-plate grant of the latter, dated in *Shaka* 715, was discovered at Daulatabad in the Aurangabad District. It records the donation of a village made by his feudatory Shankaragana his consent. Dhruva is called *Kalivallabha* (favourite of warriors) therein.

Dhruva died soon after this grant was made and was succeeded by his son Govinda III. Soon after his accession he made a copper-plate grant discovered at Paithan. It is dated in the *Shaka* year 716 (A. D. 794) and records the king's gift of the village Limbasarika situated in the Pratisthanabhukti. The village has not yet been identified.

The Rashtrakuta family produced several great conquerors who boldly invaded North and South India and achieved memorable victories. Dhruva was the first among them. He defeated both the Gurjara-Pratihara king Vatsaraja and the Pala king Dharmapala, who were contending for supremacy in North India, and pressed as far as the Doab. Since then the two rivers Ganga and Yamuna began to appear on the Rashtrakuta banner.

1. Cunningham, *A. S. R.*, Vol. IX, p. 145 f.

Govinda III proved to be a still greater conqueror. After obtaining an easy victory over the Ganga king Muttarasa, he led his victorious arms to Central and North India. He first defeated the Gurjara-Pratihara king Nagabhata and his ally Chandragupta in Central India and then routed Dharmapala of Bengal, who had espoused the cause of Chakrayudha of Kanauj. He next marched victoriously until his horses drank and his elephants plunged into the spring waters of the Himalayas. He then returned to the Narmada and marching along the bank of the river, he conquered Malava, Kosala, Vanga, Dahala and Odra countries. He next spent the rainy season at Shribhavana (modern Sarbhon in Gujarat), where his son Amoghavarsha was born. Thereafter Govind marched to the bank of the Tungabhadra. Using Alampura (or Helapura) on the bank of the river as his base, he led victorious campaigns against the Keralas, the Cholas, the Pandyas and the Pallavas. Even the king of Lanka submitted to him, sending two statutes—one of himself and the other of his minister to his camp at Helapura.¹

Several copper-plate grants of Govinda III have been found in Western Maharashtra, Marathwada and Vidarbha Divisions. It is not possible to describe them all, but a few may be noticed. A set of plates discovered at Wani in the Dindori taluka of the Nasik District issued by Govinda III is dated in the *Shaka* year 730 (A. D. 808). It records his grant of Ambaka-grama in the Vatanagara *vishaya* of the Nasika-desa to the Brahmana Damodarabhatta, an inhabitant of Vengi.² Another set of plates discovered recently at Dharur in the Bid District is dated in the *Shaka* year 728 (A. D. 806) and records the grant of the village Anahe (modern Anegaon) in the *vishaya* of Dharaura (modern Dharur).³ Three more grants of the same king were found at Sirso in the Akola District and are dated in the *Shaka* years 725, 729 and 734. They record donations of villages in Vidarbha. Most of Govinda's grants were issued from Mayurakhandi, which was evidently his capital. It has not been identified so far.

Govinda III was succeeded by his son Amoghavarsha I, who was a man of peaceful disposition, but whose reign was full of troubles. He had first to fight with the Eastern Chalukyas of Vengi, then the Gangas of Gangavadi and also his own relatives in Gujarat. He transferred his capital to Manyakheta (modern Malkhed). A copper-plate grant made by him and dated in the *Shaka* year 742 was recently discovered at Javakheda in the Shahada taluka of the Dhulia District. It records the king's donation of the village Vayipadraka in the territorial division of Prakashaya on the occasion of the *Dakshinayana Sankranti*. Vayipadraka cannot now be traced, but Prakashaya is probably identical with Prakashe in the Dhulia District. Javakheda is only 15 miles north-east of Prakashe.

1. *Ep. Ind.*, Vol. XXXII, p. 157 f.

2. *Ind. Ant.*, Vol. XI, p. 157 f.

3. *Ep. Ind.*, Vol. XXXVI p. 285 f.

Amoghavarsha loved and encouraged science and literature and treated all religions with equal reverence. He is the author of the *Kavirajamarga*, which is the earliest work on poetics in the Kanarese language. He patronised Jinasena, the author of the Kanarese language work *Adipurana*. Amoghavarsha voluntarily retired from public administration to engage himself in religious pursuits. On one occasion he offered a finger of his hand to the goddess Mahalakshmi of Kolhapur to ward off a public calamity. Such instances are rare in the history of any country.

Another noteworthy king of this Rashtrakuta family was Indra III, the great-grandson of Amoghavarsha I. Like his illustrious ancestors Dhruva and Govinda III, Indra also led a victorious campaign in North India. He followed the route of Bhopal, Jhansi and Kalpi in the course of his invasion of Kanauj, the imperial capital of North India for more than three hundred years. At Kalpi his army was encamped in the courtyard of the temple of Kalapriyanatha, well-known to Sanskritists as the place where all the plays of Bhavabhuti were staged.¹ His horses crossed the Yamuna at Kalpi and then marched on Kanauj, which he completely devastated. The Gurjara-Pratihara king Mahipala fled to Mahoba to seek the help of his Chandella feudatory Harsha. Indra III's northern campaign was a memorable event unparalleled for its brilliance in the history of the Rashtrakutas.

Recently a grant of Indra III, made on the occasion of his coronation, has been found at Jambgaon in the Gangapur taluka of the Aurangabad District. It is dated in the *Shaka* year 835 (A. D. 914) and records the donation of the village Khairondi near Pratishthana (modern Kharvandi) near Paithan. The boundary villages also can be identified in its vicinity.²

Indra III was succeeded by his son Amoghavarsha II, but he died within a year. His younger brother Govinda IV came to the throne thereafter. He was known for his liberality and rightly had *biruda Suvarna-varsha* (the gold-rainer). On the occasion of his coronation he donated eight hundred villages, four lakhs of gold coins and thirty-two lakhs of *drammas* (silver coins) to temples and bestowed on the Brahmanas six hundred *agraharas* and three lakhs of gold coin. Recently another copper-plate grant dated in the *Shaka* year 851 (A. D. 929) has been discovered at the village Andura in the Akola district of Vidarbha. It records the donation of Elauri (modern Yerali near the railway station Nandura on the Central Railway. Most of the boundary villages can be identified in its vicinity.

The Rashtrakutas of Manyakheta and the Kalachuris of Tripuri were matrimonially connected and their relations were generally cordial. But in the reign of Govinda IV they became strained. The

1. Mirashi, *Studies in Indology*, Vol. I, p. 35 f.

2. *Ep. Ind.*, Vol. XXXVI, p. 223 f.

Kalachuri king Yuvarajadeva I espoused the cause of his son-in-law Baddiga-Amoghavarsha III, the uncle of Govinda IV, and sent a large army to invade the Rashtrakuta dominion. When the army reached the Payoshni (modern Purna), a pitched battle was fought near Achalapura between the Rashtrakuta and the Kalachuri forces, in which the latter became victorious. This event is commemorated in the Sanskrit play *Viddhashabhanjika* of Rajashekhar, which was staged at Tripuri in jubilation at this victory.

The Rashtrakuta feudatories who rose in rebellion against Govinda IV, deposed him and placed his uncle Baddiga-Amoghavarsha III on the throne. The latter was a man of quiet-nature and spiritual temperament, who left the administration of the kingdom entirely to his ambitious and able son Krishna III. Like some of his ancestors, Krishna also led an expedition in North India and captured the forts of Kalanjara and Chitrakuta. He succeeded his father in A. D. 939. He then led an expedition against the Cholas and defeated them in a sanguinary battle at Takkola in the Arcot District. He next carried his victorious arms to Rameshvaram, where he built two temples. Hearing of his victories, the kings of Kerala, Pandya and Ceylon submitted to him. He also placed his own nominee on the throne of Vengi. He thus became the lord paramount of South India.

Several stone and copper-plate inscriptions of the reign of Krishna III have been found in the different parts of the Deccan. One of them may be described here. The Devli plates, dated *Shaka* 862 (A. D. 940), register the donation of the village Talapurushaka in the *vishaya* (district) of Nagapura-Nandivardhana,¹ which evidently means Nandivardhana near Nagpur. This is the earliest mention of the place-name Nagpur. Among the boundaries of the village is mentioned the river Kanhana, modern Kanhan, which flows 10 miles from Nagpur.

After the downfall of the Vakatakas there was no imperial power in Vidarbha. The centre of political power shifted successively to Mahishmati, Badami and Manyakheta. Men of learning who could not get royal patronage in Vidarbha had to seek it elsewhere. Bhavabhuti, who ranks next only to Kalidasa in Sanskrit literature, was a native of Vidarbha. In the prologue of his play *Mahaviracharita* he tells us that his ancestors were known as Udumbara. They probably hailed originally from a place of that name, which may be identified with Umarkhed in the Yavatmal District. There is a tradition still current at the place which corroborates this identification. The ancestors of Bhavabhuti later moved to Padmapura in Vidarbha as stated by him in his play *Mahaviracharita*. This place was once the capital of the Vakatakas and is probably identical with

1. Mirashi, *Studies in Indology*, Vol. II, p. 253 f.

Padmapur near Amgaon in the Bhandara District. With the downfall of the Vakatakas that place lost its importance. In the beginning of the eighth century, when Bhavabhuti flourished, there was no great king ruling in Vidarbha. Bhavabhuti had, therefore, to go to Padmavati, now called Padam Pawaya in North India and had to get his plays staged at the fair of Kalapriyanatha (the Sun-god at Kalpi). Later, he obtained royal patronage at the court of Yashovarman of Kanauj. Rajashekhar, another great son of Vidarbha, was probably a native of Vatsagulma (modern Bashim in the Akola District), which he has glorified in his *Kavyamimamsa* as the pleasure resort of the god of love. He and his ancestors Akalajalada, Tarala and Surananda had to leave their home country of Vidarbha to seek patronage at the court of the Kalachuris of Tripuri. Rajashekhar's early plays viz., the *Balaramayana*, the *Balabharata* and the *Karpuramanjari* were put on the boards at Kanauj under the patronage of the Gurjara-Pratiharas. Later, when the glory of the Gurjara-Pratiharas declined as a result of the raid of the Rashtrakuta king Indra III, who was assisted by the Kalachuri king Yuvarajadeva I, Rajashekhar returned to Tripuri. There his last play *Viddhashalabhanjika* was staged as stated before.² Another great poet of Vidarbha who had to go abroad in search of royal patronage was Trivikramabhatta, the author of the *Nalachampu*, in which he has given a graphic description of several towns, holy places and rivers of Vidarbha. He flourished at the court of the Rashtrakuta king Indra III and is known to have drafted the two sets of the Bagumra plates of that king.³

During the Rashtrakuta period a feudatory family established itself in the Northern and Southern Konkan as also in the Southern Maratha Country comprising the districts of Kolhapur, Miraj and Satara. They bore the title of *Tagarapuradhishvara*, which indicates that they originally hailed from Tagara (modern Ter in the Osmanabad District). All the branches of this family traced their descent from the mythical Vidyadhara prince Jimutavahana, the son of Jimutaketu, who offered to sacrifice himself to rescue a Naga from the clutches of Garuda. The family name is supposed to have been derived from this incident. The Shilaharas of South Konkan rose to power as feudatories of the Rashrakutas. Sanaphulla, the founder of this family, is said to have had the favour of Krishnaraja, who is evidently the first Rashtrakuta king of that name. His capital was probably at Chandrapura, modern Chandor on the left bank of the river Paroda, south of Goa. His successor Dhammiyara is said to have founded Balipattana (modern Kharepatan in the Ratnagiri District), which he made his capital. This family ruled in South Konkan from *circa* A. D. 765 to A. D. 1020. These Shilaharas remained loyal to their suzerains who were the Rashtrakutas and

1. *Ibid.*, Vol. I, p. 21 f.

2. *C. I. I.*, Vol. IV, p. clxxv f.

3. *Ep. Ind.*, Vol. IX, p. 29 f.; 33 f.

give their genealogy in their grants even after their overthrow by the later Chalukya king Tailapa. Rattaraja, the last known king of this branch of the Shilaharas, made a grant to his teacher Atreya, the disciple of the Shaiva Acharya Ambhojashambhu, who belonged to the Karkaroni branch of the Mattamayura clan of the Shaiva sect. Mattamayura, the original seat of the clan, is probably identical with Kadvaha in Central India.

Rattaraja is the last known king of this branch. He declared his independence during the reign of the Later Chalukya king Vikramaditya V, when the imperial power became weak. But Jayasimha, the younger brother of Vikramaditya V, invaded South Konkan, overthrew the reigning king and appropriated his possessions as stated in his Miraj plates dated in A. D. 1024.

North Konkan was conquered by the Rashtrakuta king Dantidurga some time in the second quarter of the eighth century A. D. Kapardin I, the first known Shilahara king of North Konkan, was placed in charge of the country by the Rashtrakuta king Govinda III. Since then North Konkan came to be known as *Kapardi-dvipa* or *Kavadi-dvipa*. The capital of this branch was Puri now known as Rajapuri in the Kolaba District. This branch also produced several kings who built magnificent temples like the one at Ambarnath and gave liberal patronage to Sanskrit learning. They continued to hold North Konkan till A. D. 1265. The last king Someshvara was overthrown by the Yadava Emperor Mahadeva in *circa* A. D. 1265.¹ The third branch of the Shilaharas ruled over the Southern Maratha Country comprising the modern districts of Satara, Kolhapur and Belgaon. Their family deity was the goddess Mahalakshmi, whose boon they claim to have secured in their copper-plate grants. Their capital was probably Kolhapur, though some of their grants mention Valavada and the hill fort of Pranala as the places of royal residence. This branch rose to power late in the Rashtrakuta period and so, unlike the kings of the other two branches, they do not give the genealogy of the Rashtrakutas even in their early grants. Later, they acknowledged the suzerainty of the Later Chalukyas for some time. This branch continued to hold the Southern Maratha Country from *circa* A. D. 940 to A. D. 1215.

In the *Vikramankadevacharita* Bilhana gives a graphic description of the Vidyadhara (*i. e.* Shilahara) prince ruling from Karahata (modern Karhad), for the *svayamvara* of the princess is said to have been held at Karahata. She chose the powerful Chalukya king Vikramaditya VI as her husband in that *Svayamvara*. In the *Rajatarangini*, Kalhana describes how when Harsha, the contemporary king of Kashmir, saw a portrait of Chandala (*i. e.*, Chandralekha), the beautiful wife of the Karnata king Parmandi, he became smitten with love and vowed that he would obtain Chandala overthrowing Parmandi. Kalhana holds the king to ridicule for his foolishness.²

1. The last dated inscription of Someshvara is dated Shaka 1182.

EP. Ind. vol. XXIII, p. 279.

2. *Rajatarangini*, VII, vv. 1119 f.

The last known king of this branch was Bhoja II, the greatest ruler of this time. On account of his great valour, he was known as Vira-Bhoja. He assumed the imperial titles *Rajadhiraja*, *Parameshvara*, *Paramabhattaraka* and *Pashchima-chakravarti*. This could not, however be tolerated by the Yadavas, who were then establishing their supremacy in the Deccan. Singhana, the mighty Yadava king of Devagiri, invaded the Shilahara kingdom and laid siege to the fort of Pranala (Panhal). He soon reduced it, and taking Bhoja captive, he threw him into prison in the same fort. Thereafter, we begin to get the inscriptions of the Governors who were appointed by the Yadavas to administer the country. Like the Shilaharas of the other two branches, those of Kolhapur also extended their patronage to learned men. One of these was Somadeva, the author of the *Shabdarnavachandrika* of the Jainendra Vyakarana.¹

The Rashtrakuta power became weak after the death of Krishna III. Within six years his large empire crumbled like a house of cards. Tailapa II, the founder of the Later Chalukya dynasty, who was a *Mahasamanta* of the Rashtrakutas, suddenly came into prominence. He defeated and killed in battle Karka II, the last Rashtrakuta king and captured his capital Manyakheta. He had to fight against the Cholas, the Pandyas and the Paramaras. The Paramara king Vakpati-Munja planned to invade the Chalukya dominion, but his wise minister Rudraditya advised him not to cross the Godavari, which was the boundary between the Chalukya and Paramara dominions. Munja did not heed his advice and was taken prisoner by Tailapa. He was placed in a prison, where he was waited upon by Tailapa's sister Mrinaladevi. He fell in love with her and foolishly disclosed to her the plan of escape. She communicated it to Tailapa, who is said to have made him beg from door to door and then beheaded him.

Among the successors of Tailapa II, the most famous is Vikramaditya VI, the founder of the Chalukya-Vikrama *Samvat*. He ascended the throne in A. D. 1075. He had to fight against the Cholas, the Chalukyas of Gujarat and the Hoysalas and signally defeated them. Two inscriptions of his reign have been found in Vidarbha. One of them entitled Sitabaldi pillar inscription seem to have originally belonged to the Vindhyan hill at Bhandak in the Chandrapur District. It is dated in the *Shaka* year 1008 (A. D. 1087) and registers the grant of some *nivartanas* of land for the grazing of cattle made by a feudatory called Dhadibhandaka. The other inscription was discovered at Dongargaon in the Yavatmal District. It throws interesting light on the history of the Paramara dynasty. It shows that Jagaddeva, the youngest son of the Paramara king Udayaditya, the brother of Bhoja, left Malwa and sought service under Vikramaditya VI, who welcomed him and placed him in charge of some portion of Western Vidarbha. The Dongargaon inscription is dated in the *Shaka* year 1034 (A. D. 1112).² Another inscription of this

1. *Ind., Ant.*, Vol. X. p. 76 n.

2. *Ep. Ind.*, Vol. XXVI. p. 177 f.

Jagaddeva has come to notice at Jainad in the adjoining Adilabad District of Andhra Pradesh. It records several victories of Jagaddeva in Andhra, Dorasamudra and near the Arbuda mountain, and registers the construction of a temple by Padmavati, the wife of Lolarka, a minister of Jagaddeva.¹

Vikramaditya's reign is renowned on account of some learned men who flourished at his court. Bilhana, who was patronised by him, wrote the *Vikramankadevacharita*, which is the poetic biography of Vikramaditya. Another great writer who flourished at his court was Vijnaneshvara, the author of the well-known *Mitakshara*, a commentary on the *Yajnavalkya Smriti*.

Vikramaditya VI was succeeded by his son Someshvara III, who became known as *Sarvajna-Chakravarti* on account of his extensive knowledge. He composed the encyclopaedic work *Manasollasa* or *Abhilashitarthachintamani*. An inscription² of his reign has been discovered at Latur in the Osmanabad District. It records the construction of a temple of the god Papavinashana at Lattalura, modern Latur. It is dated in the *Shaka* year 1049 (A. D. 1128), which falls in the reign of Someshvara III.

Taila III, the last Later Chalukya king, was overthrown by the Kalachuri Bijjala, who was his Commander-in-Chief, in A. D. 1156. The Kalachuri usurpation lasted for more than two decades. An inscription of this period, dated in the *Shaka* year 1086 (A. D. 1164), was discovered at Savargaon in the Tuljapur tahsil of the Osmanabad District. It records the gift of some money for the construction of the temple of the goddess Amba at Savargaon.³ Maradadeva, who bears the title of *Mahamandaleshvara*, was probably a feudatory of the Kalachuri Bijjala as the date falls in the latter's reign (A. D. 1156-1168), though the inscription makes no mention of his name.

In the last quarter of the twelfth century A. D. the Yadavas of Devagiri came into prominence. They had previously been ruling over Seunadesha (Khandesh) as feudatories of the Chalukyas of Kalyani. The founder of this family was Dridhaprahara, the son of Subahu. His capital is named Shrinagara in the *Vratakhandu*, while from an early inscription it appears to have been Chandradityapura, which has been identified with modern Chandor in the Nasik District. His son and successor was Seunachandra I, from whom the country ruled came to be known as Seunadesha. It corresponds to modern Khandesh. It comprised the country from Nasik to Devagiri.

From a stone inscription found at Vaghli, six miles from Chalisgaon, we learn that a Maurya family hailing from Valabhi (modern

1. *Ibid.*, Vol. XXII, p. 54 f.

2. *S. M. H. D.*, Vol. II, p. 84 f.

3. *Loc. cit.*

Vala in Kathiawad) settled in Khandesh where it ruled for several generations. Govindaraja, a later prince of this family, built a temple at Vaghli, to which he made several donations for the worship of the god installed therein and for the support of the learned men and their pupils who restored to the *satra* attached to the temple. Govindaraja, whose inscription at Vaghli is dated in *Shaka* 991 (A. D. 1069) was a feudatory of the Yadava king Seunachandra II.

Bhillama II, one of the early Yadava kings, assisted Tailapa II of the Later Chalukya family in his war with Munja. Seunachandra II a later member of this family, is said to have saved Vikramaditya VI from a coalition of his enemies and placed him on the throne of Kalyani. Bhillama a later prince of the Yadava dynasty, made a bid for paramount power in the Deccan. He led victorious expeditions against the Hoysalas, the Paramaras and the Chalukyas and made himself master of the whole country north of the Krishna. He then founded the city of Devagiri (modern Daulatabad) and made it his capital. Thereafter the Yadavas ruled from that city.

From a stone inscription¹ found at Anjaneri near Nasik it appears that there was a minor branch of the Yadava family ruling at Anjaneri. Seunadeva of this branch made some grant to a Jain temple. Seunadeva calls himself *Mahasamanta* and evidently was dependent on the main branch. This family ruled over a small district of which Anjaneri was the chief city.

Bhillama V's son Jaitugi or Jaitrapala killed Rudradeva of the Kakatiya dynasty on the field of battle and released his nephew whom he had put into prison. Under Jaitugi's son Singhana the power of the family greatly increased. We get considerable information about his victories from four stone inscriptions of his general Kholeshvara at Ambe Jogai in the Bid District. Kholeshvara was a native of Vidarbha and was residing at Ambe, where he has left his inscriptions. Some more details are furnished by a later copper-plate grant of Ramachandra's minister found at Purnshottamapuri in the Bid District.²

Singhana achieved several victories. He defeated the Hoysala king Vira-Ballala, the Kakatiya king Ganapati and the lord of Bhambhagiri, modern Bhamer in the Sakri taluka of the Dhulia District. He confined Bhoja II of the Shilahara family on the hill of Pranala (modern Panhala), a strong fort 12 miles to the north west of Kolhapur. Most of these victories were won by his Brahmana general Kholeshvara. The latter vanquished Arjunavaradeva, king of Malwa, and even pressed as far north as Varanashi, where he put the ruler Rajyapala to flight. Kholeshvara constructed several temples in Vidarbha including the one of Sharangadvara (Vishnu) at Achalapur and also established *agraharas* on

1. *Ind. Ant.*, Vol. XII, p. 126 f.

2. *Itid.*, Vol. XXV, p. 199 f.

the bank of the Payoshni (Purna) and Varada (Wardha). The former *agrahara* still exists under the name of Kholapur in the Amaravati District.

Singhana was succeeded by his grandson Krishna, who obtained victories over the kings of Gurjara, Malava, Chola and Kosala. The Gurjara king was Vishaladeva and the Malava ruler was Jaitugideva. The contemporary Chola king was Rajendra III (A. D. 1246-1279). The Kosala king was apparently the contemporary ruler of Ratnapur in Chhattisgadh, who was probably the successor of Jajalladeva defeated by Singhana, but no records of him have so far been discovered. An inscription of the reign of Krishna has been found in the temple of Khandeshvara in the Amaravati District.¹ It is dated in the *Shaka* year 1177 (A. D. 1254-55), and records the donation of some *gadyanas* for the offerings of flowers in the temple of Khandeshvara.

Krishna was succeeded by his brother Mahadeva. From the recently discovered Kalegaon plates² we know the exact date of his coronation as the 29th August A. D. 1261. The most notable event of his reign was the annexation of North Konkan after defeating Someshvara of the Shilahara dynasty. He left the throne to his son Amana, but the latter was soon deposed by Krishna's son Ramachandra, who captured the impregnable fort of Devagiri by means of a *coup d'état*. Ramachandra won several victories as mentioned in the Purushottampuri plates, dated in the *Shaka* year 1232 (A. D. 1310). He is said to have defeated with ease the ruler of Dahala (*i. e.*, Chedi country), subjugated the ruler of Bhandagara (*i. e.*, Bhandara) and dethroned the king of Vajrakara (Vairagad). He is further credited with a victory over the Muhammedans, whom he drove out of Varanashi. He built there a golden temple dedicated to Sharanagapani (Vishnu). His minister Purushottama received from him the grant of four villages, of which he formed an *agrahara* and donated it to several Brahmanas on the holy day of *Kapila-shashti* in the *Shaka* year 1232. The *agrahara* was named Purushottamapura after the donor. It is still extant under its original name on the southern bank of the Godavari, about 40 miles due west from Parbhani. The villages together with their boundaries can still be identified in the vicinity of Purushottampuri.³

A copper-plate inscription of Ramachandra was found at Paithan in the Aurangabad District. It is dated in the *Shaka* year 1193 (A. D. 1272) and records the grant of the village Vadathana together with the hamlets of Patara-Pimpalagrama and Vaidya-Gogharagrama of which he formed an *agrahara*. The boundaries of the *agrahara* viz., the villages Vahagaon, Neuragaon, Deigaon, Khategaon, Aluegaon, Nagamathana, Jategaon, Paniva and Vadakhala, have also

1. *Ibid.*, Vol. XXVII, p. 9 f.

2. *Ibid.*, Vol. XXXII, p. 31 f.

3. *Ibid.*, Vol. XXV, p. 7 f.

been specified in the grant. Most of these villages can be identified in the Aurangabad and Ahmadnagar Districts. Vadathana cannot be traced, but its hamlets Patara-Pimpalgaon and Vaidya-Ghoghara-gaon are identical with the village Gade-Pimpalgaon 12 miles north-west of Newasa in the Ahmadnagar District and Ghogargaon, two miles to its north-west.

A fragmentary stone inscription of the time of Ramachandra is built into the front wall of the temple of Lakshmana on the hill of Ramtek in the Nagpur District. In the first half it gives the genealogy of Ramchandra and in the second half it describes the temples, wells and *tirthas* on and in the vicinity of the hill, which it calls Ramagiri. The object of the inscription seems to have been to record the repairs to the temple of Lakshmana done by Raghava, a minister of Ramachandra.¹

In A. D. 1296 Ala-ud-din Khilji invaded the kingdom of Ramachandra and suddenly appeared before the gates of Devagiri. Ramchandra was taken unawares and could not hold out long. He had to pay a heavy ransom to the Muslim conqueror. He continued, however, to rule till A. D. 1310 at least; for the aforementioned Purushottampuri plates are dated in that year. He was succeeded by his son Shankaragana some time in A. D. 1311. He discontinued sending the stipulated tribute to Delhi. He was then defeated and slain by Malik Kafur. Some time thereafter, Harapaladeva, the son-in-law of Ramachandra, raised an insurrection and drove away the Muhammedans, but his success was short-lived. The Hindu kingdom of Devagiri thus came to an end in A. D. 1318.

Like their illustrious predecessors, the Yadavas also extended liberal patronage to art and literature. During their rule a peculiar style of architecture called *Hemadpanti* after Hemadri or Hemadpan, a minister of Mahadeva and Ramachandra, came into vogue. The temples built in this style are found in all the districts of Maharashtra. Several learned scholars flourished at the Yadava court. Of these Hemadri was the foremost. During the reign of Mahadeva he held the post of *Shrikaranandhipa* or the Head of the Secretariat. He was appointed Minister and Head of the Elephant Force by Ramachandra. He was as brave as he was learned. He conquered and annexed to the Yadava kingdom the eastern part of Vidarbha called *Jhadimandala*. Hemadri is well known as the author of the *Chaturvarga-chintamani*, comprising five parts viz., (1) *Vratakhandha*, (2) *Danakhanda*, (3) *Tirthakhandha*, (4) *Mokshakhandha* and (5) *Parisheshakhandha*. Of these the third and the fourth *khandas* have not yet come to light. Hemadri's work is held in great esteem and has been drawn upon by later writers of *Dharmashastra*. He is the author of a commentary on Shaunaka's *Pranavakalpa* and also a *Shraaddhakalpa*, in which he follows Katyayana. His *Ayurvedarasayana*, a commentary on Vaghata's *Ashtangahrdaya* and *Kaivalyadipika*, a gloss on Bopadeva's *Muktaphala* are well-known.

1. *Ibid.*, Vol. XXV, p. 7 f.

Hemadri extended liberal patronage to learned men. Among them the most famous was Bopadeva. He was a native of Vedapada (modern Bedod) on the bank of the Wardha in the Adilabad District. Bopadeva is said to have composed ten works on grammar, nine on medicine, one for the determination of *tithis*, three on poetics, and an equal number for the elucidation of the Bhagavata doctrine. Only eight of these are now extant. The *Mugdhabodha*, his work on Sanskrit grammar, is very popular in Bengal.

Marathi literature also flourished in the age of the Yadavas. Chakradhara, who propagated the Mahanubhava cult in that age, used Marathi as the medium of his religious teachings. Following his example, several of his followers composed literary works in Marathi. They are counted among the first works in that language. Mukundaraja, the author of the Vedanta works *Vivekasindhu* and *Paramamrita* and Jnaneshvara, the celebrated author of the *Bhavartha-dipika*, a commentary on the *Bhagavadgita*, are the most illustrious writers of that age.



Mediaeval Period

Alau-d-din, the nephew and son-in-law of Jalalu-d-din, King of Delhi was appointed governor of Karra, and undertook an expedition against Bhilsa, where he captured a rich booty and sent it on to Delhi. Jalalu-d-din was much pleased, and rewarded him with the viceroyalty of Oudh in addition to the government of Karra. When 'Alau-d-din was at Bhilsa, he heard of the wealth of Devagiri, and meditated an expedition against that city. He withheld the tribute that was due from his district, accumulated funds, and raised a force of about 8,000 men, which he represented, was for an advance against Chanderi, a town in Central India. Alau-d-din kept his real design a profound secret, and having learnt from his spies that Ramchandra's alias Ramdev's (the king of Devagiri) army was occupied at some distance from the capital, he left Karra in 1294, and suddenly appeared before Ellichpur, which he captured and plundered. The inhabitants of the Deccan had never heard of the Musulmans before, and Ramdev was completely taken by surprise. He collected all his available troops and sent them against the invader; but they were defeated at Lasura near Devagiri, and Alau-d-din entered the city of Devagiri and plundered it. Ramadev shut himself up in the fortress, which was hastily provisioned for a siege; Alau-d-din appeared before it, and announced that he was only the advance-guard of the army of the Sultan of Delhi. The Hindus then sued for peace, and succeeded in persuading Alau-d-din to come to terms under certain easy conditions, when Ramdev's son appeared on the scene with the absent army, and attacked the invaders. The battle would have gone hard with Alau-d-din had he not received the timely assistance of Malik Nusrat who had been left with 1,000 men in charge of the city. Mistaking these reinforcements for

the expected main army of the *Sultan*, the Deccanis became panic-stricken and fled. Alau-d-din treated the vanquished with greater severity, and raised his demands; when Ramdev found that in the confusion the fortress had been provisioned with salt instead of grain, he submitted. A very indemnity was exacted; Ellichpur and the surrounding country was made over to the victors; and the *raja* also promised to send an annual tribute to Delhi.¹

Alau-d-din returned to Karra, shortly afterwards murdered his uncle on 19th July 1296 and usurped the throne on 3rd October 1296.

1. The details of the campaign as given in *Tazjiyatul Amsar* of Wassaf are as under :

"It was reported to him that the *Rai* of Hind, whose capital was Deogiri, had immense treasures in money and jewels and he therefore conceived an intense desire of securing them for himself, as well as of conquering the country. He appointed spies to ascertain when the *Rai's* army was engaged in warfare, and then he advanced and took the country without the means which other kings think necessary for conquest. The prudent *Rai*, in order to save his life, gave his daughter to the Sultan, and made over to him his treasures and jewels.

Alau-d-din Muhammad, having laden all the beasts he could procure with his spoils, and giving thanks to God, returned to his own province." (*Elliot*, Vol. III, p. 40).

Tarikh Firoz Shahi of Ziauddin Barni gives the following account of this campaign.

"When he made the campaign to Bhailasan, he heard much about the wealth of Deogir. **He collected three or four thousand horse, and two thousand infantry, whom he fitted out from the revenues of Karra, which had been remitted for a time by the Sultan, and with this force he marched for Deogir. Though he had secretly resolved upon attacking Deogir, he studiously concealed the fact, and represented that he intended to attack Chanderi. Malik 'Alau-l Mulk, uncle of the author, and one of the favoured followers of 'Alau-ddin, was made deputy of Karra and Oudh in his absence.

'Alau-ddin marched to Elichpur, and thence to Ghatilajaura. Here all intelligence of him was lost. Accounts were sent regularly from Karra to the Sultan with vague statements, saying that he was engaged in chastising and plundering rebels, and that circumstantial accounts would be forwarded in a day or two. The Sultan never suspected him of any evil designs, and the great men and wise men of the city thought that the dissensions with his wife had driven him to seek his fortune in a distant land. This opinion soon spread. When Alau-d-din arrived at Ghatilajaura, the army of Ramdeo, under the command of his son had gone to a distance. The people of that country had never heard of the Musulmans; the Mahratta land had never been punished by their armies; no Musulman king or prince had penetrated so far. Deogir was exceedingly rich in gold and silver, jewels and pearls, and other valuables. When Ramdeo heard of the approach of the Muhammedans, he collected what forces he could, and sent them under one of his ranas to Ghatilajaura. They were defeated and dispersed by 'Alau-ddin, who then entered Deogir. On the first day he took thirty elephants and some thousand horses. Ramdeo came in and made his submission. 'Alau-ddin carried off an unprecedented amount of booty.....(*Elliot*, Vol. III, pp. 149-50).

In the third year of his reign he sent his brother Ulugh Khan to Gujarat; the latter defeated Karan, the *raja* of Gujarat who fled to Ramdev at Devagiri.¹ Ramdev, likewise proved refractory and withheld his annual tribute. In 1307 an expedition of 30,000 horse, under the command of Malik Naib Kafur Hazardinari and Khwaja Haji, was fitted out against Devagiri. The *Rai's* son fled, but he himself was taken prisoner and sent to Delhi, where he was detained for six months and was then released with all honours. The *Sultan* gave Ramdev red canopy and the title of *Rai Rayan* (king of kings). He was also presented with a lakh of *tankas*, and the town of Nausari in Gujarat was granted to him as a *jagir*.²

1. *Tarikhi Firoz Shahi* in *Elliot and Dowson* III p. 163.

2. The accounts of this episode as given in *Tarikhi Alai* of Amir Khusrav and *Tarikhi Firoz Shahi* are as under :

Conquest of Deogir.

"Rai Ramdeo, of Deogir, having swerved from his allegiance, an expedition of thirty-thousand horse was fitted out against him, and Malik Naib Barbak was appointed to the command. "He accomplished with ease a march of three hundred parasangs over stones and hills, without drawing rein," "and arrived there on Saturday, the 19th of Ramazan, A. H. 706 (March 1307 A. D.). The son of the Rai fled at once, and most of the army of the Hindus was sent to hell by the spears and arrows. Half of the rest fled away, and the other half received quarter."

"After the victory, the general ordered that the soldiers should retain the booty they had acquired, with the exception of horses, elephants, and treasure, which were to be reserved for the king. The Rai was taken prisoner and sent to the king, by whom he was detained for six months, and then released with all honour, and a red umbrella was bestowed upon him." (*Elliot*, Vol. III, pp. 77-78).

"Devoting his attention to political matters, he made ready his army for the destruction of the *Rais* and *zamindars* of other lands, and for the acquisition of elephants and treasure from the princes of the South. He withdrew several divisions of his army, which had been employed in guarding against the advance of the Mughals, and formed them into an army, which he sent against Deogir, under the command of Malik Naib Kafur Hazar-dinari, accompanied by other *maliks* and *amirs*, and the red canopy. He also sent Khwaja Haji, deputy *ariz-i mamalik*, to attend to the administration of the army, the collection of supplies, and the securing of elephants and the spoil. No army had marched from Dehli to Deogir since the Sultan himself attacked it before he ascended the throne. Ramdeo had rebelled and for several years had not sent his tribute to Delhi. Malik Naib Kafur reached Deogir and laid the country waste. He made Ramdeo and his sons prisoners, and took his treasures, as well as seventeen elephants. Great spoil fell into his hands*** and he returned with it triumphant to Dehli, carrying with him Ramdeo. The Sultan showed great favour to the Rai, gave him a canopy, and the title of *Rai-rayan* (King of kings). He also gave him a lak of *tankas*, and sent him back in great honour, with his children, wives, and dependents to Deogir, which place he confirmed in his possession. The Rai was ever afterwards obedient, and sent his tribute regularly as long as he lived." (*Elliot*, Vol. III, pp. 200-201).

In 1308 Malik Naib Kafur and Khwaja Haji arrived with an army at Devagiri, intended for an expedition against Warangal¹. *Rai Rayan* Ramdev rendered every assistance, and added a Maratha force of his own consisting of horse and foot. Prataprudra of Warangal was reduced and became tributary, and in 1310 the army returned with great spoil by way of Devagiri to Delhi.²

1. Their first halt was at Nilkanth which was on the borders of Deogir, and included in the country of the *Rai Rayan* Ram Deo; the minister, acting under the orders of his Majesty, directed that it should be secured against being plundered by the army, which was as destructive as ants and locusts. No one, therefore, was able to carry off doors, enclosures, dwellings and grain stores, or to cut down the growing crops. The drums which sounded to march were detained here two days, while enquiries were made about the stages in advance, and on Tuesday, the 26th of Rajab, the army again moved forward."

(Elliot, Vol. III, p. 79.)

2. The details of this invasion as given by *Tarikhi Firoz Shahi* are as under :

"Next year, in the year 709 H. (1309 A. D.), the Sultan sent Malik Naib Kafur with a similar force against Arangal. The Sultan gave his instructions to do his utmost to capture the fort of Arangal, and to overthrow Rai Laddar Deo. If the Rai consented to surrender his treasure and jewels, elephants and horses, and also to send treasure and elephants in the following year, Malik Naib Kafur was to accept these terms and not press the Rai too hard. He was to come to an arrangement and retire, without pushing matters too far, lest Rai Laddar Deo should get the better of him. If he could not do this, he was, for the sake of his own name and fame, to bring the Rai with him to Dehli. * * *

Malik Naib Kafur and Khwaja Haji took leave of the Sultan and marched to Rabari, a village in the fief of the Malik. There the army assembled, and marched towards Deogir and Arangal. The *maliks* and *amirs* of Hindustan, with their cavalry and infantry, joined at Chanderi, where a review was held. On approaching Deogir, *Rai-rayan* Ramdeo came forth to meet the army, with respectful offerings to the Sultan and presents to the generals. While the army was marching through the territories of Deogir, Ramdeo attended every day at head quarters. So long as it remained encamped in the suburbs of the city, he showed every mark of loyalty, and to the best of his ability supplied Naib Kafur and his officers with fodder; and the army with material. Every day he and his officers went out to the camp, rendering every assistance. He made the bazar people of Deogir attend the army, and gave them strict orders to supply the wants of the soldiers at cheap rates. The army remained in the suburbs of Deogir for some days, resting from its fatigues. When it marched, Ramdeo sent men forward to all the villages on the route, as far as the borders of Arangal, with orders for the collection of fodder and provisions for the army, and giving notice that if a bit of rope was lost they would have to answer for it. He was as dutiful as any *raiayat* of Dehli. He sent on all stragglers to rejoin the army, and he added to it a force of Maharattas, both horse and foot. He himself accompanied the march several stages, and then took leave and returned. All wise and experienced men noticed and applauded his devotion and attention.

In 1311 Malik Naib Kafur and Khwaja Haji arrived again at Devagiri for the conquest of the country to the south of the Krishna. *Rai Rayan* Ramdev was dead, and as the loyalty of his son Shankardev who succeeded him was doubted, a portion of the force was left at Jalna. Malik Kafur marched into the southern countries, and after reducing the *rajas* to submission, returned to Devagiri in April 1311 and then proceeded to Delhi.

In 1313 Malik Kafur came back to Devagiri, and the fortress was occupied a second time by the Muhammedan troops. The *raja* was dethroned and put to death, and his territories were annexed. Malik Kafur was appointed to settle the Deccan, but was soon afterwards ordered to Delhi, on account of the serious illness of the king and Harpaldev, the son-in-law of Ramdev, retook Devagiri and the whole of the country which had been in possession of the Muhammedan conquerors.

On 6th January 1316 Alau-d-din died and was succeeded by his son Kutubuddin Mubarak Shah. The new *Sultan* marched to Devagiri in 1317, and troops were sent in pursuit of Harpaldev, who fled without waiting for an encounter. The Hindu prince was taken prisoner

2. *contd.*

When Malik Naib Kafur arrived in Tilang, he found the towns and villages in his way laid waste. The *mukaddims* and *rais* perceived the superiority of the army of Islam, and so they abandoned their forts and went and took refuge in Arangal.

The fort of Arangal was of mud, and tolerably large. All the active men of the country had assembled there. The *Rai*, with the *mukaddims* and (inferior) *rais* and connections, went with their elephants and treasure into the stone fort. Malik Naib Kafur invested the mud fort, and there were fights, every day between the besiegers and the besieged. The *Maghrabs* (western *manjaniks*) were played on both sides, and on both sides many were wounded. This went on for some days, till the daring and adventurous men of the army of Islam planted their scaling ladders and fixed their ropes. Then, like birds, they escalated the towers of the mud fort, which was stronger than the stone one, and cutting down the defenders with their swords, spears and axes, they made themselves with their masters of the fort. They next invested the stone fort most closely. Laddar Deo perceived that all hope was gone, and that the fort was tottering to its fall. He therefore sent some great *brahmans* and distinguished *basirhs*, with presents to Malik Kafur, to beg for quarter, promising to give up all the treasures and elephants and horses, jewels and valuables, that he had, and to send regularly every year a certain amount of treasure and a certain number of elephants to Delhi. Malik Kafur agreed to these terms, and raised the siege of the fort. He took from Laddar Deo all the treasure which he had accumulated in the course of many years,—a hundred elephants, seven thousand horse, and large quantities of jewels and valuables. He also took from him a writing, engaging to send annually treasure and elephants. In the early part of the year 710 he started to return, loaded with booty, and, passing through Deogir, Dhar and Jhain, he at length arrived in Delhi.".....(Elliot, Vol. III, pp. 201-03.)

and brought to Devagiri, where he was flayed alive. The *Sultan* remained at Devagiri during the rains, and the Marathas were once more brought under subjection. He selected Malik Yak Lakhi to be governor of Devagiri, and appointed revenue collectors and other officers throughout the country.¹

The *Sultan* was, however, much given to dissipation, and became infatuated with Khushru Khan, whom he raised to great dignity and sent on an expedition to the south; in consequence of which Malik 'Asad and other malcontents at Devagiri formed a plot to seize the *Sultan* on his way to Delhi. The conspiracy was discovered, Malik 'Asad and his confederates were arrested and beheaded. The three sons of the late Alau-d-din at Gwalior were also put to death.

After the *Sultan* returned to Delhi, Malik Yak Lakhi, the governor of Devagiri rebelled, and a force was sent against him which made him prisoner. He was publicly disgraced, and Malik 'Ainu-l Mulk was made governor, and Taju-l Mulk and Yamkhiru-l Mulk were appointed his assistants. These soon settled the district, regulated the forces, and arranged for the payment of the tribute.²

1. The details of this account as given in *Tarikh-i Firoz Shahi* are as under:

"In the year 718 H. (1318 A. D.) the Sultan marched with his *maliks* and *amirs* at the head of an army against Deogir which, upon the death of Malik Naib Kafur, had thrown off its subjection, and had been taken possession of by Harpal Deo and Ram Deo. In the heedlessness of youth he did not nominate a wise and experienced man to act as his viceregent during his absence; but he selected a youthful slave, named Shahin, who had been called Barilda during the reign of 'Alau-d din, and whom he now entitled Wafa-e Mulk. In his extreme rashness and utter disregard of appearances, he placed Dehli and the treasures of Dehli under this lad, without giving a moment's thought to disturbances or other things that might happen in his absence. On arriving at Deogir, Harpal Deo and the other Hindus who had joined him were unable to withstand the army of Islam, and they and all the *mukaddims* dispersed, so that the Sultan recovered the fort without fighting and spilling of blood. The Sultan then sent some officers in pursuit of Harpal Deo, who was the leader of the rebels, and had excited the revolt. He was captured, and the Sultan ordered him to be flayed, and his skin to be hung over the gate of Deogir. The rains came on and the Sultan remained with the army for a time at Deogir. All the Mahrattas were once more brought into subjection. The Sultan selected as governor of Deogir, Malik Yak Lakhi, an old servant (*banda*) of 'Alau-d din who for many years was *naib* of the *barids* (spies); and he appointed feudatories, rulers, and revenue-collectors over the territories of the Mahrattas." (*Elliot*, Vol. III, pp. 214-15).

2. This is what *Tarikh-i Firoz Shahi* has to say about this rebellion.

Malik Yak Lakhi, governor of Deogir, revolted; but when the intelligence reached the Sultan, he sent a force against him, from Delhi, which made him and his confederates prisoners. When they were brought to the Sultan, he had the ears and nose of Yak Lakhi cut off, and publicly disgraced him. His confederates also received punishment. Malik 'Ainu-l Mulk, Taju-l Mulk and Yamkhiru-l Mulk were sent as governor and assistants to Deogir, and these being good men, their appointments excited surprise. They soon settled the district, regulated the forces, and made arrangements for the payment of the tribute. (*Elliot*, Vol. III, pp. 218-19).

Mubarak Shah was anxious to have Khushru Khan near him, and sent relays of bearers to bring the latter with all haste from Devagiri. Shortly after his arrival, the favourite murdered his master and ascended the throne on April 15, 1320 under the name of Nasiru-d-din. The usurper took possession of Dewal Devi; and conferred the office of *diwan* on Taju-l Mulk, while 'Ainu-l Mulk received the title of Alam Khan. On 22nd August 1320 Nasiru-d-din was defeated and put to death by Amir Ghazi Malik, who ascended the throne as *Sultan* Ghiyasu-d-din Tughlik Shah.

In 1321 the *Sultan's* eldest son, Muhammad Fakhru-d-din Juna, now called Ulugh Khan, was sent with an army against Warangal. He was joined by some officers and men of Devagiri, and started on his expedition¹; but after a protracted siege, a panic seized the troops, and the prince escaped with only 3,000 horse to Devagiri.

A small episode deserves notice here. While the prince was engaged in this campaign, differences arose among those 'Alai nobles who had fled from the army; each of them pursued his own course. Their soldiers and servants perished, and their horses and arms fell into the hands of the Hindus. Ulugh Khan reached Devagiri in safety. Malik Tamar, with a few horsemen, plunged into the Hindu territories, and perished there. Malik Tigin of Oudh was killed by the Hindus, and his skin was sent to Ulugh Khan at Devagiri. Malik Mall Afghan, Ubaid the poet, and other revolters, were made prisoners, and were also sent to Devagiri. The prince sent them on alive to his father.² Subsequently strong reinforcements arrived from Delhi in the following year, and the prince was again sent into Telangana. Bidar was captured; Warangal was also reduced, and the *raja* Prataprudra was taken prisoner and sent on to Delhi. In 1324 the *Sultan* proceeded against Lakhnauti, and sent for Ulugh Khan from Devagiri to act as his viceregent during his absence. On his return in 1325, the *Sultan* was killed by the fall of a pavilion which his eldest son had ordered to be erected for him.

Ulugh Khan ascended the throne as *Sultan* Muhammad bin Tughlik Shah. He was an able but perverse ruler, and his extravagant projects distracted the people and ruined his exchequer. He tried to reform currency, but substituted copper tokens for paper. But the most cruel project of all was his attempt to transfer his capital from Delhi to Devagiri. The latter city was centrally situated, and "the design was by no means unreasonable in itself, had it been begun without precipitancy and conducted with steadiness." As it was, the people suffered terrible hardships, and the *Sultan* was forced to abandon his project.³

1. *Elliot*, Vol. III, p. 231.

2. *Elliot*, Vol. III, p. 233.

3. "The second project of Sultan Muhammad, which was ruinous to the capital of the empire, and distressing to the chief men of the country, was that of making Deogir his capital, under the title of Daulatabad. This place held a central situation: Dehli, Gujarat, Lakhnau-i, Sat-ganw, Sunar-ganw, Tilang,

In 1328 the *Sultan's* nephew Bahau-d din rebelled, and Khwaja Jahan and other "omrahs" were sent against him. The *Sultan's* troops arrived at Devagiri, and the rebel was defeated and pursued into Karnataks. Bahau-d din was given up by Bilaldev, and was put to a cruel death. It was about this time that the *Sultan* arrived in person, and ordered the whole of the inhabitants to remove from Delhi to Devagiri, which was in future to be called Daulatabad or the "fortunate city."¹ Tughli Shah was bounteous and showed favour to the emigrants but many perished on the road, and those who arrived at Daulatabad could not endure the suffering and exile, and the grave-yards of Musalmans sprang up all round the city.

After this the people were permitted to return to Delhi, but two years later they were again compelled on pain of death to leave it. The *Sultan* became more cruel than ever, and in 1341 he arrived at Daulatabad, which was visited by a famine, and made heavy demands upon the people. He sent a part of his army back to Delhi under Khwaja Jahan, and then started on an expedition towards the east coast; but the force was attacked by pestilence at Warangal, and he himself returned very ill to Daulatabad.² On his way he had occasion to have a tooth drawn, and buried it with great ceremony under a magnificent tomb near the town of Bid. At Paithan he made

contd.

Ma'bar, Dhur-samundar, and Kampila were about equi-distant from thence, there being but a slight difference in the distances. Without any consultation, and without carefully looking into the advantages and disadvantages on every side, he brought ruin upon Dehli, that city which, for 170 or 180 years, had grown in prosperity, and rivalled Baghdad and Cairo. The city, with its *sarais* and its suburbs and villages, spread over four or five *kos*. All was destroyed. So complete was the ruin that not a cat or a dog was left among the buildings of the city, in its palaces or in its suburbs. Troops of the natives, with their families and dependents, wives and children, men-servants and maid-servants, were forced to remove. The people, who for many years and for generations had been natives and inhabitants of the land, were broken-hearted. Many, from the toils of the long journey, perished on the road, and those who arrived at Deogir could not endure the pain of exile. In despondency they pined to death. All around Deogir, which is an infidel land, there sprung up graveyards of Musalmans. The *Sultan* was bounteous in his liberality and favours to the emigrants, both on their journey and on their arrival; but they were tender, and they could not endure the exile and suffering. They laid down their heads in that heathen land, and of all the multitudes of emigrants, few only survived to return to their home. Thus this city, the envy of the cities of the inhabited world, was reduced to ruin. The *Sultan* brought learned men and gentlemen and landholders, into the city (Dehli) from certain towns in his territory, and made them reside there. But this importation of strangers did not populate the city; many of them died there, and more returned to their native homes. These changes and alterations were the cause of great injury to the country." (*Elliot*, Vol. III, pp. 238-39).

1. It was first renamed Qubbatal-Islam.

2. The details of this expedition are as under.

While he was engaged in the neighbourhood of Kanauj a third revolt broke out. Saiyid Hasan, father of Ibrahim, the pursebearer, broke out into rebellion in Ma'bar, killed the nobles, and seized upon the government. The army

Nusrat Khan governor of Bidar, and entrusted the Maratha country to Katlagh Khan, his preceptor. The *Sultan* who was still ill, started for Delhi in 1341, and permitted the inhabitants to return with him.

Owing to the famine which prevailed, the people suffered terribly, and they rose in rebellion on all sides. Nusrat Khan at Bidar also revolted, and was besieged and captured. Next, Alisha, the nephew of Zafar Khan, was sent from Daulatabad to collect the revenues of Gulburga. He treacherously killed Bairam, the chief of Gulbarga, and then killed the *naib* of Bidar. Katlagh Khan went in person against him from Daulatabad and Alisha was defeated and taken prisoner.

Contd.—

sent from Delhi to recover Ma'bar, remained there. When the Sultan heard of the revolt he seized Ibrahim and all his relations. He then returned to Dehli for reinforcements, and started from thence to Deogir, in order to prepare for a campaign against Ma'bar. He had only marched three or four stages from Delhi when the price of grain rose and famine began to be felt. Highway robberies also became frequent in the neighbourhood. When the Sultan arrived at Deogir he made heavy demands upon the Musulman chiefs and collectors of the Mahratta country, and his oppressive exactions drove many persons to kill themselves. Heavy *abwabs* also were imposed on the country and persons were specially appointed to levy them. After a short time he sent Ahmad Ayyaz (as lieutenant) to Dehli and he marched to Tilang. When Ayyaz arrived in Dehli he found that a disturbance had broken out in Lahor, but he suppressed it. The Sultan arrived at Arangal, where cholera (waba) was prevalent. Several nobles and many other persons died of it. The Sultan also was attacked. He then appointed Malik Kabul, the *naib-wazir* to be ruler over Tilang, and himself returned homewards with all speed. He was ill when he reached Deogir and remained there some days under treatment. He there gave Shahab Sultani the title of Nusrat Khan, and made him governor of Bidar and the neighbourhood, with a fief of a *lac* of *tankas*. The Mahratta country was entrusted to Katlagh Khan. The Sultan, still ill, then set off for Dehli, and on his way he gave general permission for the return home of those people whom he had removed from Dehli to Deogir. Two or three caravans were formed which returned to Dehli, but those with whom the Mahratta country agreed remained at Deogir with their wives and children. (*Elliot*, Vol. III, pp. 243-44).

1. The details of this rebellion are as under:

"That of 'Alisha, nephew of Zafar Khan which broke out a few months afterwards in same district. * * * * He had been sent from Deogir to Kulbarga to collect the revenues, but finding the country without soldiers and without any great men, he and his brothers rebelled, treacherously killed Bhairan, chief of Kulbarga, and plundered his treasures. He, then proceeded to Bidar and killed the *naib*, after which he held both Bidar and Kulbarga, and pushed his revolt. The Sultan sent Katlagh Khan against him * * * from Deogir and the rebel met him and was defeated. * * He then fled to Bidar, where he was besieged and captured. He and his brothers were sent to the Sultan, * * * who ordered then to Ghazni. They returned from thence, and the two brothers received punishment."

(*Elliot*, Vol. III, pp. 247-48.)

After the rebellions of Alisha at Bidar and of Ain-ul-Mulk at Sar-gdware were suppressed the *Sultan* remained for three or four years at Delhi and devoted himself to sundry matters which he considered to be for the good of the State.¹

In 1344 the Hindu *rajas* of Telangana and Karnataka formed an alliance, and expelled all the Muhammedan garrisons in their dominions. To make matters worse, the officials of Katlagh Khan were accused of reducing the revenues of the country by their rapacity. In 1346 the *Sultan* proposed to send a former governor, 'Ain-ul Mulk, back to Daulatabad. The latter suspected treachery and rebelled, but was defeated and foreign Maulana Nizam-ud-din the brother of Katlagh Khan, was then appointed governor of the Deccan; and a great addition was laid on the revenues of the country, which was divided into four provinces and a governor was appointed to each. The *Sultan* also despatched a large army in charge of his son-in-law, 'Imad-ul-Mulk, who was probably appointed governor of Berar, as he made Ellichpur his headquarters. Instructions were further sent that the treasure which Katlagh Khan had accumulated, but which could not be forwarded to Delhi on account of the bad state of the roads, should be kept in the hill fort adjoining the city of Daulatabad. The people were dis-heartened at the increased demands made upon them, and many in Gujarat and Daulatabad rebelled. Muhammad Tughlik marched in person to Gujarat, and sent two officials, Zin-banda (Majdul Mulk)

1. One of these pertained to Devagiri and the Maratha country, the details of which are as under:

"The exertions which he made in the latter part of these years to promote the settlement and prosperity of Deogir and the country of the Mahrattas. The Sultan and the evil counsellors who found favour in his sight came to the conclusion that vast sums of the revenues of Deogir were lost through the peculations of Katlagh Khan's officials. * * * * He divided the Mahratta country into four provinces (*shikk*). * * * The officers who were sent thither received orders to exterminate all those who had revolted or were inimical to the Sultan's rule. * * Towards the end of the year Katlagh Khan, with his family and suite, were recalled to Delhi, and 'Aziz Himar, a low fellow depraved and foolish, was sent to Dhar, and made governor of all Malwa. The recall of Katlagh Khan quite disheartened the people of Deogir, and they saw themselves upon the very brink of ruin. They had enjoyed tranquillity under the just and benevolent rule of that nobleman, and they had looked to him as their defence against the cruel punishments of the Sultan. The accounts which they heard of his severity had disgusted all the people of Deogir both Hindus and Musulmans and many of them broke out into rebellion. * * * Maulana Nizam-ud din a simple inexperienced man, and brother of Katlagh Khan, was sent from Bahruj (Broach) to succeed him. * * * The cash raised from the revenues under Katlagh Khan had been accumulated at Deogir, for it was not possible to convey it to Delhi in consequence of the badness of the roads, the distress in Malwa, and the disaffection of the village chiefs. Orders were therefore given to secure it in Dharagir, a strong fort."

and Pisar Thanesari, to inquire into the disaffection at Daulatabad. These were men of low origin and were detested on account of their cruelties. The rebellion in Gujarat was suppressed in 1347, but some of the rebels fled to Daulatabad¹ and were protected by the Moghal *Amirs*. The Sultan ordered Nizam-ud-din to send 1,500 horsemen with the most noted of the foreign *Amirs*, ostensibly as a reinforcement, but in reality to make prisoners of them on their arrival. At the end of the first stage the *Amirs* suspected treachery, murdered their guard and returned to Daulatabad, where they put Nizam-ud-din into confinement. The two officials, Zin-banda and Pisar Thanesari were beheaded, and the treasure in the fort was seized.²

The *Amirs* then selected Ismail Khan to be their leader and placed him on the throne. The Hindu *rajas* made common cause with them, and there was a general revolt in the Deccan. Muhammed

1. *Elliot*, Vol. III p. 256.

2. The details of this episode as given by Ziauddin Barni are as under:

"While the Sultan was at Broach he appointed Zin-banda and the middle son of Rukn Thanesari, two men who were leaders in iniquity and the most depraved men in the world, to inquire into the matters of the disaffected at Deogir. Pisar Thanesari, the vilest of men, went to Deogir; and Zin-banda, a wicked iniquitous character, who was called Majdu-l Mulk, was on the road thither. A murmuring arose among the Muslims at Deogir that two vile odious men had been deputed to investigate the disaffection, and to bring its movers to destruction. One of them was before their eyes, and they heard that the other had arrived at Dhar. It so happened that just about the same time the Sultan sent two well-known noblemen to Deogir with an order to the brother of Katlagh Khan, directing him to send to Broach fifteen hundred horsemen from Deogir with the most noted of the "foreign *amirs*." They accordingly proceeded to Deogir, and presented the order to Nizamu-d din, brother of Katlagh Khan. In accordance therewith, he commissioned fifteen hundred horses, and despatched with them the chief foreign *amirs* under the conduct of the two nobles who had been sent for them. They marched towards Broach, but at the end of the first stage the foreign *amirs*, who were attended by their own horsemen, considered that they had been summoned to Broach in order to be executed and if they proceeded thither not one would return. So they consulted together and broke out into open resistance, and the two nobles who had been sent for them were killed in that first march. They then turned back with loud clamour and entered the royal palace, where they seized Maulana Nizamu-d din, the governor, and put him in confinement. The officials, who had been sent by the Sultan to Deogir, were taken and beheaded. They cut Pisar Thanesari to pieces, and brought down the treasure from (the fort of) Dharagir. Then they made Makh Afghan, brother of Malik Yak Afghan, one of the foreign *amirs*, their leader, and placed him on the throne. The money and treasure were distributed among the soldiers. The Mahratta country was apportioned among these foreign *amirs*, and several disaffected persons joined the Afghans. The foreign *amirs* of Delhi and Baroda left Man Deo and proceeded to Deogir, where the revolt had increased and had become established. The people of the country joined them."

(*Elliot* Vol. III, p. 257-58).

Tughlik acted with great vigour. He arrived at Daulatabad with a large force, defeated the rebels, and besieged their leader, Ismail Khan, in the hill fort of Daulatabad. Hasan Gangu and other insurgents fled towards Bidar and Gulbarga, and the *Sultan* sent Imad-ul Mulk against them. However, before the Deccan was fully settled, the people in Gujarat rose in rebellion. The *Sultan* appointed Imad-ul Mulk governor, and leaving Kiwam-ud-din and other nobles to carry on the siege, proceeded to Gujarat and defeated the rebels. In the meantime insurgents under Hasan Gangu attacked Imad-ul Mulk who was defeated and slain while Kiwam-ud-din and his party fled towards Gujarat, and Hasan Gangu entered the city of Daulatabad, where he was joined by the rebels from the hill fort. Ismail Khan abdicated in favour of Hasan Gangu, who assumed the royal dignity under the name of 'Ala-ud-din Hasan Gangu Bahamani, on August 3, 1347. He became the founder of the dynasty of the Bahman *Sultan*. Muhammad Tughlik was disheartened but resolved first to settle Gujarat thoroughly before he returned to the Deccan. This, however, was never accomplished as the *Sultan* died in 1350, and the Deccan was lost to his kingdom.

Very graphic details of the loss of the Deccan and the establishment of an independent dynasty in the Deccan are given in *Tarikh-i-Firoz Shahi* by Ziauddin Barni which are reproduced below.¹

1. "The Sultan, on hearing of this revolt, made ready a large force and arrived at Deogir, where the rebels and traitors confronted him. He attacked them and defeated them. Most of the horsemen were slain in the action. Makh Afghan, their commander, who had received royal canopy, and had called himself Sultan, escaped, with his confederates and his wives and children, to the fort of Dharagir, and there took refuge. Hasan Gangu, and the rebels of Bidar and the brethren of Makh Afghan, fled before the royal forces to their own countries. The inhabitants of Deogir, Hindus and Musulmans, traders and soldiers, were plundered. 'Imad-u-l Mulk, Sar-tez i Sultani, with several other amirs, was sent by the Sultan to Kulbarga, with instructions to occupy that place and to secure the neighbouring country. He was also directed to hunt up the fugitives who had fled before the royal forces, and to put a stop to their machinations. The Sultan stayed for a while at Deogir, in the royal palace and on New Year's Day all the Musulmans in the place went to wait upon him. * *

While the Sultan was engaged at Deogir in settling the affairs of that place and in providing for the settlement of the Mahratta country, and before he had finished the business of the *amirs* and the army, news arrived of the revolt, excited by the traitor Taghi, in Gujarat. This man was a cobbler, and had been a slave of the general, Malik Sultani. He had won over the foreign amirs of Gujarat, and had broken out into rebellion. Many of the *mukaddims* of Gujarat joined him. He marched to Nahrwala, killed Malik Muzaffar, the assistant of Shaikh Mu'izzu-d din (the governor), and made the latter and his officers prisoners. Taghi then proceeded, at the head of his rebels, to Cambay, and, after plundering that place, he proceeded with a body of Hindus and Musulmans to the fort of Broach. They attacked the fort, and every day had conflicts with the defenders. The Sultan, upon receiving intelligence of this rising, left the affairs of

Deogir half settled, and placing certain officers in charge, departed with all speed towards Broach to meet the rebels. All the Musulmans of that place who had remained in Deogir, high and low, marched with the royal army to Broach. Grain was very dear, and the army suffered great privations. I, Zia Barai, the author of this history, just at this time joined the Sultan, after he had made one or two marches from Ghati-sakun towards Broach. I had been sent from the capital by the present Sultan (Firoz), Malik Kabir, and Ahmad Ayyaz, with letters of congratulation on the conquest of Deogir. The Sultan received me with great favour. One day, as I was riding in his suite, the Sultan conversed with me, and the conversation turned upon rebellion. He then said, 'Thou seest what troubles these traitorous foreign *amirs* have excited on every side. When I collect my forces and put them down in one direction, they excite disturbances in some other quarter. If I had at the first given orders for the destruction of all the foreign *amirs* of Deogir, Gujarat, and Broach, I should not have been so troubled by them. This rebel, Taghi, is my slave; if I had executed him or had sent him as a memorial to the King of Eden, this revolt would never have broken out'. I could not help feeling a desire to tell the Sultan that the troubles and revolts which were breaking out on every side, and this general disaffection, all arose from the excessive severity of his Majesty, and that if punishments were suspended for a while, a better feeling might spring up and mistrust be removed from the hearts of the people. But I dreaded the temper of the king, and could not say what I desired, so I said to myself, what is the good of pointing out to the Sultan the causes of the troubles and disturbances in his country, for it will have no effect upon him ?

The Sultan arrived at Broach and encamped on the banks of the Nerbadda, which flows by the town. When the rebel Taghi was apprized of the approach of the Sultan, he abandoned the town, with a party of his adherents not numbering more than three hundred horse. The Sultan then placed Malik Yusuf Baghra in command of two thousand horse, and sent him with some other *amirs* to Cambay. In four or five days he drew near to that place and encountered Taghi, when he and several other *amirs* were slain, and the army being routed, fled to Broach. Instantly upon hearing this, the Sultan crossed the river, and remained two or three days in Broach. Although he made every exertion to get to Cambay, Taghi heard of his advance and fled from that place to Asawal. Thither the Sultan pursued him, but the rebel again fled and went to Nahrwala. Before the Sultan left Broach, Taghi had executed Shaikh Muizzu-d din and several other officials whom he had made prisoners. * * * * .

The Sultan arrived at Asawal and had to stay thereabout a month, on account of the ill-condition of his horses and the fall of rain. While the rains were still prevailing, news came from Nahrwala that Taghi had marched from thence with a party of horse towards Asawal and had arrived at the town of Karra. The Sultan marched from Asawal in the very height of the rains, and on the third or fourth day reached Karra. Next day he drew out his forces and attacked the rebel. Tagai, on seeing the approach of the royal force, plied his men with wine and made them drunk. The foreign horsemen (*Sauari sadi*) then made an impetuous and reckless charge with their drawn swords on the royal forces, but they were encountered by the elephants and overthrown. They then ran among the trees, dispersed and fled towards Nahrwala. Several were made prisoners and all the baggage fell into the hands of the victors. Four or five hundred

men, combatants and non-combatants, were taken with the baggage, and were all put to the sword. The Sultan then placed the son of Malik Yusuf Baghra at the head of a force, and sent him in pursuit of the fugitives, but night came on, so he and his troops halted to rest. Taghi, with his remaining horsemen, reached Nahrwala; there to collected all his family and dependents and proceeded to Kant-Barahi, where he stayed some days. From thence he wrote to the Rai of Karnal, imploring assistance in his flight, and proceeded to Karnal. Then he went to Thatta and Damrila where he found refuge.

Two or three days after, the Sultan arrived at Nahrwala and alighted at the garden of the reservoir of Sahsilang. There he applied himself to settling the affairs of Gujarat. The *mukaddims*, the *ranas*, and the *mahants* of Gujarat, came in and paid their homage, and received robes and rewards. In a short time the inhabitants who had been scattered abroad returned to their homes and were delivered from the ravages of the rebels. Several of Taghi's chief supporters left him and went to the Rana of Manedal and Teri, but that chief slew them and sent their heads to the Sultan. He also seized upon all their wives and children. For this service he received robes and rewards, and being so favoured he came to the court.

While the Sultan was engaged in settling the affairs of the country, and was about to enter Nahrwala, news came from Deogir that Hasan Gangu and other rebels, who had fled before the royal army in the day of battle, had since attacked Imad-u-l Mulk, and had slain him and scattered his army. Kiwam-ud din and other nobles left Deogir and went towards Dhar. Hasan Gangu then proceeded to Deogir and assumed royal dignity. Those rebels who had fled before the Sultan's army to the summit of Dharagir, now came down, and a revolution was effected in Deogir, when intelligence of this reached the Sultan's ears, he was very disheartened, for he saw very well that the people were alienated. No place remained secure, all order and regularity were lost, and the throne was tottering to its fall.

During the months of the Sultan's stay at Nahrwala no one was sent to execution (*siyasat*). He summoned Ahmad Ayyaz and other nobles, with an army, from the capital, with the intention of sending them to Deogir, and they, having made every preparation, came to the Sultan. But news now arrived that Hasan Gangu had drawn together a large force at Deogir. The Sultan therefore did not deem it advisable to send them there, and gave up the idea of attacking it. He determined that he would free Gujarat, take Karnal, and put down the traitor Taghi; after which he would march to Deogir, overthrow the rebels, and remove every cause of trouble and anxiety. In pursuance of his plan he first directed his attention to the taking of Karnal and the fort of Khankar. The *mukaddims* of Deogir, who had come from that place to wait upon the Sultan, now saw that the business of their country was postponed; so they went off by ones and twos, and meeting at a rendezvous, they returned to Deogir.

The success of the rebels, and the loss of Deogir, greatly troubled the king. One day, while he was thus distressed, he sent for me, the author of this work, and, addressing me, said: 'My kingdom is diseased, and no treatment cures it. The physician cures the headache, and fever follows; he strives to allay the fever, and something else, supervenes. So in my kingdom disorders have broken out; if I suppress them in one place they appear in another; if I allay them in one district another becomes disturbed. What have former kings said about these disorders? I replied, 'Histories

Hasan Gangu¹ declared his independence in 1347 A. D. and made Gulbarga his capital. He seized the frontier fortresses of Karnatak and Telangana and compelled his Hindu allies to pay him the same tribute as they had previously paid to Delhi. The new kingdom which he founded comprised the Maratha country and was divided

record many remedies which kings have employed in these disorders. Some kings, when they have perceived that they do not retain the confidence of their people, and have become the objects of general dislike have abdicated their thrones and have given over the government to the most worthy of their sons. Retiring into privacy, and occupying themselves in innocent pursuits, they have passed their time in the society of sympathizing friends, without troubling themselves about matters of government. Other kings, when they have found themselves the objects of general aversion, have taken to hunting, pleasure, and wine, leaving all the business of the State to their *wazirs* and officers, and throwing off all concern in them. If this course seems good to the people, and the king is not given to revenge, the disorders of the State may be cured. Of all political ills, the greatest and most dire is a general feeling of aversion and a want of confidence among all ranks of the people.² The Sultan replied. 'If I can settle the affairs of my kingdom according to my wish, I will consign my realm of Delhi to three persons, Firoz Shah, Malik Kabir and Ahmad Ayyaz, and I will then proceed on the pilgrimage to the holy temple. At present I am angry with my subjects, and they are aggrieved with me. The people are acquainted with my feelings, and I am aware of their misery and wretchedness. No treatment that I employ is of any benefit. My remedy for rebels, insurgents, opponents, and disaffected people is the sword. I employ punishment and use the sword, so that a cure may be effected by suffering. The more the people resist the more I inflict chastisement.'

(Elliot Vol. III, pp. 258-63).

1. Hasan, the founder of the Bahmani line of kings was a servant of Gangu, a Brahman who held some rank and honour at the court of Mahomed Tughlik. He happened to find a jar full of gold mohurs as he was ploughing, and took it to his master, who was so pleased with his honesty, that he cast his horoscope and found that he would one day become king. The Brahman obtained a promise that when this came to pass, Hasan would assume the name of Gangu as part of the royal titles. The Brahman also took him to the Sultan, who rewarded Hasan with the command of a hundred. Hasan rose rapidly, and was governor of Gulbarga at the time of the Dakhan revolt. His dynasty was called "Brahmani" or "Bahmani", in compliment to the Brahman, who was made his chief treasurer. See *Aft Gulshan-i-Mahomed Shahi* of Mahomed Hadi Kamwar Khan.

2. After the capture of Warangal by the Musulmans in 1322, Baka and Harihara, two fugitives from that place, are said to have been the founders of the Vijayanagar dynasty.

Ferishta says that in 1344, Krishna Naik, son of the raja of Warangal, was sent to Bilaldev, raja of Karnatak, and a secret league was formed to expel the Musulmans. A fort was built on the frontier, and was given to Krishna Naiks son Vija, after whom it was called Vijayanagar. The Mahomedan posts were expelled from the country; and by 1347 the new Hindu state of Vijaynagar had completely superseded the old kingdom of Karnatak, and had risen to a high condition of power and prosperity.

into the following four provinces : (1) Ahsanabad Gulburga along with Raichur and Mudgal was given to the minister, Malik Saifuddin Ghori; (2) Daulatabad with Bid, Junnar and Chaul was put in the charge of the king's nephew Muhammad *bin* Ali Shah; (3) Berar and Mahur were placed under Safdar Khan Sistani, while (4) Indur, Kaulas and the Bahamani Telangana was made a separate province under Azam-i-Humayun, son of Malik Saifuddin Ghori.¹ It may here be noted that for nearly a century, the Bahamani kings were engaged in wars against Vijayanagar, which rose out of the ruins of the kingdom of Karnataka and became the greatest Hindu State of Southern India. In 1357 Hasan Gangu was invited to occupy Gujarat and advanced with a large army for that purpose. But he fell ill and returned to Gulbarga where he died on 11th February 1358. Hasan Gangu was an entirely self made man and was just and benevolent. He took great interest in the archaeological remains found in the Deccan and it is related how that he visited the Ellora caves on 4th February 1352 taking with him those who could read the inscriptions and understand the significance of the frescoes and statuary on the walls.

Hasan Gangu was succeeded by Muhammad I². On ascending the throne, he invaded Telangana and captured Golkonda, the *raja* of which sued for peace and promised to pay tribute. At the time of the campaign, the *sultan* ordered his cousin Khan Muhammad to collect the army of Daulatabad and bring it to "Qutlugh Khan's tank" situated in the Balaghat of Daulatabad. After this campaign, the *sultan* sent an order on the treasury of the *raja* of Vijayanagar, probably in token of his suzerainty. This was resented as an insult by the *raja* and in 1366 a war ensued between the two kingdoms. The *Sultan* ordered Khan Muhammad to go south with the army of Daulatabad. The two forces joined in battle somewhere near the village of Kantalam. The centre of the Bahamani army was led by Khan Muhammad. In the battle the *raja* of Vijayanagar was defeated and reduced to the position of a tributary. While Muhammad Shah was absent on these expeditions, Bahram Khan Mazendarani, Governor of Daulatabad, rebelled by conspiring with the Maratha Kumbh Dev and certain other chieftains of Baglana and Berar, Muhammad Shah heard the news of this rebellion while at Vijayanagar and immediately sent Sayyad Jalal Hamud and Shah Malik to Daulatabad admonishing the recalcitrant *amir* to desist. After the return of these two to Gulbarga, the *Sultan* immediately set off towards Daulatabad sending Musnad-i-Ali Khan Muhammad in advance. Bahram Khan advanced upto Patan or Paithan and when the two armies were face to face some of the royal troops changed sides so that Khan Muhammad hastily retreated to Shivgaon. The *Sultan* who was then at Bid hurried towards Paithan. Before he reached the place Bahram Khan retreated to

1. Ferishta I, 280.

2. Bahamanis of the Deccan p. 66.

Daulatabad. The fortress was, however, beleaguered by the royal troops and it was only in the darkness of the night that Khan Muhammad stole out and fled towards Gujarat. Leaving Musnadi-Ali in charge of Maharashtra, the *Sultan* now left for Gulbarga.¹ Muhammad Shah died on 21st April 1375. His father, Hasan Gangu had no time to put the institutions of the kingdom on a sound basis. It was left to Muhammad Shah to make the State perfect so far as administrative institutions were concerned. He put the administration on a semi-civil basis. He divided the kingdom into *atraf* or provinces centred round Daulatabad, Berar, Bidar and Gulbarga entitling the provincial governors respectively as Musnadi-Ali, Majlis-i-Ali, A'Zam-i-Humayun and Malik Naib. Muhammad I was succeeded by his son Alauddin Mujahid on 21st March 1375. On accession to the throne he kept his grandfather Malik Saifuddin Ghori as prime minister but made certain other changes in the administration, one of which was that he replaced Musnadi-Ali Khan Muhammad by A'zam-i Humayun as *Tarafdar* of Daulatabad. The whole of his short reign was taken up by wars against Vijayanagar in which the large armies consisting of levies from Daulatabad, Bidar and Berar participated. Mujahid was murdered on 16th April 1378 and was succeeded by Davud I who also did not last long and met with the same fate as that of his predecessor. He was succeeded by Muhammad, the grand son of Bahaman Shah under the title of Muhammad II on 21st May 1378. He had a fairly long reign of nineteen years which was one of the most peaceful in the whole Bahamani history. His death on 20th April 1397 was followed by two quick successions, firstly that of Ghiyasuddin Tahamatan and Shamsuddin Davud II. It was then that the Bahamanis settled down to a long reign under Tajuddin Firoz who ascended the throne on 16th November 1397.

In 1398 the Hindu King Dev Rai, invaded the Raichur *doab*. Firoz Shah Bahamani marched against him, and detached a portion of his army to check Narsing Rai, the chief of Gondwana, who had been incited by the Musalman *sultans* of Malwa and Khandesh to invade Berar. Dev Rai was easily overcome, and the king marched against Narsing Rai, who was driven back into Gondwana and the chief fort, Kherla, was captured. The *raja* became a tributary. In the same year Timur invaded India, and Firoz Shah offered to be his vassal.² The *Sultans* of Malwa and Gujarat were suspicious of this embassy, and intrigued with Dev Rai and Vijayanagar to attack Firoz Shah¹. Firoz Shah who died on 28th September 1422 was

1. *Tarikh-i-Firoz Shahi* states that Bahram Khan invited Sultan Firoz of Delhi to occupy his province. The Hindu rajas of Southern India also offered to become his tributaries as they found that they only obtained a change of masters by having assisted Hasan Gangu. Sultan Firoz does not seem to have responded to this call as he was preparing for a second campaign against Thatta. Though he had replied that he would afterwards proceed to Daulatabad, he returned to Delhi after the campaign was over.

2. Timur bestowed Malwa and Gujarat on Firoz Shah.

shortly before succeeded by his brother Ahmad Shah Wali on 22nd September 1322. He made Khalaf Hasan Basri, Malik-ut Tujjar and appointed him prime minister of the kingdom. Subsequently he was made Governor of Daulatabad. At the same time he appointed Hoshiyar Ain ul-mulk and Bedar Nizam-ul-mulk *Amir-ul-unra* and *Sarlashkar* of Daulatabad, respectively. He renewed his struggle with Vijayanagar, and having reduced Vijayanagar and Warangal, turned his attention towards the *Sultans* of Malwa and Gujarat, who were getting troublesome. He remained a year at Ellichpur, and in 1425 repaired the Narnala fort and completed the fortifications of Gawilgad. In the following year *Sultan* Hushang of Malwa tried to prevail on Narsing Rai of Kherla to invade Berar, and when the latter declined, the *Sultan* marched on Kherla. Ahmad Shah went to the assistance of Narsing Rai, and Sultan Hoshang was severely repulsed. In 1427 the Bahamani king removed his capital to Bidar, so as to be nearer to his Muhammedan neighbours, and married his eldest son, 'Alauddin, to a daughter of the *Sultan* of Khandesh, in order to strengthen himself against The *Sultans* of Malwa and Gujarat.²

In 1430 dispute arose between Ahmad I of Gujarat and Hoshang Shah of Malwa over a certain *Raja* Kanha of Jhalawar whom the latter had supported. Shiabuddin Ahmad thereupon sent Bahamani forces to the succour of the *Raja* which advanced upto Sultanpur and Nandurbar. The *Sultan* of Gujarat sent his general Muqarrabul-Mulk to oppose the Bahamani forces and the latter were defeated and had to fly back to Daulatabad. Shiabuddin Ahmad sent the crown prince Alauddin with reinforcement towards Daulatabad.

Contd.

In 1399 Malik Nasu, who succeeded Malik Raja Paruki in Kandesh, captured Asirgarh from the Hindu raja. The exploit was considered so important, that Zain-ud-din, a celebrated Mahomedan saint, came expressly from Daulatabad to tender his congratulations upon the "victory over the infidels"; and the town of Zainabad, on the left bank of the Tapti, was founded in his honour. Burhanpur, on the opposite bank, was founded about the same time, and named after the equally celebrated saint Burhanuddin. The latter town became the capital of the province.

1. Dev Rai started a quarrel of his own in 1406 about a goldsmith's daughter. He was completely defeated, and was compelled to give his own daughter in marriage to Firoz Shah.

In 1417 Firoz Shah's army, having been weakened by pestilence, was defeated by the raja of Vijayanagar. The latter also invaded the territories of the Bahamani King, but was driven back.

In 1422 Ahmad Shah Wali defeated Dev Rai and forced him to pay up the arrears of tribute. A war with Warangal followed, and the raja was defeated and slain in battle.

2. The fort of Bidar was completed in 1432.

In 1428 the Bhamani king was induced by the Sultan of Kandesh to espouse the cause of a fugitive king of Gujarat. Ahmad Shah occupied Tanna near Bombay, but after some severe struggles, his troops were driven out by the son of the reigning king of Gujarat. In 1433 he was again defeated in Kandesh.

The armies of Gujarat and the Bahamani *Sultans* faced each other at the pass of Manek where the Bahamani troops suffered another defeat and had to fall back. It is not necessary here to give details of the conflict between Gujarat and the Bahamanis as they do not concern the history of Aurangabad. The Bahamani forces were worsted by the army of Gujarat in the neighbourhood of Mahim where the scene of the battle was shifted and Shiabuddin Ahmad was compelled to sign the treaty of Beul under which the Bahamanis had to vacate their wanton aggression and agree to a *status quo*.

Ahmad Shah died on 14th July 1436 and was succeeded by his son Alauddin Ahmad II. In the same year the king's brother Muhammad Khan was sent to demand arrears of tribute from Vijayanagar, but he rebelled, and the king proceeded in person against Muhammad Khan, who was defeated and forgiven. An expedition was despatched into the Konkan in the following year, and some of the *rajas* were reduced to the status of feudatories. It was here that the king received the beautiful daughter of the *raja* of Sangmeshwar in marriage, and neglected his queen for this princess. This led to a war with his father-in-law Nasir Khan, the *Sultan* of Khandesh, who invaded Berar, assisted by the king of Gujarat and the *raja* of Kherla. Khan Jahan, the governor, was besieged in Narnala, but escaped and joined the army which Alauddin had despatched under Malik-ut-Tujjar to oppose the invaders. He first went to Daulatabad and deployed forces to guard the Gujarat frontier. He then went with a portion of the force towards Ellichpur to cut off the contingent of the *raja* of Kherla, while the main army routed the forces of Khandesh and Gujarat at the foot of the Rohankheda pass, which leads up to the Ajanta hills. Malik-ut-Tujjar followed up the enemy's forces, plundered Burhanpur, and again defeated them at Laling. Nasir Khan died of vexation in 1437, and Malik-ut-Tujjar returned in triumph to Bidar. There was another war with Vijayanagar in 1443, and three severe engagements were fought in a month. The *raja* eventually submitted, and the peace which followed was not broken for many years. A second expedition was sent into the Konkan in 1447 under the command of Malik-ut-Tujjar, but after a few successes, the force was ensnared into a narrow pass and the whole of it destroyed. The *Sultan* created Qasim Beg, Malik-ut-Tujjar and appointed him *Sarlashkar* of Daulatabad in place of his dead chief Khalaf Hasan Basri. In 1455 Alauddin marched against the king of Gujarat, who had invaded his dominions, but the latter retired, and the Bahamani king returned to Bidar, where he died on 3rd April 1358.

The next king, Humayun who ascended the throne on 7th May, 1458 entered on a campaign into Telangana in 1459, and during his absence an insurrection broke out at Bidar. He returned, and having quelled the disturbance, put his brothers to a cruel death and was very severe with the insurgents. Humayun died on 1st September 1461.

Nizam Shah, his son, was a minor, and a council of regency was appointed, consisting of the queen-mother assisted by Khwaja Mahmud Gawan and Khwaja Jahan Turk.¹ The *rajas* of Orissa and Warangal, thinking the government would be weak because the king was a minor, invaded the country, but were driven back. The *Sultan* of Malwa also became hostile and marched upon Bidar, where he defeated the Bahamani army composed of the contingents from Bidar, Daulatabad and Berar, and invested the fort. The queen-mother carried the young king to Firozabad on the Bhima, and solicited the aid of the *Sultan* of Gujarat. The latter responded with an army of 80,000 horse, and was met by Mahmud Gawan, governor of Berar, who had cut off the communications of the enemy. The siege was raised, and the Malwa army suffered greatly in its retreat through the mountainous country of Gondwana. The invasion was renewed in the following year by way of Daulatabad when the Malwese army took possession of the districts and provinces of Berar, Bid and Daulatabad.² But the *Sultan* of Gujarat again interfered, and the enemy was forced to fall back. Nizam Shah returned to Bidar where he died on July 30, 1463.

Prince Muhammad Khan, the brother of the late king, succeeded to the throne under the title of Shamsuddin Muhammad Shah III and as he was only nine years of age, the council of regency was maintained. Khwaja Jahan Turk contrived to keep Mahmud Gawan employed at a distance, while he usurped the queen-mother's authority and greatly misused it; in consequence of which Muhammad Shah denounced him in public durbar and Nizam-ul-Mulk put him to death. His colleague Mahmud Gawan was called to Bidar, and assumed executive charge. In 1466 the king attained his majority, and made Mahmud Gawan his prime minister. At his instance Yusuf Adil was made the *Sarlashkar* of Daulatabad, Junnar and Chakan with Darya Khan and other Turkish nobles as his subordinates. In the year 1468 a force was sent against the troublesome little Gond State on the northern frontier, which in conjunction with Malwa, was a constant source of irritation. The expedition was successful, but Nizam-ul-Mulk, who commanded it, was treacherously killed by some of the enemy after Kherla was taken. The king of Malwa then invaded Berar, and Ellichpur was captured by his general, Maqbul Khan. A peace soon followed, by which Kherla was given to the king of Malwa, who in his turn renounced all claim to Berar or any part of the Bahamani kingdom. Mahmud Gawan next marched into the Konkan, while Yusuf 'Adil Khan, the

1. Khwaja Mahmud Gawan was governor of Berar, having succeeded Khwaja Jahan Turk, who held that appointment before him, in 1460.

2. *Ferishta I*, p. 345.

governor of Daulatabad, was sent against the independent chieftains of the mountains bordering on Khandesh.¹ Both these expeditions were successful.

The prime minister, Mahmud Gawan, carried out many judicious reforms; and in 1480, reorganised the administration of the country, and substituted eight divisions for the four provinces into which it was originally divided. Daulatabad of which Aurangabad district formed part was now divided into Daulatabad and Junnar and the charge of the new provinces was handed over to Yusuf Adil Khan and Fakhru'l mulk Gilani, respectively. This was done with the view of weakening the governors, who were becoming too powerful; but it led to a strong combination against him, of which Nizam-ul-Mulk Bhairi was at the head. Mahmud Gawan was falsely accused of having written a letter inviting the king of Orissa to march on Bidar, and was put to death on 5th April 1481. "With him departed all the cohesion and power of the great Bahamani kingdom."² Yusuf 'Adil Khan was hastily summoned and ordered to proceed towards Goa against Bahadur Khan Gilani; but the governors of the provinces reluctantly took the field, and when the campaign was over, Imad-ul-Mulk and Khudawand Khan returned to their respective capitals.³

The king died at Bidar on 27th March 1482 and as his successor Mahmud was a minor, Nizam-ul-Mulk was appointed regent. Yusuf Adil Khan had a feud with Nizam-ul-Mulk, and declined to take office but retained his military command. He retired to Bijapur, and never afterwards returned to Bidar. Nizam-ul-Mulk commenced

1. According to Ferishta, Yusaf was the son of Amurath, the Sultan of the Turks, and was saved by his mother, when the king's sons were strangled in order to secure the succession to the eldest. He was taken to Persia and then to India, where he was sold as a Georgian slave to Mahmud Gawan at Bidar. Yusaf rose to be master of the horse, and became attached to Nizam-ul-Mulk, who procured him the title of 'Adil Khan. He took part in the campaign against Kherla and on the death of Nizam-ul-Mulk succeeded to the command of the forces. Yusuf was adopted as a son by Mahmud Gawan; and when the latter was put to death in 1481 he retired to Bijapur, declared him independent in 1489 and was founder of the 'Adil Shahi dynasty.

2. See Meadows Taylor's *Manual of History*. Ferishta is the chief authority for the independent Mahomedan dynasties of the Dakhan.

3. Fata-ula 'Imad Khan was taken in the wars with Vijayanagar, and was brought up as a Mahomedan by Khan Jahan, governor of Berar. He distinguished himself in the wars of the Bahamani kings, and Mahmud Gawan procured him the title of Imad-ul-Mulk. After the death of Nizam-ul-Mulk, he was made governor of Berar; but in 1480 his province was divided, and Khodawand Khan was appointed to Mahor and Ramghir. Imad Khan, threw off his allegiance in 1484 and was the founder of the 'Imad Shahi dynasty of Berar. He was the first of the great military commanders to declare his independence, but died in the same year and was succeeded by his eldest son, 'Alau-d din 'Imad Shah'.

to look about his own independence, and sent his son Malik Ahmad with some of the royal treasure to his seat of government at Junnar.¹ He also left the king's camp and arrived at Bidar, intending to join his son with more treasure, but was murdered by the governor, Pasand Khan. Malik Ahmad was at this time successfully engaged in reducing the Northern Konkan, where he found the Marathas in a state of rebellion, and when he heard of his father's death, declared his independence². The history of the district now merges in that of the Nizam Shahi kingdom of Ahmadnagar, of which it formed a part.

NIZAMSHABI OF AHMADNAGAR

Malik Ahmad, or Ahmad Shah as he was now called, was not left unmolested when he declared his independence in 1490.³ The Bahamani generals were twice sent against him, and were defeated on both occasions.⁴ A third attempt was made by Azmat-ul Mulk with 18,000 men; but Ahmad dexterously avoided the force, suddenly appeared before Bidar, and carried away his female relatives who were left in the Bahamani capital. Ahmad then rejoined his army, and on the 28th May 1490 defeated Azmatu-l-Mulk at

1. According to one account, Nizamu-l Mulk Bhairi was the son of a Brahman patwari or hereditary accountant of Patri in the Parbhani district, and according to another, he was the son of a Brahman of Vijayanagar. He was taken prisoner while young and brought up as a Muhammedan. He possessed great abilities and became governor of Daulatabad province, but when that was divided in 1480, he removed his seat of government to Junnar.

2. While the governors of provinces rebelled and the kingdom was dismembered, the Bahamani king gave himself up to pleasure and was a puppet in the hands of his Tukish minister, Kasim Barid. Kutub-ul-Mulk, governor of Golkonda, declared his independence in 1512 and was the founder of the Kutub Shahi dynasty. The last of the Bahamani king, Kalim Ulla Shah, escaped from Bidar and went to Bijapur in 1528. Amir Barid assumed the style and title of king, and was the founder of the Barid Shahi dynasty of Bidar.

3. Dr. Kunte: '*Ahmadnagarachi Nizamshahi*', 1962 p. 25 f. n.

4. Sayyad Ali, the author of *Burhan-i-Masir* informs that after the defeat of the nobles sent by him at the hands of Malik Ahmad, the Bahamani Sultan marched in person against Malik Ahmad towards Junnar. Lest he will have to oppose the Sultan Malik Ahmad left Junnar and marched towards Bidar via Daulatabad. When the Sultan came to know of the march of Malik Ahmad towards Junnar he hurriedly returned towards Bidar. Malik Ahmad who was on his way back to Junnar avoided any direct confrontation with the Sultan. This account is obviously wrong as the Sultan was in the capital at the time it was attacked by Malik Ahmad (A. N. 20).

Bhingar. The Bahamani army gave up molesting him and Ahmad transferred his capital from Junnar to a spot near Bhingar which he called Ahmadnagar.² The city commanded all the passes into Daulatabad and Khandesh; and after having established himself firmly, the new king determined to extend his authority into the sub-province of Daulatabad, and eventually into Berar. Malik Vaji, the Bahamani governor of Daulatabad, declared his independence in 1489, but his younger brother Malik Shark deposed him and was now in possession of the fort.³ Ahmad made several unsuccessful attempts to capture the place, and decided on ravaging the district every year during the season of harvest till it should be given up. The fort was invested in 1499, when Mahmud Shah of Gujarat moved with a body of troops into Khandesh, and Ahmad was forced to raise the siege. The latter, however, made a sudden night attack on Mahmud Shah at Sultanpur, and having driven him back, returned and resumed the siege. Malik Shark arranged to give up the fort to the king of Gujarat; but many of the besieged demurred, and were negotiating with Ahmad about its surrender, when the governor died, and the keys of the fort were handed over

1. According to Ferishta when the Bahamani troops moved against Malik Ahmad, the latter left Parenda and marched towards Paithan. When the Bahamani troops approached Paithan, Malik Ahmad retired to the mountain region of Jeur. Bahamani forces marched from Paithan towards Nikapur. Both the armies remained inactive for a long time, when one night Malik Ahmad swooped down upon the Bahamani forces when they were off the guard and defeated them (A. N. F. N. p. 23).

2. Kasim Barid, the minister of the Bahamani king, now utilised Amad Shah against Yusuf Adil Shah of Bijapur. A powerful confederacy was formed, and Yusuf first turned his attention towards Bahadur Khan Jilani, and defeated him on the west. Yusuf then met the combined forces of Bidar and Ahmednagar near Naldurg, and after a partial action, Kasim Barid fled to Bidar, while Ahmad returned to his capital, as he had no desire to enter on the war on his own account. The raja of Vijayanagar, who was the fourth confederate was defeated in 1493, and shortly afterwards died of his wounds. In 1495 Dastur Dinar, the governor of Gulbarga, declared his independence and was supported by Ahmad Shah. Yusuf Adil Shah allied himself with Kasim Barid, and Dastur Dinar was defeated. In 1497 Yusuf's daughter was married at Gulbarga to Ahmad Shah, son of Mahmud Shah Bahamani; when certain territorial arrangements were made in which Ahmednagar and Berar participated. These probably consisted in re-uniting some of the divisions so as to restore the old provinces. Thus Berar was allowed to take Mahur and Ramghir, Ahmednagar to take Daulatabad, and Bijapur to take Gulbarga.

3. In order to win over the two brothers Malik Ahmad gave his sister Bibi Jainab to Malik Vaji, Malik Shark killed his brother as well as his nephew Moti. (A. N. F. N. p. 28).

to Ahmad.¹ Daulatabad with its large dependencies added greatly to the king's power.² Ahmad died in 1508 and was buried at Roza, to which he was much attached.

Burhan Shah, the son of the late king, was only seven years old when he succeeded, and a council of regency was appointed under Mukammil Khan. 'Imad Shah of Berar invaded the country in 1510, and although 8,000 of the Ahmadnagar horse went over to him, was successfully opposed by Khwaja Jahan, governor of Parenda. The young king was himself present in a battle fought at Ranubari, where 'Imad Shah was defeated.³ Burhan's relations claimed their hereditary rights as *patwaris* or accountants of Patri, in the Parbhani district; but 'Imad Shah refused to recognise them,

1. According to some Malik Shark died of poisoning.

2. In 1502 Yusuf Adil Shah publicly adopted the Shahi creed, in consequence of which another league was formed against him consisting of the kings of Ahmednagar and Berar, with Kutub-ul-Mulk of Golkonda, and Amir Barid, the son and successor of Kasim Barid at Bidar. Yusuf was too weak to encounter them, and with 6,000 horse, ravaged the country up to Daulatabad, and then made his way to Gawal, the capital of his son-in-law 'Imad Shah. He was advised to restore the Sunni faith, and to retire for a time to Khandesh. 'Imad Shah created dissensions among the confederates and Ahmad Shah and Kutub-ul-Mulk departed to their respective capitals. Yusuf then came back to Gawal, and having routed Amir Barid, returned in triumph to Bijapur. Yusuf died in 1510, and was succeeded by his son Ismail Adil Shah, who was a minor, and the queen-mother and Kumal Khan were made regents. The latter restored the Sunni faith and intrigued with Amir Barid, but was murdered at Bijapur by a Turk named Yusuf. Amir Barid was besieging Gulbarga at the time and retreated to Bidar.

3. In 1514 Amir Barid took Mahmud Shah Bahamani against Ismail 'Adil Shah, and was assisted by the kings of Ahmadnagar, Berar, and Golkonda; but the confederates were defeated at Allapur near Bijapur, and Mahmud Shah and his son Ahmad were taken prisoners. Ismail treated them with great kindness and gave his sister Bibi Masuti in marriage to Ahmad Shah. The wedding festivities were concluded with great rejoicing at Gulbarga, and Mahmud Shah was escorted to Bidar by 5,000 of Ismail's cavalry. The Bahmani king, weary of his tutelage under Amir Barid, escaped the same year to the king of Berar who sent an army to reinstate him. Mahmud Shah however, did not like his treatment by 'Imad Shah, and when the armies approached each other, went over to Amir Barid. The minister kept him under greater surveillance. In 1516 Amir Barid marched against Khodawand Khan, who was defeated and killed at Mahor. 'Alau-d din, the king of Berar, now appeared on the scene and retook the place, but only to lose it in his turn to Burhan, king of Ahmadnagar, who ultimately captured both Mahor and Ramghir.

Mahmud Shah Bahamani died in 1518, and his son Ahmad Shah died two years later. 'Alaud-din Shah was next set up, but was deposed and put to death in 1522. His successor, Wali Aula, was poisoned in 1524; and was followed by Kalam Aula Shah, the last of the Bahmani kings. Kalam petitioned Babar in 1526 to reinstate him, but the emperor was not in a position to be of any assistance. He escaped the same year to his uncle Ismail at Bijapur, and as nothing was done on his behalf, went to Ahmadnagar, where he passed the remainder of his life.

and Mukammil Khan, the regent, forcibly took possession of the town.¹ In 1527 Imad Shah retook and fortified Patri, and although he called in the assistance of the king of Khandesh, Burhan defeated the forces sent against him, and personally drove out the garrison at Patri^{2, 3a}. The king of Gujarat next assisted 'Imad Shah, who offered to hold Berar nominally under him; and in 1529 Burhan was hard pressed by the combined forces of Gujarat, Khandesh, and Berar. Ismail assisted his brother-in-law with 6,000 horse and nearly half a million of money, but ultimately Burhan had to accept defeat³ and acknowledge the supremacy of the king of

1. It was seen that the grand-father of Ahmad, the founder of the Nizam Shahi dynasty, was a Brahman of Patri, and so far were his descendants from being ashamed of their origin, that they considered it a point of honour to contend with Berar for the possession of Patri to which their Brahman ancestors had been the hereditary accountants. Burhan bestowed the town as an *inam* on his Brahman relations.

2. A. N. p. 47.

2 a. In the preceding year (1528), Burhan assisted by Amir Barid, entered on another war with Ismail Adil Shah, but the combined forces were thoroughly defeated within 40 miles of Bijapur, by Ismail's general 'Asad Khan.'

3. Sayyad Ali has given a few details of the campaign of Bahadur Shah of Gujarat. They are as follows:—

Bahadur Shah collected a huge army and marched towards Daulatabad which he besieged. The fort was defended by Manjankhan who withstood the siege resolutely. Imad Shah who subsequently realised the folly of inviting Bahadur Shah to his assistance secretly sent messages to the commandant of the fort of Daulatabad with assurances of help. Being emboldened Manjankhan attacked the Gujarati troops and killed many. He continued to harass the Gujarati forces. Bahadur Shah thereupon invited Imad-ul-Mulk for conference. Imad advised Bahadur Shah to raise the siege of Daulatabad and proceed to the subjugation of the Ahmadnagar territory. Bahadur Shah accepted the advice, raised the siege and moved towards Bid. Imad-ul-Mulk also informed Manjan Khan of this and invited him to attack the Gujaratis on their retreat. Manjan Khan no sooner the siege was raised attacked the Gujarati troops and inflicted heavy losses upon them. Bahadur Shah had now to face the combined opposition of Imad-ul-Mulk, Barid Shah and Nizam Shah. He thought the better of it and decided to withdraw. Sayyad Ali, however does not give the details of the humiliating treaty Burhan Nizam Shah had to sign with Bahadur Shah of Gujarat (A. N. pp. 51-55). The account however is exaggerated because Bahadur Shah had captured Ahmadnagar where he stayed for 40 days of which Sayyad Ali does not make any mention. It is true that the Nizamshahi troops harassed the Gujarati forces. The nobles of Bahadur Shah advised him to close the campaign after capturing Daulatabad and hence the siege of Daulatabad. The Nizamshahi troops harassed the Gujarati forces but they did not succeed in dislodging them. On the contrary they were defeated and had to retire in the hilly country about Daulatabad.

Ismail was much exasperated with Amir Barid and proceeded against him. A general action was fought near Bidar, and although the enemy was

Gujarat. In 1530, when he sent an embassy to congratulate Bahadur Shah on the conquest of Malwa, the latter insisted that Burhan should do homage personally. The ambassador, Shah Tahir, a religious man, saved Burhan from this humiliation, by preceding him with a *Koran* written by 'Ali; and when the king of Gujarat saw the sacred book, he descended and did homage to it. Bahadur Shah further renounced all pretensions to the sovereignty of the Deccan. Burhan received much assistance from his Brahman *Peshwa* or prime minister, Kanhu Narsi, in whom he reposed great confidence. Kanhu Narsi was a brave soldier and a skilful administrator, and reduced the Maratha chiefs of the mountain tracts.¹

In 1531 Burhan was again involved in a quarrel with Ismail of Bijapur, and suffered one of his greatest defeats near Naldurg. He fled to Ahmadnagar, but a reconciliation followed, and Burhan was permitted to prosecute his designs against Berar, while Ismail was to be unmolested in his hostility against the king of Golkonda for having assisted Amir Barid at Bidar.² There was comparative tranquillity till 1542, when Burhan Shah and Amir Barid interfered in a dispute between 'Asad Khan and Ibrahim Adil Shah, and invaded the Bijapur kingdom. Sholapur and Parenda were captured, and Bijapur was invested; while Ibrahim retired to Gulbarga and called Asad Khan to his assistance. The troops rallied round their king, and Burhan Shah lost all that he had taken in the war, and beat a disastrous retreat to Daulatabad. In 1545 Burhan Shah attacked Amir Barid.³ Shortly afterwards he again invaded Bija-

contd.

reinforced by a contingent from the king of Golkonda, Ismail gained a complete victory and invested the fort. Amir Barid retired to Udgir, and called in the king of Berar to mediate, but before anything could be definitely arranged, Amir Barid was surprised and captured by 'Asad Khan. Bidar surrendered, and through the good offices of 'Imad Shah, Amir Barid was taken into the service of the king of Bijapur. Amir Barid distinguished himself in an expedition into the Raichur Doab, and was permitted to return to Bidar, but was busy with intrigues again, and soon set Ahmednagar against Bijapur.

1. The Bijapur dynasty was the first to employ Mahrattas as soldiers, and was imitated by Burhan, but not to the same extent. Those in the service were chiefly infantry, and were employed in garrisoning the hill forts.

2. Ismail invaded the territories of the king of Golkonda, and while besieging Golkonda, contracted a fever of which he died in 1532. Mallu, the eldest son, succeeded under the regency of the queen-dowager, assisted by 'Asad Khan; but as he proved unfit to rule, was deposed, and his brother Ibrahim was placed on the throne. The new king restored the Sunni faith, and was partial to the Dakhanis and Abyssinians. In 1535 he mixed himself up with the domestic affairs of the Vijayanagar State; and in 1542 his minister, 'Asad Khan, retired from the government.

3. Kandhar, Ausa and other forts were taken; but a reconciliation followed, and Amir Barid joined Burhan in a fresh attack on Bijapur. On this occasion Burhan espoused the cause of Abdu-lla, the brother of Ibrahim 'Adil Shah, who fled to Goa.

pur, and on his way to Gulbarga, was severely defeated at Urchan (Arjan)¹ on the Bhima by Ibrahim Adil Shah and Asad Khan. He renewed the campaign in the following year and redeemed his losses. Ibrahim was reduced to great extremities, when the death of Amir Barid broke up the confederacy and relieved him. In 1552 a still more formidable combination was formed, and the Bijapur kingdom was invaded simultaneously by Burhan Shah, Ramraja of Vijayanagar, and the king of Golkonda.²

In 1553 Burhan Shah advanced once more, and besieged the Adil Shahi capital, but fell ill and returned to Ahmadnagar. He died shortly after on 30th December 1553. His son Husain Nizam Shah, resumed hostilities, and defeated the king of Bijapur in a severe action at Sholapur.³ After the war with Bijapur was over Husain Nizam moved out of Ahmadnagar and marched towards the fort of Antur (Kannad Taluka). The commandant of the fort was one Danayya Ruirai who had thrown away his allegiance to Ahmadnagar *Sultan*. On the approach of Husain Nizam Shah, Danayya arranged for the defence of the fort and himself moved out of the fort. Nizam Shah besieged the fort but the garrison fought bravely and foiled all attempts of the Nizamshahi forces to escalate the fort. Husain Nizam Shah thereupon called his artillery and started heavily bombarding the fort walls. The fort walls gave way and the fort garrison with no alternative left, surrendered the fort. Nizam Shah appointed a trusted officer to command the fort. He then marched against the fort of Galna which was surrendered to him by Bahirji, the commandant of the fort. Husain Nizam Shah then returned to his capital. In the period that followed the desultory war with Bijapur was continued for some time, till a formidable invasion of the Ahmadnagar kingdom took place in 1560. Husain Nizam Shah left Ahmadnagar, crossed the river Godavari and camped at Paithan. In the meanwhile the combined forces of Ali Adil Shah and Ramraja overran the country. The capital was invested, but on the approach of the monsoon the invaders withdrew and separated at Naldurg.⁴

1. A. N. p. 78.

2. Some concessions were made to Burhan Shah and Ramraja by which they were detached from the confederacy. Asad Khan then took the field against the King of Golkonda, who was defeated and pursued to his capital. The Bijapur general died the same year, and left a reputation in the Deccan second only to that of Mahmud Gawan.

3. Ibrahim Adil Shah became morose and cruel, and drove his general Saif 'Ainu-l Mulk into rebellion. He was surrounded by troubles, but obtained a temporary relief by paying an indemnity to Ramraja. Ibrahim died in 1557, and was succeeded by his son Ali Adil Shah. The new king restored the Shiah faith.

4. Sayyad Ali states that when the enemy troops were devastating the Ahmadnagar territory, Husain Nizam Shah ordered his officers Maval Khan, Sanjar Khan, Daulat Khan, Dastur Khan, Vajir Khan, Satya and others to oppose the enemy. A battle was fought between the forces of Ahmadnagar and those of Ramraja at Jamgaon in which the latter suffered a defeat.

Before they retired, Husain ceded the fort of Kalyani as the price of peace.¹ Husain tried to retake Kalyani in 1562, and another war ensued. The armies of the kings of Bijapur and Vijayanagar again besieged Ahmadnagar, when the Sina river suddenly inundated its banks, and 25,000 men are said to have been swept away. A pestilence also broke out and the siege was abandoned.² The successes of the Hindus during both these invasions created a general feeling of resentment among the Muhammedans, and led to the famous quadruple alliance, by which the kingdom of Vijayanagar was overthrown in the great battle of Talikota on the 25th January 1565.³

Husain Shah returned to Ahmadnagar, and died a few months after on 6th June 1565. His son Murtaza ascended the throne under the regency of the queen-mother, Khunza Sultana, assisted by her brothers.⁴ The king attained his majority in 1569 when he imprisoned his mother and sent her to the fort of Daulatabad in confinement. Later an arrangement was made by which 'Ali 'Adil Shah annexed the southern provinces of Vijayanagar, and in return assisted Murtaza to conquer Berar. The allied armies proceeded against Tufal Khan, but nothing came of the expedition, and the forces re-tired.⁵ Tufal Khan then entered the Ahmadnagar territories, and

1. Husain was subjected to some humiliation by the raja of Vijayanagar, and one of the conditions was, that the Berar general Jahangir Khan should be put to death.

2. The kings of Golkonda, Bidar, and Berar assisted Husain Shah.

3. The proposal to form a confederacy is said to have originated with the king of Bijapur, the recent ally of Ramraja. Ali Adil Shah sent his minister Kishwar Khan to Golkonda, where his project was favourably received. Husain Shah was next sounded, and joined the confederacy with the utmost willingness. The alliance was cemented by an inter change of marriages: Husain's daughter, the afterwards famous Chand Bibi, being given to Ali Adil Shah, with the fort of Sholapur as her dowry; and Huddia Sultana, the king of Bijapur's sister, being married to Husain's son Murtaza. The king of Bidar also joined, and in December 1564 the armies assembled at Bijapur. Husain commanded the centre at the battle of Talikota and his grand pack of artillery, which contributed so much to the day's success, was under Chulebi Rumi Khan, a Turk of great ability. 'Ali Barid Shah and Ibrahim Kutub Shah were on the left, while Ali Adil Shah commanded the right wing. Ramraja was defeated and slain, and the allies advanced on Vijayanagar, which was plundered. The Hindu power in southern India was completely broken and the capital was abandoned.

4. The mutual jealousies of the Muhammedan kings prevented any annexation of the Vijayanagar territory, but on the death of Husain, the king of Bijapur attempted to occupy the southern provinces, when the queen-dowager maintained such a determined attitude that he was compelled to desist.

5. Alau-d din Imad Shah was succeeded by Daria Imad Shah, and he by Burhan Imad Shah. The last was a child when he began to reign, and Tufal Khan the minister, usurped the local power, and confined the king in the fort of Narnala.

Murtaza advanced and defeated him in 1572. Tufal Khan retired to Narnala and appealed to the emperor Akbar, who issued a mandate that Berar should not be molested; but Murtaza paid no attention to Akbar, and Tufal Khan was defeated and put to death.¹ Burhan Imad Shah, who was taken prisoner, died shortly afterwards, and Berar was annexed by Murtaza Nizam Shah. The king of Khandesh made an ineffectual attempt to secure the succession for a relative of the deceased king, and was pursued to Burhanpur. There were some jealousies about the annexations by 'Ali Adil Shah of the Vijayanagar territories, and Murtaza's minister, Chengiz Khan, advised that Bidar should be taken. The enemies of the minister represented that he had designs of his own against Berar, and Chengiz Khan was poisoned.² Salabat Khan was appointed minister, and carried on the government ably for many years;³ but in a moment

1. Akbar affected to be much mortified by the action of Murtaza, and it is interesting to note the progress of his arms towards the south. In 1562 Malwa was conquered by Adam Khan, and its ruler Baz Bahadur, fled to Burhanpur. The emperor's preceptor, Pir Mahomed Khan, was sent after him, and was defeated and slain. Malwa was then reconquered by Abdul-lla Khan Uzbek, but he in his turn rebelled and fled before the emperor to Gujarat. Akbar made a tour through Malwa in 1567, and at Mandu received the submission of Miran Mubarak Shah, the king of Khandesh. He now turned his attention to Gujarat, where the ruling king, Muzafar Shah, was a minor. The regent, Etimad Khan, allotted estates to the five sons of Mahomed Sultan Mirza, the cousins of Akbar who had fled before the emperor from Malwa; but they combined and defeated the king's troops, and Etimad Khan invited Akbar to occupy Gujarat. Akbar marched into the country in 1572, and Muzafar Shah abdicated the throne. The rebellious nobles fled to Ahmadnagar and Daulatabad, and Gulrukh Begam, the daughter of prince Kamran and wife of Ibrahim Husain Mirza, with her son Muzafar Khan Mirza, followed them. All the Mirzas were defeated and fled to the Dakhan while the emperor returned to Agra. During Akbar's absence the insurgents rallied, but Mahomed Husain Mirza was defeated, and joined Ikhtiyaru-l Mulk, the most noted of the rebellious nobles at Ahmadnagar. Khan-i-Azam, the governor of Gujarat attacked them at Ahmadnagar, and after some fighting the insurgents contrived to enter Gujarat. They were followed by Khan-i-Azam, and the emperor also arrived in 1574. The insurgents were defeated, and Ikhtiyaru-l-Mulk was taken and beheaded. See *Tabakat-i-Akbari* of Nizamu-din Ahmad Bakshi.

2. After the death of Chengiz Khan, Burhan the brother of Murtaza, rebelled and fled to Bidar. He was pursued, and a fierce struggle went on near Kandhar. It would appear that Burhan was captured, but he escaped from prison and fled to Bijapur, and then made his way to the court of the Emperor Akbar.

3. During the prime ministership of Salabat Khan, dispute arose between him and Sayyad Murtaza, the Sar Subhedar of Berar. The latter advanced towards Ahmadnagar but was defeated by the army of Salabat Khan. Sayyad Murtaza thereupon left for Paithan and collected there an army of 10,000. He was attacked by Koli troops and was defeated. He fled towards Burhanpur but as the Sultan of Burhanpur declined to support him he went to the court of Emperor Akbar.

of anger the king imprisoned him, and the State fell into confusion.¹ In this situation Mirza Khan, one of the chief nobles proceeded towards Daulatabad² with a view to release prince Miran Husain who was confined in that fort and put him on the throne. Before he reached the fort, the commandant had already joined the party of the prince as also the *Subhedar* of Daulatabad, Rasti Khan. On reaching Daulatabad, Mirza Khan was invested with the office of the *Vakil* and the *Peshwa* by the prince. After a stay of few days in Daulatabad, Prince Miran Husain marched towards Ahmadnagar along with the followers who had gathered about him. In the meantime the king released Salabat Khan, but it was too late, and Miran Husain, having surprised Ahmadnagar, suffocated his father in a bath. This event took place on 14th June 1588. Murtaza's remains were interred at Roza, and were afterwards transferred to Kerbela.

The new king, Miran Husain, as stated before made Mirza Khan his minister, and gave himself up to excesses of all kinds. Mirza Khan imprisoned him and raised his cousin Ismail to the throne.³ The

1. Sayyad Ali states that a few years after the annexation of Berar, disturbances broke out there. The Nizamshahi forces put down the disturbances. In the meanwhile news was received of the movement of Moghal troops under Emperor Akbar and their advance up to the bank of the river Narmada. On receipt of the news, Murtaza ordered his Sar subhedar of Berar, Sayyad Murtaza to move his troops on the border for its defence in case of an attack by the Moghals. Murtaza himself marched towards Daulatabad and encamped near the Kutli Kaya Tank in the town. There was, however, no clash of arms. Muraza sent costly presents to Emperor Akbar with his envoy Vafa Khan and later returned to Ahmadnagar.

1a. Ali Adil Shah was assassinated in 1579, and was succeeded by his nephew Ibrahim. Chand Bibi, the queen-dowager, was appointed regent, with Kamil Khan for minister. The latter intrigued and was put to death by Kishwar Khan, who succeeded to the vacant post; but the new minister was even worse than Kamil Khan and confined Chand Bibi in Satara. The Dakhanis and Abyssinians rebelled, and Kishwar Khan fled and was subsequently murdered. Chand Bibi was released; but there were constant feuds in Bijapur, and the kings of Ahmadnagar and Golkonda, taking advantage of them, invaded the country. The dissensions continued, and the capital would have fallen, had not Sajad Abdul Husain, an able man, been appointed minister, when the troops rallied. The invaders retired, and Dilawar Khan pursued the forces of the king of Golkonda up to his capital. In 1584 the king's sister Khodija Sultana was betrothed to Murtaza's son, and Chand Bibi accompanied the bride to Ahmadnagar. The latter never again returned to Bijapur. Another was nearly followed with Ahmadnagar, when at Shahdrug Ibrahim married Mallika Jahan, the daughter of the king of Golkonda. In 1587 the king attained his majority, and the regent, Dilawar Khan, fled to Ahmadnagar.

2. Sayyad Ali states that when the prince was confined in the fort Murtaza Nizam Shah ordered Ahmad Khan, the commandant of the fort to secretly murder him. Ahmad Khan, however, under orders from Kasim Beg, the prime minister killed another person who looked like the prince and sent his severed head to Murtaza Nizam Shah.

3. Ismail was confined at the time at Lohgarh near Daulatabad, with his other brothers, the sons of Burban.

Deccanis and Abyssinians under Jamal Khan revolted, and the deposed king was put to death. Mirza Khan was also executed and Jamal Khan became minister. Burhan, the brother of Murtaza Shah, was considered to have the best claim to the throne; and Akbar, only too anxious for a pretext to interfere, offered to assist him.¹ Raja Ali Khan was sent on this service, and the king of Bijapur also espoused Burhan's cause. Salabat Khan likewise declared for him in Berar, and was joined by one of Burhan's sons; but the forces were defeated by Jamal Khan, who then turned round and routed the Bijapur army.² Burhan himself entered Berar and was joined by several nobles; while Raja Ali Khan marched on in advance and

1. As early as 1574, Akbar tried to meddle in the affairs of the kings of the Dakhan, and sent Mir Muhssin Rizwi as his envoy to them.

In 1578 Muzafar Husain, the son of Gulrukhs Begam, left the vicinity of Daulatabad and raised a revolt in Gujarat but was defeated and taken prisoner. In the same year Hakim Ainul-Mulk was sent on a mission to the king of Bijapur; and another envoy was despatched in 1580, while Peshrau Khan was sent to Ahmadnagar. In 1581 Amir Fathulla, one of the Saiads of Shiraz, arrived in Akbar's camp from Ibrahim Adil Shah, and was retained in the emperor's service. It was also in this year that Burhan came to Kutub-d-din, the governor of Malwa, and then waited on the emperor. In 1585 Mir Murtiza and Khudawand Khan, two rebel nobles of Berar, who had been defeated by the minister, Salabat Khan, proceeded to the emperor, and were promised assistance. Khan Azam Mirza Koka was accordingly directed to march into Berar, but dissensions arose, and Amir Fathu-lla Shirazi retired before Raja Ali Khan of Khandesh. Ellichpur was plundered by Azam Khan the governor of Malwa, and Raja Ali Khan and the combined forces of Ahmadnagar and Berar advanced to give battle, but Khan Azam retreated to Gujarat. Raja Ali Khan was afterwards subdued, and joined Burhan in his attempts on Ahmadnagar. See *Akbar Nama* of Shaikh Abu-l Fazal.

2. Salabat Khan retired to Ahmadnagar after his defeat but did not long survive, and a splendid monument was erected to his memory. The account of Burhan's attempts on Ahmadnagar, as given in the text, is from 'Abu-l Fazl. According to another version, Burhan declined Akbar's assistance and stationed himself on the frontier of the Dakhan. He made several desultory attacks, which were unsuccessful; and Jamal Khan turned towards the Bijapur forces and exacted a heavy indemnity before he allowed them to retreat. Ibrahim Adil Shah arrived afterwards in person, and Jamal Khan was defeated and slain; while Burhan, advancing again from the north, entered Ahmadnagar and defeated his son in 1591.

2. (a) Sayyad Ali has stated that in order to oppose Jamal Khan, the nobles of Ahmadnagar Aziz-ul-mulk, Bahiri Khan, Ikhlas Khan and others decided to release Salabat Khan from his imprisonment in the fort of Khedla. Accordingly Mujaffar Khan Majendurani, the commandant of the fort, released Salabat Khan who now marched against Jamal Khan. Jamal Khan, however, succeeded in weaning away to his side Ikhlas Khan, Aziz-ul-mulk and others who left Salabat Khan no sooner his army reached Paithan. The defectors were, however, followed and arrested. Salabat Khan now wavered about the prospects of battle with Jamal Khan and decided to retreat. Jamal Khan quickly followed him upto Paithan leaving his camp at Shegaon. Salabat Khan with great difficulty reached Burhanpur. It was then that Jamal Khan moved out of Paithan and defeated the Bijapur troops.

attacked Jamal Khan, who was defeated and slain. Ahmadnagar soon fell, and Burhan, deposed his son Ismail, and ascended the throne in 1591.

It was in this year that the emperor Akbar despatched ambassadors to the four kings of the Deccan, with a demand to acknowledge his supremacy, but they all evaded compliance, and the ambassadors returned in 1593.¹ One of the first acts of Burhan Shah on becoming king was to assist Dilawar Khan, the retired regent of Bijapur, against Ibrahim Adil Shah; and in 1593 he supported prince Ismail, who had rebelled against the king of Bijapur.² Burhan died during the campaign in 1594, and his son Ibrahim succeeded him.

The young king maintained the war, and was killed the same year in a severe general action about 40 miles from Ahmadnagar. Mian Manju, the minister, released a boy named Ahmad, who was confined at Daulatabad, and proclaimed him king. Ahmad was supposed to be of royal descent, but this was disputed by Yekhlas Khan and other Abyssinians. Mian Manju in desperation, invited prince Murad from Gujarat.³ The latter marched into Malwa to join the force that had already been assembled under Mirza Khan, who was now made Khan Khanan; but there were disagreements among the commanders, and the co-operation was not cordial. Raja Ali Khan joined them at Mandu, and the united army advanced on Ahmadnagar. Mian Manju defeated Yekhlas Khan and the other malcontents, and regretted having called in the Moghals, but it was too

1. Mir Mahomed Amin was sent to Bijapur, and Khwaja Aminu-d-din to Ahmadnagar. According to Abu-l Fazl, his brother Shaikh Faizi the poet, was also sent as envoy, first to Raja Ali Khan, who had raised Burhan to the throne, and then to Burhan himself; but the latter proved ungrateful, and the emperor resolved to invade the Dakhan.

2. Dilawar Khan was induced to return to Bijapur, and was blinded and imprisoned at Satara, where he died.

In 1592 Burhan renewed the attack on Choul; but this expedition was even more disastrous than the previous one, and the commander Furhad Khan and all his family were taken prisoners by the Portuguese.

In the rebellion of 1593, the king of Bijapur sent Ainu-l Mulk against his brother prince Ismail; Ainu-l Mulk however, joined the insurgents, and was killed in an engagement, while the prince was taken and executed.

After Burhan died, Yekhlas Khan tried to raise his eldest son, the dethroned Ismail, but the attempt failed.

3. Yekhlas Khan proclaimed a boy named Moti as King. There were two more candidates, Shah 'Ali, the son of Burhan Nizam Shah I., who was supported by Nihang Khan, another powerful Abyssinian chief; and Bahadur, the infant son of the late king.

Akbar appointed prince Murad Governor of Malwa in 1582. In the following year the prince was also made governor of Gujarat; and the former governor, Mirza Khan, was despatched with an army under prince Daniyal for the invasion of the Dakhan. Owing to disputes prince Daniyal was recalled; and the command devolved on Mirza Khan, who cantoned in Malwa, intending to invade the Dakhan after the rains were over.

late, and taking the boy Ahmad with him, left for Bijapur, to procure assistance from Ibrahim 'Adil Shah. Yekhlas Khan, after his defeat took Moti to Paithan on the Godavari. He collected a force of five to six thousand and marched towards Ahmadnagar. He was countered on the banks of the Godavari by a Moghal contingent, of 8000 troops under Daulat Khan Lodi Afghan. Yekhlas Khan was defeated by Moghals and pursued. On the next day Moghals entered Paithan and sacked it. They then returned towards Ahmadnagar. Nehang Khan, however, fought his way to Ahmadnagar, but Shah Ali and his other supporters were cut off and perished. Ahmadnagar was invested by the Moghals in November 1595, and was gallantly defended by Chand Bibi. The king of Bijapur sent 25,000 men under Sohil Khan for its relief; and at Naldurg, Sohil Khan was joined by the remains of Yekhlas Khan's force, together with a contingent of 6,000 men from the king of Golconda. The besiegers failed in several desperate assaults, but the relieving force lingered, and the queen did not know when she might expect them. She consequently accepted the terms offered by the besiegers, which involved the cession of Berar; and prince Murad proceeded at once to occupy that province.¹

1. The account of the Moghal invasion of Ahmadnagar leading to cession of Berar as detailed in *Akharnama* of Abul Fazl is detailed below:—

(Text, Vol. III, p. 741). Prince (Murad), in pursuance of orders, now prepared for the invasion of the Dakhin; but Khan-Khanan was delayed by the tardy gathering of his men. Before he joined, some little dissension had sprung up between them. The prince's desire was that the heads of the army should all join him, and proceed by that road (from Gujarat) to the Dakhin. It was the opinion of the commander-in-chief (Khan-Khanan), that he should advance from Malwa. As their opinions did not agree, the Prince, on the 20th Aban, marched from Ahmedabad, and rested a while at Broach, in expectation of getting more men. On the 22nd Khurdad, he left Broach. Khan-Khanan remained for some time at Bhilsa, which was in his 'ikta', to assemble his forces. On the 9th Amurdad, he marched for Ujjain. This greatly incensed the Prince, who sent him an angry message. He wrote in reply that he would join the Prince's army as soon as he had received the promised contingent from the ruler (*marzban*) of Khandesh; the Prince might meanwhile enjoy the pleasures of the chase in Gujarat. The Prince was enraged with this reply, and his flatterers fanned his anger. He marched with his army towards Ahmadnagar.

The chief nobles, and Raja Ali Khan, were inclined to the Prince, and when Khan-Khanan became aware of this, he left his army, artillery, and elephants with Mirza Shah Rukh and other *amirs*, while he started off express with Raja Ali Khan (to meet the Prince). On the 19th Azur, he met the Prince at the fort of Chand, thirty *kos* from Ahmadnagar. The meeting was not cordial. After a great deal of talk, a *darbar* was held. When the army moved, there was no unity of feeling. Khan-Khanan, with his numerous force, was offended, and kept aloof from the management of the business. Sadik Khan brought up an old grievance which he had against Shahbhaz Khan, and rarely went to the *darbar*. On the 8th day, the army encamped half a *kos* from the city, and on that day Khan-Khanan and Shahbhaz Khan went to the city (*ba shahr raftand*). Through their negligence an attack was made upon the baggage of the army, which was with difficulty repelled, and the people of

The reinforcements arrived three days later, and Bahadur whose claim was favoured by the queen-dowager, was placed on the throne under her guardianship.¹ Chand Bibi appointed Muhammad Khan, minister; but he proved treacherous, and made overtures to the Khan Khanan, offering to surrender the whole Nizam Shahi kingdom to the imperial troops. The traitor was seized; and Sohil Khan, who was returning to Bijapur, was ordered back to Ahmadnagar. In the mean time the Khan Khanan was taking possession of districts that were not included in the cession of Berar, and the Bijapur general

contd.

the city were encouraged by the evident signs of dissension. On the 8th, the fortress was invested. Chand Bibi, sister of Burhan, prepared for resistance. As they had carried off Ahmad, the son, Ikhlas Khan came to Ahmadnagar with Moti, and being defeated, fled to Pattan.

When the royal army approached, Manjuh (the *wazir*) carried off Ahmad, with a portion of the treasure and some of the elephants, to Bijapur; but he was nearly taken prisoner. For want of proper munitions, the siege was protracted. Chand Bibi was afraid of being taken prisoner; but being informed of the condition of the assailants she was encouraged to defend the city. On the 9th, Shah Ali and Abhang Khan made a night attack in force upon the battery of Khan-Khanan; but the defenders fought bravely, killed many of the assailants, and repelled the attack. If the repulse had been followed up, the pursuers might have entered the fort with the fugitives, and the place would have fallen.

The close blockade and scarcity of provisions were taking effect on the garrison. * * On the 13th, an unsuccessful attack was made upon the camp. * * On the 16th, a caravan from Gujarat came near, and was plundered by Saadat Khan. * * On the 19th, Sher Khwaja, Shaikh Daulat, Kamran Beg, and Daulat Khan, were sent with a force towards Pattan. They inflicted a defeat on Ikhlas Khan, and secured great booty. Then, eager for further plunder, they pillaged the inhabitants of Pattan, a city which had received letters of protection. On the 11th Isfandarmuz, a portion of the wall was broken down. A mine was carried from the battery of the Prince, and a hole cleared out under the wall. It was filled with powder and exploded, when it brought down about thirty *gaz* of the wall. The troops were ready for the assault; but another mine, which had been carried under the wall from the battery of Shahbazz Khan, was discovered by the garrison and emptied. From fear of a disaster like that which occurred at Chitor, the storming party was held back and such a delay occurred, that the day-light passed away, and during the night the garrison repaired the breach. But the garrison was greatly disheartened by the activity of the besiegers, and now proposed an accommodation. They offered to elevate Bahadur, son of the son of Burhanu-l Mulk, to the throne, with the title of Nizamu-l Mulk, and as a vassal of the Imperial throne. The territory of Ahmadnagar was to be confirmed to him, and the province of Birar given up to the Emperor. Jewels, the pick of the elephants, and other things were to be sent as tribute to the Emperor. Notwithstanding the desperate state of the place, and the scarcity of provisions, these unworthy terms were agreed to, and a treaty was concluded on the 17th Isfandarmuz.

1. Ahmad resigned all pretensions to the throne, and was provided for in Bijapur.

was ordered against him. The Khan Khanan and Mirza Shah left prince Murad's camp at Shahpur in Berar, and near Sonpet, or Supa on the Godavari, about twelve *kos* from Pathri, encountered the combined forces of Bijapur, Ahmadnagar, and Golconda under Sohil Khan.² A great battle was fought about the end of December 1596 in which Raja Ali Khan was killed. The Moghals remained victors, but were too weak to pursue; and the Khan Khanan and Mirza Shah Rukh returned to Shahpur. There were frequent disputes after this among the imperial commanders, and the Khan Khanan was recalled in 1597. Prince Murad reduced Narnala, Gawilgad, and other hill forts in Berar; and in 1598 Lohgad near Daulatabad was invested, and after a siege of one month, was taken by Mirza Ali Beg Akbar Shahi.³ Kherla and Nasik followed. Prince Murad married a daughter of Bahadur Khan, the successor of Raja 'Ali Khan of Khandesh. Prince Murad was much given to dissipation, and 'Abul-Fazl was sent to bring him to court. The prince, however, died suddenly on the very day that 'Abu-l Fazal arrived at the Moghal camp near Dihbari, on the Purna, twenty *kos* from Daulatabad.⁴ The Moghal commanders urged a return, but Abu-l Fazal refused to listen to them. The emperor also sent prince Daniyal and the Khan Khanan with a fresh body of troops into the Deccan, while he himself followed by easy stages. The affairs at Ahmadnagar were in a state of confusion, and Chand Bibi's authority was resisted by Nehang Khan, who succeeded Muhammad Khan as minister. An ineffectual attempt was made to check the advance of the Moghals, and then Nehang Khan fled to Junnar, while Ahmadnagar was invested a second time in A. D. 1600. The brave Chand Bibi again defended the place, but was murdered by her own troops; and after a siege of four months and four days, the place was captured by assault by prince Daniyal and Mirza Yusuf Khan.⁵ The young king Bahadur, and all the members of his family, were taken to the emperor at

1. According to 'Abu-l Fazl, the relieving force disapproved of the treaty which Chand Bibi had made with the Moghals, and a revolution followed in which she lost all power. The combined forces of the Dakhan then marched towards Berar to expel the Moghals. A battle was fought twelve *kos* from Patri, which may be said to have been drawn.

2. The historian was raised to the rank of commander of two thousand five hundred, and on his arrival at Burhanpur, observed the apathy of Bahadur Khan in the imperial cause.

3. *Elliot Vol. VI, p. 97.*

4. *Ibid.*

5. Chand Bibi was opposed by a number of Abyssinians and Dakhnis, and as she had no confidence in them, she expressed an opinion that the garrison should come to terms with the Moghals, and that the young king should be carried to Junnar. This was communicated to the garrison by a eunuch named Hamid Khan; and the brave queen was murdered in her palace by her own troops, who fancied that she meditated treachery and that she was about to surrender the fort. She is the heroine of the romance, published by Col. Meadows Taylor, entitled "A Noble Queen."

Asirgad, and were sent into confinement to Gwalior. A severe scarcity followed the capture of the Nizam Shahi capital, and the imperial army suffered greatly.

The insurgents were still in the field and raised Murtaza, the son of Shah Ali, to the throne. An Abyssinian named Malik Ambar,¹ was made regent; and the new king was first kept at Ausa and then taken to Parenda. Ahmadnagar was in the possession of the Moghals; and the Khan Khanan proceeded to the imperial camp, and took possession of Asirgad, which had just surrendered after a siege of six months.² The emperor started for Agra in 1602, and ordered

contd.

While the siege of Ahmadnagar was progressing, the emperor arrived at Malwa, and sent Shaikh Farid Bokhari against Bahadur Khan of Khandesh. Shaikh Farid laid siege to Asirgarh, which was defended by Sadat Khan, the son-in-law of the late raja 'Ali Khan; and during the progress of operations, Abu-l Fazl passed on to the imperial camp with the valuables of the late king, and the historian's brother Shaikh 'Abu-l Barakat joined the besieging force. The emperor also arrived at Asirgarh and personally superintended the siege.

The foregoing account is derived from the works of Abu-l Fazl, Faizi Sirhindi, and Khaki Shirazi. According to Talboys Wheeler, Abu-l Fazl pressed on and besieged Ahmadnagar, while prince Daniyal was detained by Bahadur Khan at Burhanpur. When the emperor arrived in the Dakhan, Bahadur retired to Asirgarh; and Abu-l Fazl was ordered to the imperial camp, while prince Daniyal was sent to take charge of the operations against Ahmadnagar. The same writer states that Chand Bibi, did intrigue, and offered to surrender the fortress to Abu-l Fazl if he would promise to punish her enemies.

1. At the time of Malik Ambar's accession to power, the kingdom was divided into two factions, headed by Hindu and Abyssinian noblemen. The latter are said to have been the offspring of the Abyssinian wives of some of the Nizam Shahi kings, several of whom had espoused women from that part of Africa. Ferishta speaks of Malik Ambar, as one "who had risen from the condition of a slave to great influence." He divided the kingdom with Mian Raju, a Dakhani chief, who led the Hindu faction in the State. The latter took possession of all the territory north of Ahmadnagar to within twelve miles of the capital; and Malik Ambar ruled from the Kutab Shahi frontier to within eight miles of Ahmadnagar and four miles of Daulatabad.

2. The king of Bijapur sent an embassy to the emperor at Asirgarh in 1602 with overtures of alliance. Ibrahim Adil Shah's daughter was to be given in marriage to prince Daniyal; and a secret treaty is said to have been executed, by which Bijapur was to be unmolested, while the emperor was free to carry out his designs against Ahmadnagar. Mir Jamal-u-d din Husain was sent to Bijapur to bring the promised bride, and the emperor was resolved on thoroughly conquering the Dakhan, when his eldest son prince Selim, whom he left as his vice-regent at Agra, broke out in revolt. The emperor was forced to return, but before doing so, he made prince Daniyal viceroy of Berar, Khandesh, Malwa, and Gujarat. Abu-l Fazl was raised to the rank of commander of four thousand, and appointed governor of Khandesh; while the general conquest of the Dakhan was entrusted to the Khan-Khanan, who was sent to Ahmadnagar.

the Khan Khanan to return to Ahmadnagar. Abu-l Fazl was marching for Nasik, but held back and joined the Khan Khanan at Borangaon. An attack on Murtaza Nizam Shah II, was meditated, when intimation was received that Ibrahim Adil Shah was marching on Ahmadnagar. The Khan Khanan advanced to Jalna in order to watch the Bijapur army, and also to prevent a junction between Malik Ambar and Mian Raju. Abu-l Fazl crossed the Godavari and took the strong fort of Kailna, when he heard that Ali Mardan Khan, the commander of the imperial troops in Telangana, had been defeated and taken prisoner. He at once detached a force under his son against Malik Ambar at Nanded, where the latter was afterwards defeated by Mirza Irich, the son of the Khan Khanan.¹ A sort of compromise was effected, and the Moghals assisted Malik Ambar against his rival Mian Raju, who was defeated and taken prisoner in 1603. Murtaza was removed to Junnar, and Malik Ambar proclaimed himself minister-in-chief of the kingdom and viceroy of Daulatabad. A year or so after the occurrence of these events Malik Ambar founded the city of Khadki, which later became famous as Aurangabad. The minister then regulated the country, and levied large armies. In his subsequent resistance to the encroachments of

1. In 1602 Malik Ambar attacked Malik Barid at Bidar, and after exacting a heavy tribute, marched into the Kutub Shahi territories, where he obtained some successes. He overcame the Moghal army that was sent against him, and besieged Mir Murtaza at Patri. When the Khan Khanan arrived at Jalna, Malik Ambar raised the siege, and strengthened himself at Nander. Malik Ambar was further reinforced by 2,000 horses under Farhad, but was defeated by Mirza Irich.

After the emperor returned to Agra, prince Selim submitted and was forgiven; and 'Abu-l Fazl was called to court. Abu-l Fazl gave the command of the army to his son Abdu-r Rahman, and on his way to Agra was murdered near Gwalior, by raja Bar Sing Dev, at the instigation of prince Selim. Abu-l Fazl was eminent as a general, a statesman, and a historian, and the emperor treated him as an intimate friend, and was greatly affected by his loss.

The march of the king of Bijapur on Ahmadnagar was in direct violation of his recent treaty with the emperor, and many of the stipulations were also unfulfilled. In 1603, the Khan Khanan and prince Daniyal were ordered to proceed against him; but as the prince was ill, Inayatu-lla was sent in his stead. The emperor further deputed 'Asad Beg, the servant of the late Abu-l Fazl, to bring the king of Bijapur's daughter as she had been promised in marriage to prince Daniyal. Another envoy, Mirza Sharfu-d din, had already induced Ibrahim Adil Shah to submit; and Mirza Irich took charge of the tribute, and started with princess Begam Sultana for Ahmadnagr. The historian Ferishta accompanied the princess on the part of the king of Bijapur, and was present at the celebration of her marriage in 1604 with prince Daniyal at Mungi Paithan. He attended them as far as Burhanpur, and then returned to Ibrahim Adil Shah, by whom he was sent on a mission to Jahangir. Prince Daniyal was as intemperate in his habits as his brother Murad, and died in 1605. Akbar died the same year, and was succeeded by prince Selim under the title of Jahangir.

the Moghals, Malik Ambar availed himself largely of the services of Maratha chiefs, whose power, it may be said, he was the first to develop, and it was under his banner that Shahaji, the father of Shivaji, laid the foundation of Maratha greatness.¹ But it was no less as a statesman than as a general that Malik Ambar stands out prominently and the Revenue Settlement which he perfected has celebrated his name as the Todar Mall of the Deccan.

Malik Ambar turned his attention to the recovery of the capital of the Nizam Shahi kingdom. Akbar, whose troops had captured Ahmadnagar, was dead (1605) and had been succeeded by his son Jahangir, when Malik Ambar struck the first blow for the repossession of the city. The opportunity was the more favourable, as Jahangir's attention was occupied in suppressing the rebellion created by his son Khusrau. In 1608 Malik Ambar revolted, and laid siege to Ahmadnagar.² Raja Man Sing, one of the imperial generals, made preparations to assist the Khan Khanan in suppressing the disturbance. Prince Parwiz, the emperor's son, also arrived at Burhanpur the following year; but the Khan Khanan did not support him heartily, and was suspected of being in collusion with the enemy. The Moghal army entered the Balaghat and was defeated by Malik Ambar in 1610.³ A hurried peace was entered into, and the Moghals

1. It may be noted that the forefathers of Shivaji purchased the Patilki of Verul near Daulatabad and some other villages in the region of the rivers Godavari and Bhima and maintained themselves by managing their landed property and by Military service under the Nizamshahi rulers.

2. From the time of its conquest by prince Daniyal, Ahmadnagar had been under Khwaja Beg Mirza Safawi, a relation of Shah Tahmasp—See *Wakiat-i-Jahangiri*.

3. Details of this defeat are as under :

Defeat in the Dakhin.

Affairs in the Dakhin were in a very unsatisfactory state, in consequence of the bad generalship and want of care of Khan-i 'azam, and a defeat had been suffered by 'Abdu-lla Khan. I summoned Khwaja Abu-l Hasan to my presence, and after inquiry, I ascertained that the disaster was attributable partly to the conceit and rashness of 'Abdu-lla Khan, and par'ly to discord and want of co-operation among the amirs.

'Abdu-lla Khan and the officers who had been appointed to serve under him, marched with the army of Gujarat by way of Nasik Tirbang. This force was well equipped; its numbers were from 10,000 to 14,000 and the officers serving in it were * *. It had been arranged that another force should advance from the side of Berar under the command of Raja Man Singh, Khan Jahan, the *Amir-ul Umara*, and other officers. These two armies were to keep up communications, and to be informed of each other's movements, so that they might at an appointed time close in upon the enemy. If this plan had been carried out frankly and cordially without jealousy, it is very probable that under God's grace it would have succeeded.

'Abdulla Khan, having passed the Ghats, entered the country of the enemy, but made no arrangements for sending messengers to obtain intelligence

retreated; but the siege of Ahmadnagar still continued, and when Khwaja Beg Mirza, the commandant, heard of the return of the relieving army, he was forced to capitulate. Khwaja Beg Mirza was allowed to retire with his men to Burhanpur. In 1611 the Khan Khanan was superseded by Khan Jahan Lodi; and in the following year the Moghals advanced in two columns. 'Abdu-lla Khan with a force from Gujarat proceeded by Nasik, and the other column under Khan Jahan Lodi and Raja Man Singh marched through Berar. 'Abdu-lla crossed the ghats and approached Daulatabad, before he was aware of the proximity of the main body of the enemy. Malik Ambar had avoided a general engagement, but sorely harassed Abdu-lla with his light Maratha cavalry; and as the Moghal Commander found his difficulties increase, he attempted to retreat, when

contd.

of the other force, and to regulate his movements in concert, so as to place the enemy between the two armies. He trusted entirely to his own power, and thought that if he could effect the victory himself, it would be all the better. Acting upon this view, he paid no heed to Raja Man Singh when the latter wished to settle a concerted plan.

The enemy kept a sharp watch over his movements, and sent a large force of Maharratas (*hargiyari*), who skirmished with him all day, and harassed him at night with rockets and other fiery projectiles, till the main body of the enemy drew near, and he was quite unaware of their proximity, although he approached Daulatabad, a stronghold of the Dakhinis. **

Ambar the black-faced, who had placed himself in command of the enemy, continually brought up reinforcements till he had assembled a large force, and he constantly annoyed Abdu-lla with rockets and various kinds of fiery missiles (*atash-bazi*), till he reduced him to a sad condition. So, as the Imperial army had received no reinforcements, and the enemy was in great force, it was deemed expedient to retreat, and prepare for a new campaign. All the chiefs were unanimous in favour of this, and before dawn they began to fall back. The enemy pressed upon them to the boundaries of their own territory, but either side held its own. But a party of our force courted a serious encounter, and Ali Mardan Khan, after a valorous conflict, was left wounded in the hands of the enemy. ** After another day, when they reached the frontier of Raja Baharjiu, an adherent of the Imperial throne, the enemy retired, and 'Abdu-lla Khan proceeded to Gujarat. It seems clear, that if proper precautions had been taken, and the two forces had been kept in co-operation, the objects of the campaign would have been accomplished. On the retreat of 'Abdu-lla, the army, which marched by way of Birar, had no alternative but to retire; so it retreated and joined the camp of Prince Parwez, near Burhanpur. On receiving this information, I was greatly excited, and felt inclined to proceed thither myself to retrieve the position. But Khwaja Abu-l Hasan remonstrate **. and I resolved to send Khan Khanan **.

The Dakhinis now made proposals for peace. Adil Khan professed amity, and promised, if the affairs of the Dakhinis were left to him, that he would restore sundry districts to the Imperial officers. I did not come to any decision on the matter, but left it to Khan Khanan. (Elliot Vol. VI, pp. 332-34).

the main body of the enemy came up. Ali Mardan Khan was defeated and taken prisoner, and the retreat was converted into a disgraceful flight. Khan Jahan Lodi and Raja Man Sing, seeing the turn of events, retired with the other column to prince Parwiz at Burhanpur. The Khan Kanan was ordered back to the Deccan in 1613, and succeeded in creating disaffection in Malik Ambar's army. The Marathas deserted Malik Ambar, and many of his own officers went over to Shahnawaz Khan, who advanced with the imperial army to Balapur in 1615. Malik Ambar was assisted by the kings of Bijapur and Golconda; but in a general engagement, his army was completely defeated (4th February 1616) and was pursued. Malik Ambar took shelter in the fort of Daulatabad. Shah Nawaz Khan, however, razed to the ground Malik Ambar's new capital Khadki and carried enormous plunder to Burhanpur.¹ Prince Parwiz was superseded by prince Khurram the following year; and the emperor himself arrived at Mandu in 1617. The kings of Bijapur and Golconda had grown jealous of the Abyssinian, and deserted his cause; in consequence of which Malik Ambar was defeated by prince Khurram, and was forced to relinquish Ahmadnagar, Burhanpur and Khadki. Ibrahim 'Adil Shah rendered active assistance to the Moghals, and the previous conquests of the empire were re-established.²

The Deccan was tolerably quiet till 1620, when Malik Ambar suddenly descended the Balaghat with 60,000 horse, and having defeated the imperial troops, pursued them as far as Mandu. He returned to Balapur, and after a short stay, advanced and laid siege to Burhanpur. Shah Jahan was sent back to restore order in the Deccan and in 1621, his advance guard pursued the enemy from Mandu to Burhanpur. The latter city had now been invested for more than a year, but on the appearance of Shah Jahan the siege was raised. Ahmadnagar had also been besieged, and the prince followed up the enemy to Khadki, which he plundered. Malik Ambar placed Murtaza Nizam Shah II in the fort of Daulatabad, and adopted his usual plan of harassing the Moghals. Shah Jahan moved on to Paithan in order to relieve Ahmadnagar; but there was a want of provisions in the imperial camp, and he gladly closed with an offer for peace which was made

1. The battle was fought at Roshangaon in a bend of the river Dhudna about 10 miles west of Jalna. Malik Ambar had with him Jadhav Rao, Babaji Kante, Bhosle, Udaram and other nobles. Of these Jadhav Rao, Babaji Kante, Udaram deserted him and accepted service under the Moghals.

2. Prince Khurram returned to Mandu and was warmly welcomed by the emperor. He received the title of Shah Jahan, and accompanied Jahangir to Gujarat, which was added to his viceroyalty of the Dakhan.

by Malik Ambar. The prince sent a reinforcement and some treasure to Khanjar Khan, the commandant of Ahmadnagar, and returned with his army to Burhanpur.^{1 1a}

1. Details of the war in the Deccan are as under:—

War in the Dakhin

On the 4th Khurdad, letters arrived from Khurram. When the Imperial forces reached Ujjain, a letter arrived from the force which held Mandu, with the information that a rebel force had boldly crossed the Nerbadda, had burnt several villages in sight of the fort, and was engaged in plundering. The commander-in-chief sent forward Khwaja Abu-l Hasan, at the head of 5000 horse, to march rapidly and inflict punishment on the rebels. The Khwaja arrived at daybreak on the banks of the Nerbadda, but they had got information of his approach, and had crossed over just before he came. The royal forces pursued them for nearly four *kos*, and put many of them to the sword. The rebels retreated to Burhanpur. Khurram then wrote to the Khwaja, directing him to remain on the side of the river until he himself arrived. Shortly afterwards Khurram joined the advanced force, and they marched rapidly to Burhanpur. On their approach the rebels took to flight, and removed to a distance from Burhanpur. For two years the royal forces had been shut up in Burhanpur, and had suffered greatly from want of food and supplies. They were greatly in want of horses. The army remained there nine days to rest, and during that time thirty *lacs* of rupees and many coats were distributed among the Imperial soldiers. They had no sooner begun to move, than the rebels, unable to make any resistance, fled. The royal forces pursued, and put many of them to the sword. Thus giving them no time for repose, they drove them to Khirki, which was the abode of Nizam-ul Mulk and other rebels. But before the royal army arrived, the rebels carried off Nizam-ul Mulk with all his family and dependents to the fortress of Daulatabad. Some of their men were scattered about the country.

सत्यमेव जयते

The royal forces stayed three days at Khirki, and so destroyed that town, which had taken twenty years to build, that it will hardly recover its splendour for the next twenty years. Having destroyed this place, it was determined to march to Ahmadnagar, which was besieged by a rebel force and after driving off the besiegers, and revictualling and reinforcing the place, to return. With this determination they marched to Pattan. The rebel now resorted to artifice, and sent envoys and nobles to express his repentance and ask forgiveness. He promised ever afterwards to remain loyal, and not to depart from the old arrangement, and also to send his tribute and a sum as an indemnity to the Imperial Court. It happened that just at this time there was a great want of provisions in the royal camp, and the news arrived that the rebels, who were laying siege to Ahmadnagar, being frightened at the approach of the royal army, had moved off to a distance. So a reinforcement and some cash to supply his needs were sent to Khanjar Khan (the commandant). Having made every necessary provision, the royal army set out on its return. After much entreaty on the part of the rebel, it was settled that, besides the territory which was formerly held by the Imperial Officers, a space of fourteen *kos* beyond should be relinquished, and a sum of fifty *lacs* of rupees should be sent to the Imperial treasury. (Elliot Vol. VI, pp. 379-80).

1a. Prince Khusru went with Shah Jahan to the Dakhan and died at Burhanpur in 1622. In the same year Shah Jahan was ordered on a campaign

In 1624 Shah Jahan rebelled, and passing through Telangana and Orissa, advanced on Allahabad. Prince Parwiz and Mahabat Khan commanded the imperial troops in the Deccan. The former marched against Shah Jahan, while Mahabat Khan remained at Bijapur to receive Mulla Muhammad Lari and Ali Sher, the respective envoys of Ibrahim Adil Shah, and Malik Ambar. The Abyssinian wanted to secure the assistance of the Moghals in a war against Ibrahim Adil Shah, but as he stipulated that the government of the Deccan should be entrusted to him, Mahabat Khan sided with the king of Bijapur. In return for this alliance, Ibrahim Adil Shah despatched a contingent of 5,000 troops to accompany Mahabat Khan, who followed prince Parwiz to Allahabad. Another contingent of 5,000 men was sent to join a Moghal force under Lashkar Khan at Burhanpur, intended for a campaign against Malik Ambar. Lashkar Khan entered the Balaghat; and Malik Ambar sent his wives and children to Daulatabad, and taking Murtaza with him, left Khadki for Kandhar. He then levied contributions on the Kutb Shahi territories, plundered Bidar, and advanced and laid siege to Bijapur. The Adil Shahi capital had been denuded of its best troops, and an emergent requisition was sent to Lashkar Khan, to march to the relief of the city. Malik Ambar requested to be allowed to settle his differences with the kingdoms of Bijapur and Golkonda, but as Lashkar Khan continued to advance, he left Bijapur and suddenly attacked and defeated the Moghals at Bhatwadi, five *kos* from Ahmadnagar. Lashkar Khan and other officers were taken prisoners and sent to Daulatabad. Malik Ambar left a force to besiege Ahmadnagar and returned to Bijapur, which he again invested. He also captured Sholapur with the guns from Daulatabad, and occupied all the Bijapur territory upto the frontiers of

contd.

against the Persians who had captured Kandahar. The prince saw that his enemies at court only wished to get him out of the way in order to ruin him. He rebelled, and the Khan Khanan and other nobles of the Dakhan declared for him. Shah Jahan marched towards Agra in 1623, and was defeated by prince Parwaz and Mahabat Khan. He was forgiven and arrived at Mandu; but within a few months he broke out again. The Khan Khanan deserted him, and Shah Jahan retired to Burhanpur and Asirgarh, followed by prince Parwaz and Mahabat Khan. Shah Jahan's own officers began to desert, and Malik Ambar and the kings of Bijapur and Golkonda refused him any assistance. He passed through Telingana, and having ravaged Behar and Bengal, advanced on Allahabad. Prince Parwaz and Mahabat Khan were sent for, and Shah Jahan was defeated in 1624. Shah Jahan returned once more to the Dakhan, and this time was assisted by Malik Ambar. Burhanpur was besieged but was relieved by prince Parwaz and Mahabat Khan, and Shah Jahan retired to the Balaghat. He was taken ill in 1625 and begged to be forgiven. Asirgarh and the other forts were surrendered, and his two sons Dara and Aurangzeb were sent as hostages to court. Shah Jahan was permitted to retire to Nasik, and the Balaghat was conferred on him as a jagir.

the imperial dominions in the Balaghat.¹ In 1625 Shah Jahan returned to the Deccan, and Malik Ambar sent a force to his

1. The details of Shah Jahan's rebellion leading upto the capture of Sholapur are as under:—

Dakhin

We must now return to the affairs of the Dakhin. 'Ambar Habshi had sent his envoy 'Ali Sher to Mahabat Khan, to express his obedience and devotion, in the hope that the management of the Dakhin would be entrusted to him. He was at war with 'Adil Khan and he hoped to obtain Imperial assistance, and so triumph over his enemy. On the other hand, 'Adil Khan in the same way hoped to get charge of the province, and so to repel the assaults of 'Ambar. In the end 'Adil Khan prevailed. Mahabat Khan rejected the proposals of 'Ambar, and decided in favour of 'Adil Khan. 'Ambar was on the road, and Mulla Muhammad, the envoy of 'Adil Khan, was in dread of him; so Mahabat Khan sent a detachment from the Imperial army to the Balaghat, to escort him to Burhanpur. When 'Ambar was informed of this, he turned back, vexed and disappointed, and proceeded with Nizamu-l Mulk from Khirki to Kandahar, on the borders of Golkonda. He sent his children with his wives and attendants to the fortress of Daulatabad, and left Khirki empty. He gave out that he was going to the frontier of Kutbu-l Mulk, in order to receive his fixed payment (*zari mukarrari*).

When Mulla Muhammad Lari approached Burhanpur, Mahabat Khan went forth as far as Shahpur to meet him, and received him with great attention. Then they proceeded to wait upon Prince Parwez. Mahabat Khan left Sarbuland Rai in charge of Burhanpur, with Jadu Rai and Uda Ram Rai to support him; but he took with him the son of Jadu Rai and the brother of Uda Ram by way of precaution. When Mulla Muhammad Lari had his interview with the prince, it was arranged that he should go to Burhanpur with his 5000 horse, to assist Sarbuland Rai, and that his son Aminu-ddin, with another 5000 horse, should accompany the Prince. * *

A despatch arrived from Fazil Khan, the *bakhshi* of the army of the Dakhin, stating that Mulla Muhammad Lari had gone to Burhanpur, and the Imperial commanders felt that the Dakhin was secure. Prince Parwez and Mahabat Khan had therefore marched towards Bihar and Bengal. The commanders having considered the rebellious actions of Khan-khanan, and the fact of his son Darab being in the service of Shah Jahan, resolved that he should be kept under arrest. His tent was to be pitched near that of the Prince, and his daughter Jana Begam, who had been married to Prince Daniyal, and was an intelligent pupil of her father, was ordered to be detained in the same place with him, and constant guard was to be kept round their tent by trusty men. * *

Defeat of Shah Jahan

On the 1st of Shabryur, while the Emperor was at Virnag in Kashmir, a despatch arrived from Mahabat Khan, reporting that Shah Jahan's generals held all the passages of the Ganges, and had seized upon all the boats. The Imperial army had consequently been delayed some days in crossing the river; but they had been assisted by the *zamindars*, thirty boats had been procured, and the army had crossed forty *kos* above the fords. * * The next intelligence was that a party of *zamindars* in the service of Shah Jahan had carried off all the war-boats, with their guns and equipment, and had fled to Bengal

assistance under Yusuf Habshi. Burhanpur was invested, and three desperate assaults were made, but the commandant held out bravely till it was relieved by prince Parwiz and Mahabat Khan. This terminated Malik Ambar's last campaign against the Moghals. He died in 1626, in his eightieth year; and his remains were interred under a splendid dome which he had erected at Roza (Khuldabad).

contd.—

Shah Jahan was in the jungle of Kampat, where he had entrenched himself, and had mounted cannons and guns upon his earthworks. But the supply of provisions was small, and scarcity had begun to prevail.

A courier now arrived by *dak chauki* from Prince Parwez, with a despatch announcing that he had gained a victory over Shah Jahan, who had gone off towards Patna and Bihar. The particulars of the engagement are as follows: The two armies were in sight of each other, and forming their array for several days. The royal army amounted to 40,000 men, that of Shah Jahan did not exceed 10,000 horse, including old and new troops; and some of the most devoted were averse to fighting. Raja Bhim, the son of the Rana, contrary to the opinions of all, was eager for war. He went so far as to say that if they did not fight, they must not reckon upon his support, for such marching and moving about was against the rules of the Rajputs. His voice prevailed, and the ranks were formed for battle. The guns were taken out of the redoubts, and the battle began. The royal forces encompassed the field on three sides like a bow, and arrows and bullets fell like hail. Raja Bhim, unheeding the numbers of foes, charged bravely with his Rajputs * *; but a chosen force which attended Prince Parwez and Mahabat Khan fell upon him and cut him down; still he fought fiercely as long as he could draw breath. ** The gunners abandoned their guns and fled, and the guns fell into the hands of the royal forces. ** An arrow wounded the horse of Shah Jahan, and 'Abdu-lla, who was near him, seized his bridle, and led him out of the fight, when he exchanged his own for the Prince's wounded horse. Shah Jahan went to the fort of Rohtas, and there stayed his flight. **

Dakhin

Advices now arrived from the Dakhin. Malik 'Ambar proceeded to the frontiers of Kutbu-l Mulk, to receive the annual payment for the army, which was now two years in arrear. After receiving it, and making himself secure on that side by a treaty and oath, he proceeded towards Bidar. There he found the forces of 'Adil Khan, who were in charge of that country, unprepared, so he attacked them unawares, and plundered the city of Bidar. From thence he marched against Bijapur. 'Adil Khan had sent his best troops and officers along with Mulla Muhammad Lari to Burhanpur, and not deeming himself strong enough to resist the assailant, he shut himself up in the fortress of Bijapur, and doing all he could to secure the place, he sent a messenger to recall Muhammad Lari and his forces from Burhanpur. * *

When Mahabat Khan and Prince Parwez marched for Allahabad, Sarbuland Rai was left in charge of Burhanpur, and was ordered to administer the affairs of the Dakhin in concert with Mulla Muhammad Lari. The Mulla now became very pressing, and gave three *lacs* of *huns*, nearly equal to twelve *lacs* of rupees, for the payment of the troops. When the Mulla's letters of recall reached Mahabat Khan, he acquiesced, and directed the officials in the Dakhin to hasten with the Mulla to support 'Adil Khan. Sarbuland Rai of necessity remained at Burhanpur with a few men;

Fateh Khan, his eldest son, succeeded as regent; but Murtaza deprived him of authority and confined him in the fort of Junnar. He escaped and rebelled, but was taken and confined this time in Daulatabad.

Mahabat Khan was recalled from the command of the army in the Deccan, and was succeeded by Khan Jahan Lodi.¹

contd.—

but he sent Lashkar Khan and * * * all the *amirs* of the Dakhin along with Muhammad Lari, to oppose Malik 'Ambar. When the Malik received information of this, he wrote to the Imperial officers, asserting his loyalty to the Imperial throne, and asking that Nizamu-l Mulk and 'Adil Khan might be allowed to settle their old standing differences without interference. No attention was paid to this remonstrance by the *amirs*, who pressed steadily on. He renewed his appeal more earnestly than before; but they displayed their forces, and he was compelled to depart from Bijapur, and go to his own territories. Upon the approach of the Imperial forces, 'Ambar endeavoured to conciliate and procrastinate, and spared no effort to avoid war. But Mulla Muhammad Lari and the Imperial *amirs* followed him, and allowed him no rest. The more submissive and importunate he became, the more Muhammad Lari tried to humble him, and the harder he pressed him.

He was reduced to extremity, and compelled to take some decided course. So one day, when the Imperial forces were heedless, and were impressed with the notion that he would not fight, suddenly he appeared on the edge of their camp, five *kos* from Ahmadnagar. The battle began with the forces of Adil Khan, and by the will of Fate, Muhammad Lari, who commanded them, was killed. His fall threw the Bijapur forces into confusion. Jadu Rai and Uda Ram fled without striking a blow, and a perfect rout followed. Ikhlas Khan and twenty-five other officers of 'Adil Khan, who were the props of his power, were taken prisoners. Of these, Farhad Khan, who had sought the death of Malik 'Ambar, was executed; the others were imprisoned. Lashkar Khan and some other chiefs of the Imperial army were also made prisoners. Khanjar Khan by great exertion escaped to Ahmadnagar, and prepared the fortress for a siege. Jansipar Khan went to Bir, which was in his *tuyul* (*Jagir*), and set the fort in order. Of the rest who escaped from the field of carnage, some fled to Ahmadnagar, and some to Burhanpur.

Malik 'Ambar, successful beyond his hopes, sent his prisoners to the fortress of Daulatabad, and marched to lay siege to Ahmadnagar. But although he brought up his guns and pressed the siege, he met with no success. He therefore left a part of his army to maintain the investment, whilst he marched against Bijapur. 'Adil Khan again took refuge in the fortress, and Malik 'Ambar occupied all his territories as far as the frontiers of the Imperial dominions in the Balaghat. He collected an excellent army; and laid siege to Sholapur, which had long been a subject of contention between Nizamu-l Mulk and 'Adil Khan. He sent a force against Burhanpur, and having brought up guns from Daulatabad, he took Sholapur by storm. (Elliot Vol. VI pp. 411-16).

1. This was due to court intrigues; and Mahabat Khan seized Jahangir as the latter was crossing the Jhelum on his way to Kabul. The emperor afterwards escaped, and Mahabat Khan was forgiven and sent against Shah Jahan, who had entered Ajmir. The fortunes of Shah Jahan were very low, and he intended proceeding to Persia, when the news of the death of prince

Parwez died the same year at Burhanpur; and the new commander became also viceroy of the Deccan. As Murtaza was showing signs of hostility, the viceroy left Lashkar Khan in charge of Burhanpur, and marched on Khadki. The king was in Daulatabad, and Hamid Khan, an Abyssinian, was made commander-in-chief, and was entrusted with the management of the State. Hamid Khan bribed Khan Jahan, and all the Moghal conquests in the Balaghat as far as Ahmadnagar, were restored to Murtaza Nizam Shah. Sipahdar Khan the commandant of Ahmadnagar however, refused to surrender his fortress without a royal *farman*; but the other commandants gave up theirs and returned to Burhanpur.¹¹⁸

contd.

Parwez made him alter his plans and return to the Dakhan. Mahabat Khan also arrived and became reconciled to the prince. Jahangir died in 1627, and Shah Jahan started for Agra, where he overcame his enemies, and succeeded as emperor in 1625.

1. See *Ikbal-Nama-i Jahangiri* of Mu'tamad Khan; also *Badshah Nama* of Abdu'l Hamid Lahori. Khan Jahan made friends with the local Mahratta authorities, and probably tried to establish an independent dynasty of his own. On the death of Jahangir, he declined to accompany Shah Jahan to Agra, and that prince, avoiding his district, proceeded by way of Gujarat. The viceroy tried to get possession of Malwa, but submitted to the new emperor, and was confirmed in the viceroyalty of the Dakhan. When his treaty with Murtaza Nizam Shah, and his surrender of the Balaghat became known, he was ordered to court. Khan Jahan subsequently rebelled and arrived in the Dakhan.

The details of this episode are as under:—

1 (a). Nizamu-l Mulk, in concert with Fath Khan, son of Malik 'Ambar, took hostile measures, * * so Khan Jahan placed Lashkar Khan in charge of Burhanpur, and marched to Khirki to frustrate his attempts. * * Nizamu-l Mulk was in the fortress of Daulatabad. He made Hamid Khan, an Abyssinian slave, his commander-in-chief, and delivered over to him the general management of his State. Nizamu-l Mulk was thus kept under control like a bird in a cage; out of doors by the Abyssinian, and indoors by his wife.

When Khan Jahan's approach became known, Hamid Khan took three *lacs* of *huns*, and went to meet him. The Abyssinian's wiles and the temptation of the money, led Khan Jahan from the course of rectitude. He agreed to take the money, and to restore all the country of the Balaghat, as far as the fortress of Ahmadnagar, to Nizamu-l Mulk. Shame upon this faithless man, who forgot his duty and his loyalty, and bartered such a territory for three *lacs* of *huns*'. Khan Jahan wrote letters to the commandants of the various posts, ordering them to give up the places to the officers of Nizamu-l Mulk, and to return to Court.

One of these letters was sent to Sipahdar Khan, the commandant of Ahmadnagar. When Nizamu-l Mulk's officers went there, the Khan said, "Take possession of the country for it belongs to you; but I will not surrender the fort without a royal *farman*." The representatives of Nizamu-l Mulk did their utmost to persuade him, but it was all in vain; he never

Shah Jahan succeeded his father in 1627; and in the following year Khan Jahan Lodi rebelled. Mahabat Khan was appointed viceroy; and as there were apprehensions of a general confederacy in the Deccan, the emperor arrived at Burhanpur with a very large army, and personally directed the general policy of the campaign. Khan Jahan Lodi was in the neighbourhood of Bid, and an advance was made in three columns. Khwaja 'Abu-l Hasan marched by Nasik, and was afterwards joined by Sher Khan, *subhedar* of Gujarat.¹ Azam Khan was sent through the Nizam Shahi country against Mukarrab Khan and other rebels, who were cantoned at Jalna for the rains; but the insurgents retreated to Pathri, and ascending the Balaghat, took refuge at Dharur in Bid district. 'Azam Khan followed them up, and at Bid heard from Saf Shikan Khan, the commandant, that Khan Jahan had retired to Rajuri. After some marching and counter marching Azam Khan encountered Khan Jahan at Pipalner, near Bid. The *ex-viceroy* was completely defeated, and fled to Saungaon on the Godavari. 'Azam Khan halted at Bid to give his men rest, and sent the garrison of the fort in pursuit of the enemy. Khan Jahan continued his flight to Baizapur and Bhosla in the Aurangabad district, and then to Lasura, within ten *kos* of Daulatabad.² 'Azam Khan followed him with 20,000 horse,

contd.

swerved from his determination, and he busied himself in laying in provisions, and putting the fortress in a state of defence. Other commandants weakly surrendered the country of the Balaghat at the command of Khan Jahan, and repaired to Burhanpur.

At this time died, in the seventy-second year of his age, Khan-Khanan, son of Bairam Khan, one of the greatest nobles of the reign of the late Emperor Akbar, who had rendered honourable services and gained important victories
* *

Mahabat Khan, when he turned off from the road to Thatta, sent his men to meet the convoy of treasure which was on its way to him, and either to bring it after him, or bear it out of the Imperial territory. He concealed himself for some time in the hills of the Rana's country, and then sent persons to Shah Jahan to express his contrition. The Prince received his apologies kindly, called him to his presence, and treated him with great favour and kindness. (Elliot Vol. VI, pp. 433-34).

1. The country about Nasik was devastated; and Mahaldar Khan was sent by Murtaza to annoy 'Abu-l Hasan, but he was routed by Shah Nawaz Khan. Abu-l Hasan next sent Khan Zaman to attack the enemy's camp at Sangamnir, which the latter did successfully.

After the death of Malik Ambar, the Mahratta chiefs rose to great power, and at first went over to Murtaza. The Nizam Shahi king however, put Jadu Rao and his two sons to death, and the other members of the family escaped from Daulatabad and fled to Sindghar, near Jalna. Shahji Bhosla, the son-in-law of the deceased Jadu Rao, was in possession of a great portion of the western dominions of the Nizam Shahi kingdom. He joined the imperialists, and was followed by other Mahratta chiefs.

2. Elliot Vol. VII, p. 15.

and was joined by the Marathas under Shahaji Bhosle.¹ Murtaza was in the new city of Nizampur, which he had built in the suburbs of Daulatabad. He entered the fortress on the approach of 'Azam Khan, while Khan Jahan sent his family under cover into Aubashdara. The ex-viceroy remained at Ir-Kahtalla, one mile from Daulatabad; and despatched Darya Khan with his Afghans to plunder the low country below the Chalisgaon ghat. Abdulla Khan was sent after him with some imperial troops, but Darya Khan succeeded in his object and returned to the Balaghat. 'Azam Khan arrived before Daulatabad, and Murtaza Nizam Shah II was defeated in a general action. Owing, however, to the ravages of the enemy and a failure of rain, there was great scarcity all round, and 'Azam Khan returned towards Jamkhed. Mukarrab Khan with the Nizam Shahi troops went to Bid and then left for Daulatabad, but the scarcity there sent him back to Dharur. 'Azam Khan, hearing of his movements, sent Shahaji Bhosle to Junnar and Sangamner while he followed Mukarrab Khan to Bid and Partur. The imperial general did not come up with Mukarrab Khan; and likewise failed in an attack on Parenda, which belonged to the Bijapur kingdom.² In the mean time there was another failure of rain in 1630, and a famine ensued throughout the Deccan and Gujarat. The draught had been especially severe about Daulatabad. This delayed the operations of the imperial army in the direction of Daulatabad. The campaign was still maintained. The imperial troops under Sipahdar Khan captured the fort of Taltam and then laid siege to Sitonda whose commander Sidi Jamal surrendered the fort to the Moghals. Nasir Khan was sent against Kandhar, where he defeated the Nizam Shahi army that was stationed there, and invested the fort. Mukarrab Khan marched to its relief, largely reinforced by a contingent from Bijapur; but was also defeated by the imperial troops. 'Azam Khan then came up and Kandhar was

1. At this time, Sahu-ji Bhonsla, son-in-law of Jadu Rai, the Hindu commander of Nizam Shah's army, came in and joined 'Azam Khan. After the murder of Jadu Rai, which has been mentioned above, Sahu-ji broke off his connexion with Nizam Shah, and retiring to the districts of Puna and Chakan, he wrote to 'Azam Khan, proposing to make his submission upon receiving a promise of protection. 'Azam Khan wrote to Court, and received orders to accept the proposal. Sahu-ji then came and joined him, with two thousand horse. He received a *mansab* of 5000, a *khilat*, a gift of two *lacs* of rupees, and other presents. His brother Mina-ji received a robe and a *mansab* of 3000 personal and 1500 horse. Samaji son of Sahu-ji, also received a robe and a *mansab* of 2000 personal and 1000 horse. Several of their relations and dependents also obtained gifts and marks of distinction. (Elliot, Vol. VII p. 15).

2. Ibrahim 'Adil Shah died in 1626, and was succeeded by his son Mahmud who was a minor. Daulat Khan took charge of the government under the title of Khawas Khan. The regent made common cause with Murtaza Nizam Shah II against the Moghals.

captured in 1631.¹ The Nizam Shahi king dismissed Mukarrab Khan, who went over to the Moghals. Fateh Khan, the son of Malik Ambar, was released from Daulatabad and appointed minister. He confined the king in 1632, and shortly afterwards put him to death, together with the principal nobles of Daulatabad.²

Fateh Khan placed himself under the protection of the Moghals, and raised Husain, the son of Mahmud to the throne. The emperor confirmed him in his appointment as regent, but demanded the royal jewels, and as Fateh Khan evaded compliance, an army was sent against him. Fateh Khan purchased peace by paying a heavy indemnity. He also agreed to pay tribute, and the territory captured by Shahaji Bhosle was restored to him.³ This set the Marathas against Fateh Khan, and Shahaji Bhosle joined a Bijapur army which was marching on Daulatabad. Fateh Khan appealed to Mahabat Khan, and offered to surrender Daulatabad to the imperial troops. The viceroy sent his son the Khan Zaman, who defeated a covering force of the king of Bijapur, and appeared at Daulatabad but Fateh Khan had changed sides and refused to give up the fort. Mahabat Khan was at Zafarnagar when he heard this, and wrote to

1. The whole country as far as Darur was occupied, and 'Asaf Khan was sent against Bijapur. He was joined by 'Azam Khan, and having plundered Gulbarga, laid siege to Bijapur in 1632. The light troops of Bijapur cut off all grain and forage, and as there was great scarcity among the imperial troops, 'Asaf Khan raised the siege and retreated to Sholapur. The emperor appointed Mahabat Khan Viceroy of the Dakhan and returned to Agra the same year. Mahabat Khan was also made Khan Khanan.

2. A small episode in the life of Nizam Shah deserves to be noted here. Lakhaji Jadhavrao had already deserted to the Moghals and proved to the Nizam Shah a perpetual thorn in his side, acting from his seat at Sindkhed. Under the pretext of negotiating some important political move, he called Lakhaji Jadhav with his whole brood for interview in the fort of Daulatabad and murdered most of them on 25th July 1629. This action created a feeling of disgust in the mind of Shahaji who went over to the Moghals under whom he served till March 1632.

Jadu Rai, with his sons, grand-sons, and other relations, held altogether from the Imperial Government *manasabs* amounting to 24,000 (personal), and 15,000 horse. He also had sundry jagirs in the Dakhin as *tankhwah*, so that he lived in wealth and comfort. But he was fickle and unfaithful, and went with his sons and relations to join the Nizam. But the Nizam well knew his perfidy, and resolved to put him in confinement. For this purpose the Nizam arranged with some of his servants to seize Jadu Rai, and he summoned him to his presence. Accordingly Jadu attended the Court with his family. The armed men who were in concealment suddenly attacked them, and killed him, his two sons Ujla and Raghu, and his grandson Baswant. His brother Jagdeo Rai, with Bahadur-ji his son, his wife and the others who escaped fled from Daulatabad to Sindghar, near Jalnapur, in their native country." (Elliot, Vol. VII, pp. 10-11).

3. Shahaji Bhosle possessed himself of Nasik, Trimbak, Sangamnir, and Junnar. He tried to get possession of Jalna, but it was handed over to the Moghals.

his son to make every effort to reduce the fort. The viceroy arrived in person at Daulatabad and superintended the siege. The Marathas and the king of Bijapur made several efforts to relieve the place, but were beaten off, and Daulatabad surrendered on 7th June 1633, after a siege of 58 days.¹ Husain, the last of the

1. The details of the capture of Daulatabad are as under:—

Conquest of Daulatabad

(P. 496). Fath Khan, son of 'Ambar Habshi, conceiving his interest to lie in making submission to the Emperor, had sent his son, 'Abdu-r Rusul, with a suitable offering to the foot of the Imperial throne, professing obedience and praying for favour. The Emperor graciously bestowed upon him some districts which had formerly belonged to him, but had been since given to Sahu-ji Bhonsla. Now, in compliance with the request of Fath Khan, they were restored to him. This gave great offence to the turbulent Sahu-ji who went and joined the Bijapuris, and induced 'Adil Khan to place him in command of a force for wresting the fortress of Daulatabad from the hands of Fath Khan. The latter was much incensed against the Nizam-Shahis, and had no faith in them; so he wrote to Khan-Khanan Mahabat Khan, informing him that Sahu-ji Bhonsla was preparing to bring a force from Bijapur against him, and that, as the fortress was ill provisioned, there was great probability of its being taken, unless Mahabat Khan came to his assistance. If the Khan came quickly, he would surrender the fortress, and would himself proceed to the Imperial Court. The Khan-Khanan accordingly sent forward his son, Khan-zaman, with an advanced force, and he himself followed on the 9th Jumada-sani. (Khan-zaman defeats a covering army of Bijapur).

The Bijapuris were discouraged by the chastisement they had received from the Imperial army, so they made offers of an arrangement to Fath Khan. They offered to leave the fortress in his possession, to give him three *lacs* of *pagodas* in cash, and to throw provisions into the fort. That ill-starred foolish fellow, allured by these promises, broke his former engagement, and entered into an alliance with them. Most of the animals in the fortress had died from want of provender, and the Bijapuris now, at the instance of Fath Khan, exerted themselves in getting provisions. When Khan-khanan, who was at Zafarnagar was informed of these proceedings, he wrote to Khan-zaman directing him to make every exertion for the reduction of the fortress, and for the punishment of the traitor and the Bijapuris. (Skirmishes in the vicinity.)

Khan-Khanan, on being informed of the state of affairs, marched from Zafarnagar to Daulatabad, and reached there on the last day of Shaban. Next morning he rode out with his son, Khan-zaman, to reconnoitre the fortress, and took up his residence in a house belonging to Nizam Shah at Nizampur near the fortress. (Disposition of his forces). He placed the artillery and siege material under the direction of (his son) Luhrasp, and ordered that a constant fire should be kept up from a high hill which governs the fortress, and upon which Kaghziwara stands. He also ordered Khan-zaman to be constantly on the alert with 5000 cavalry, and ready to render assistance wherever it might be required in the trenches. The Imperial army having thus invested the place, and formed trenches, pushed on the siege, running zigzags, forming mines and preparing scaling ladders.

Fath Khan placed the son of Nizam Shah in the Kala-kot (black fort), which was considered impregnable. He himself took post in the Maha-kot (great fort), and the body of the forces were stationed in the outer works called

Nizam Shahi dynasty, was sent as a state prisoner to Gwalior subsequently. Fateh Khan was subsequently allowed his liberty.

contd.

'Ambar-kot, because they had been raised by Malik 'Ambar to protect the place against the advance of the Imperial power. (Defeat of many attempts to victual and relieve the fortress from without, and of sorties from within).

On the 9th Shawwal a mine which had been formed from the trenches of Khan-zaman was charged, and the forces having been named for the assault, were ordered to assemble in the trenches before break of day. The mine was to be fired at the first appearance of dawn, and upon the walls being blown down, the stormers were to rush into the fort. By mistake the mine was fired an hour before dawn, and before the storming parties were ready. Twenty-eight *gaz* of the walls and twelve *gaz* of the bastion was blown away, and a wide breach was made. But the troops not having arrived, no entry was effected. The defenders rushed to the breach, and kept up such a rain of arrows, bullets, and rockets, that the storming party was obliged to take refuge in the trenches. Then they exerted themselves to stop the breach with palisades and planks. The commander of the Imperial army desired to dismount and lead the assault, but Nasir Khan urged that it was against all the rules of warfare for the commander-in-chief to act in such a way. He himself would lead the storming party, trusting in God and hoping for the favour of the Emperor. Khan-Khanan directed Mahes Das Rathor and others to support him. The Imperial troops rushed to the breach, and the defenders made a desperate resistance; but Nasiri Khan, although wounded, forced his way in upon the right, and Raja Bihar Singh and other Hindus upon the left. They were fiercely encountered by Khairiyat Khan Bijapuri and others with sword and dagger, but they at length prevailed, and drove the defenders into the ditch of the Maha-kot for shelter. Great numbers of the garrison fell under the swords of the victors. Thus fell the celebrated works of Malik 'Ambar, which were fourteen *gaz* in height and ten *gaz* in thickness, and well furnished with guns and all kinds of defences. The Imperial commander having thus achieved a great success, proceeded with Nasiri Khan to inspect the works, and immediately took steps for attacking the Mahakot. (Diversion made by the enemy in the direction of Birar. Another attempt by Randaula and Sahu-ji to relieve the fortress).

With great perseverance the besiegers pushed a mine under the Maha-kot and Fath Khan was so much alarmed that he sent his wives and family into the Kala-kot. He himself, with Khairiyat Khan, uncle of Randaula, and some other Bijapuris, remained in the Maha-kot. The Bijapuris being greatly depressed by the scarcity of food and the progress of the Imperial arms, sought permission through Malu-ji to be allowed to escape secretly, and to go to their master. Khan-Khanan sent a written consent, and by kind words encouraged their drooping spirits. Nearly two hundred of them after night-fall descended by a ladder fastened to the battlements. Khan-Khanan sent for them, and consoled them with kind words and presents. (Several more attempts to relieve the fortress).

On the 25th Zi-l Kada, the commander-in-chief visited the trenches. He went to Saiyid 'Alawal, whose post was near the mine of the Sher-Haji of the Maha-kot, and determined that the mine should be blown up. Fath Khan got notice of this, and in the extremity of his fear he sent his *wakil* to Khan-khanan, and with great humility represented that he had bound himself to the 'Adil-Khanis by the most solemn compact not to make peace without their approval. He therefore wished to send one of his followers

contd.—

to Murari Pandit, to let him know how destitute the fort was of provisions, and how hard it was pressed by the besiegers. He also wanted the Pandit to send *wakils* to settle with him the terms of peace and the surrender of the fort. He therefore begged that the explosion of the mine might be deferred for that day, so that there might be time for an answer to come from Murari Pandit. Khan-khanan knew very well that there was no sincerity in his proposal, and that he only wanted to gain a day by artifice; so he replied that if Fath Khan wished to delay the explosion for a day, he must immediately send out his son as a hostage.

When it had become evident that Fath Khan did not intend to send his son out, the mine was exploded. A bastion and fifteen yards of the wall were blown up. The brave men who awaited the explosion rushed forward, and heedless of the fire from all sorts of arms which fell upon them from the top of the Maha-kot, they made their way in. The commander-in-chief now directed that Saiyid 'Alawal and others who held the trenches on the outside of the ditch, opposite the Sher-Haji, should go inside and bravely cast up trenches in the interior. (Defeat of a demonstration made by Murari Pandit. Surrender of the fort of Nabati near Galna).

Fath Khan now woke up from his sleep of heedlessness and security. He saw that Daulatabad could not resist the Imperial arms and the vigour of the Imperial commander. To save the honour of his own and Nizam Shah's women, he sent his eldest son 'Abdu-r Rusul to Khan-khanan (laying the blame of his conduct on Sahu-ji and the 'Adil-Khanis). He begged for forgiveness and for a week's delay, to enable him to remove his and Nizam Shah's family from the fortress, while his son remained as a hostage in Khan-khanan's power. Khan-khanan had compassion on his fallen condition, granted him safety, and kept his son as a hostage. Fath Khan asked to be supplied with the means of carrying out his family and property, and with money for expenses. Khan-khanan sent him his own elephants and camels and several litters, also ten *lac* and fifty thousand rupees in cash, belonging to the State, and demanded the surrender of the fortress. Fath Khan sent the keys to Khan-khanan, and set about preparing for his own departure. Khan-khanan then placed trusty guards over the gates.

On the 19th Zi-l hijja Fath Khan came out of the fortress and delivered it up. The fortress consisted of nine different works, five upon the low ground, and four upon the top of the hill. These with the guns and all the munitions of war were surrendered. * * * Khan-khanan went into the fortress, and had the *khutba* read in the Emperor's name.

The old name of the fortress of Daulatabad was Deo-gir, or Dharagar. It stands upon a rock which towers to the sky. In circumference it measures 5000 legal *gaz*, and the rock all round is scarped so carefully, from the base of the fort to the level of the water, that a snake or an ant would ascend it with difficulty. Around it there is a moat forty legal yards (*zara*) in width, and thirty in depth, cut into the solid rock. In the heart of the rock there is a dark and tortuous passage, like the ascent of a minaret, and a light is required there in broad daylight. The steps are cut in the rock itself, and the bottom is closed by an iron gate. It is by this road and way that the fortress is entered. By the passage a large iron brazier had been constructed, which, when necessary, could be placed in the middle of it, and a fire being kindled in this brazier, its heat would effectually prevent all progress. The ordinary means of besieging a fort by mines, *sabats*, etc., are of no avail against it. * * *

and a pension was bestowed on him.¹ In 1633 when the fort of Daulatabad was about to fall, Kheloji, first cousin of Shahaji deserted to Bijapur. He was later dismissed by the Bijapur *Sultan* who made peace with Shah Jahan. Kheloji in 1637 came to Daulatabad, the home of his forefathers and took to a life of plunder. Aurangzeb sent a party of soldiers and put him to death (October 1639).

Prince Shuja arrived with an army in 1633 and joined the Khan Khanan in an attack on Parenda; but the operations failed, and the Moghals retired to Burhanpur. Shahaji Bhosle took advantage of their discomfiture, and setting up another Nizam Shahi prince, undertook to restore the failing fortunes of the dynasty. The Khan Khanan died soon afterwards at Burhanpur, and Shahaji occupied the whole of the western portion of the old dominions.

The emperor found it necessary to return to the Deccan in 1635. He made his preparations on a befitting scale. For more efficient administration Daulatabad and Ahmadnagar, were now separated from the province of Khandesh and made an independent charge with its separate viceroy and capital. Early in the year 1635 a Moghal force from Daulatabad gave Shahaji a long chase but returned to Ahmadnagar without being able to catch the swift Maratha. Shah Jahan left Agra on 29th September, crossed Narmada on 4th January 1636 and quickly reached Daulatabad. He had

contd.—

Khan-khanan desired to leave a garrison in the captured fortress, and to go to Burhanpur, taking Nizam Shah and Fath Khan with him. The Imperial army had endured many hardships and privations during the siege. They had continually to contend against 20,000 horse of Bijapur and Nizamu-l Mulk, and to struggle hard for supplies. Nasiri Khan (who had been created Khan-dauran) was always ready for service, and he offered to take the command of the fortress. So Khan-khanan left him and some other officers in charge, and marched with his army to Zafarnagar. * * * After reaching that place, Murari Pandit and the Bijapuris sent Farhad, the father of Randaula, to treat for peace; but Khan-khanan knew their artfulness and perfidy, and sent him back again. The Bijapuris, in despair and recklessness, now turned back to Daulatabad. They knew that provisions were very scarce and the garrison small. The entrenchments which the besiegers had raised were not thrown down, so the Bijapuris took possession of them, invested the fortress and fought against it. Khan-dauran, without waiting for reinforcements, boldly sallied out and attacked them repeatedly. By kind treatment he had conciliated the *raiya*s of the neighbourhood, and they supplied him with provisions, so that he was in no want. As soon as Khan-khanan heard of these proceedings, he marched for Daulatabad. The enemy finding that they could accomplish nothing, abandoned the siege as soon as they heard of the approach of Khan-khanan, and then retreated by Nasik and Trimbak. (Elliot Vol. VII pp. 36-42).

1. Elliot Vol. VII p. 43.

brought three distinct armies consisting of 20,000 men each.¹ Two of these were directed against the king of Bijapur.² In 1636 Mahmud 'Adil Shah sued for peace. A portion of the Nizam Shahi territory was ceded to the king of Bijapur for a tribute of twenty lakhs of rupees a year, and the remainder was absorbed in the Moghal dominions. The emperor returned to Mandu, and prince Aurangzeb was appointed to the government of the Deccan.³ This is how *Badshahnama*⁴ describes the state of the country after the appointment of Aurangzeb as the viceroy of the Deccan. 'This country contains sixty-four forts, fifty-three of which are situated on hills, the remaining eleven are in the plain. It is divided into four subas. 1. Daulatabad, with Ahmadnagar and other districts, which they call the *suba* of the Deccan. The capital of this province, which belonged to Nizamu-l Mulk, was formerly Ahmadnagar, and afterwards Daulatabad. 2. Telingana. This is situated in the *suba* of the *Balaghāt*. 3. Khandesh. The fortress of this province is Asir, and the capital is Burhanpur, situated four *kos* from Asir. 4. Birar. The capital of this province is Elichpur, and its famous fortress is called Gavil. It is built on the top of a hill, and is noted above all the fortresses in that country for strength and security. The whole of the third province and a part of the fourth is in the Payin-ghat. The *jama'*, or total revenue of the four provinces is two *arbs* of *dams*, equivalent to five crores of rupees.' Daulatabad with Ahmadnagar and other dependencies was Deccan proper and contained the seat of the viceroy at the fort of Daulatabad while the civil station founded by Malik Ambar a few miles off, at Khirki rapidly grew in size and splendour under Aurangazeb and was newly name Aurangabad.

1. The Khan-dauran (Nasiri Khan) was sent towards Nander and Kandahar; the Khan Zaman towards Ahmadnagar; and Shayista Khan towards Junnar. Three armies then advanced on Bijapur, one under Khan Jahan by Sholapur, a second under Khan-dauran by Bidar, and a third under Khan Zaman by Indapur, but the siege failed.

2. *Badshahnama* reports the capture of the forts Anki and Tanki, Alka and Palka about 18 *kos* from Daulatabad by the detachment sent to capture the Ahmadnagar territory (*Elliot Vol. VII, p. 57*).

3. The Moghal Dakhan now consisted of four subhas:—1. Daulatabad and Ahmadnagar, called subha of the Dakhan, with Daulatabad for capital; 2. subha of Balaghāt, capital Nander; 3. subha of Berar, capital Elichpur; and 4, subha of Khandesh, capital Burhanpur. The *Jama* or total revenue of the four provinces was five *krores* of rupees.

4. *Elliot Vol. VII, p. 58*

The expedition against Shahaji terminated with his surrender at Mahuli in 1637. He was allowed to retire into the service of the king of Bijapur; and the young Nizam Shahi prince whom he had set up, was sent to prince Aurangzeb, and was taken to court. The captive prince was sent to the fort of Gwalior, in which two other princes of the same dynasty, Bahadur, taken at Ahmadnagar in 1600, and Husain, taken at Daulatabad in 1633, were incarcerated. The kingdom of Ahmadnagar was entirely extinguished, and became a province of the Moghal empire.

Prince Aurangzeb dispatched an expedition into Baglana in 1637, which was successful.¹ In the same year the Khan Zaman died at Daulatabad, and Shayasta Khan was appointed to succeed him in the command of the troops.² It may here be noted that Aurangzeb's first viceroyalty continued upto 1644. He was appointed viceroy for the second time on his return from the campaign of Kandahar on July 17, 1652. He took charge on 25th November 1653 when he entered the fort of Daulatabad. At Aurangabad he spent the next 4 years of his life leaving it only to invade Golkonda and Bijapur. Here his son Akbar was born (11th September 1657) and here he buried his wife Dilras Banu (8th October 1657) and his favourite concubine Zainabadi.³ There was peace for the next

1. It may be stated here that Chandor in Baglana was then a dependency of Daulatabad.

2. Elliot Vol. VII. p. 61.

3. *Aurangzib's life there: hunting and journeys.*—Of Aurangzib's life during this period we have his own reminiscences, written in old age to his grandson Bidar Bakht: "The village of Sattarah near Aurangabad was my hunting ground. Here on the top of a hill, stood a temple with an image of Khande Rai. By God's grace I demolished it, and forbade the temple dancers (murlis) to ply their shameful profession.....During my viceroyalty, while I was living at Daulatabad and Aurangabad, the latter city having been populated by me after its first foundation (by Malik Ambar) under the name of Khirki, I used in my folly to ride about, and make forced marches under the instigations of Satan and of my own passions. I used to go far on horseback to hunt the *nilgau* and other kinds of game. Other idle deeds did I do. I used to visit the lake of Qatluq in the valley of the watershed, Chamar Tikri and Jitwara, and to make pilgrimages to the tombs of the saints Burhanuddin and Zainuddin, or to climb up the hill fort of Daulatabad and to the caves of Ellora, (which are wonderous examples of Creator's art), sometimes with my family, at others alone."

Shikar near Aurangabad.—Game was very abundant in the neighbourhood of Aurangabad. Herds of wild deer grazed four miles from the city, and *nilgaus* were found in plenty in the direction of Lauhgarh and Ambar. Tigers could be shot in the hills which hemmed the valley round. At the lake of Qatluq, near the "valley of the watershed," six miles from the fort of Daulatabad, countless flocks of heron rested. Aurangzib, and afterwards his sons Muazzam and Azam, delighted to hunt the *nilgau* and the heron. The *nilgaus* were shot from a fixed station as they were driven down the narrow valley, and the herons were struck down by trained hawks.

twenty years, when Shah Jahan completed the revenue settlement in the Deccan, and introduced the financial system of Todar Mall.¹ In 1655 Mir Jumla, the prime minister at Golconda, incurred the displeasure of Sultan 'Abdu-lla Kutb Shah, and sought the protection of the Moghals.² The emperor issued an order to the Kutb

City of Aurangabad described.—The city of Aurangabad bears the Prince's name and commemorates his first viceroyalty. Originally it was a petty hamlet named Khirki. When Malik Ambar revived the Nizam Shahi dynasty of Ahmednagar, he transferred the capital to this village, and built a palace for the Sultan known as the Green Bungalow and a mansion for himself close to the Royal Market (Shahganj). To form a large centre of population in a dry soil like this, the first thing needful is water. So he constructed a big tank close to the town and also brought water to his own house by means of a canal from the river near Arsul. The tank was about four miles round, and the village grew up on its side. Aurangzib at first resided in the fort of Daulatabad. But it could hold only a small body of men. So he looked round for a good site on the plain for the seat of his government, chose Khirki, built a princely palace there close to the tank, and allotted lands to all his nobles and officers to build their quarters on. Then he removed from the fort to the new city, which got his name and grew rapidly as the capital of Mughal Deccan.

The splendid mausoleum or *Mugbara* of his wife Dilras Banu, surnamed Rabia-ud-daurani, is an imitation of the Taj Mahal. It was built after his accession and was thoroughly repaired by his son M. Azam. It is still the finest architectural ornament of the city, and next to it stands the vast Juma Masjid which was completed by him. Aurangzib's residence, though greatly altered by later occupants, still remains and is pointed out to travellers as the Alamgiri Mahal.

(Sarkar's *Aurangzib* Vol. I pp. 171, 173, 174, 176).

1. In 1643 prince Aurangzib desired to withdraw from worldly affairs, and the viceroyalty of the Dakhan was given to Khan Dauran Bahadur Nusrat Jang. In 1644 the prince was made viceroy of Gujarat, and after this was sent on a campaign to Balkh and Kandahar in Afghanistan. He was re-appointed viceroy of Dakhan in 1653, and made Khirki, the city founded by Malik Ambar, his capital, and styled it Aurangabad. During the next two years, he carried out Todar Mall's system of revenue settlement in the imperial provinces of the Dakhan, according to the emperor's design, with great assiduity and success.

2. Mir Mahomed Said Ardastani, surnamed Mir Jumla, was born at Isphahan, and was brought up by a diamond merchant, who took him to Golkonda. The diamond merchant bequeathed his business to Mir Jumla, and the young Persian amassed great wealth, and was much respect'd throughout India. Mir Jumla entered the service of the Ku'ab Shahi King, and gradually rose to the chief direction of affairs. During his absence on an expedition to the south, his son Mir Mahomed Amin offended Abdu-lla Kutab Shah, and was imprisoned. Mir Jumla hoped that his services would be taken into consideration, and earnestly entreated for his son's release. This was refused; and Mir Jumla appealed to prince Aurangzib, who interceded with the emperor on his behalf. Mir Jumla was honoured with the rank of 5,000, and Mahomed Amin with that of 2,000, and they were to be permitted to come to court. It should be mentioned that in 1536, the emperor exacted tribute from the king of Golkonda and that tribute was paid every year.

Shahi king, directing that Mir Jumla's son should be released: but *Sultan* Abdulla paid no attention to the emperor, and even treated Muhammad Amin, the son of Mir Jumla with greater severity. Prince Aurangzeb was ordered to enforce compliance, and in 1656 marched suddenly on Hyderabad which was taken and plundered.¹ After peace had been restored, the troops returned to Aurangabad, and Mir Jumla was invited to Delhi, where he was invested with the office of *wazir*. In the same year Muhammad Adil Shah died, and was succeeded by his son Ali Adil Shah, but Aurangzeb questioned the latter's right to succeed, and gave out that the youth was illegitimate. A Moghal army advanced in 1657, and Mir Jumla who had arrived at Aurangabad on 18th January 1657 was appointed commander-in-chief, with Aurangzeb for his lieutenant. Bidar was captured and an engagement was fought near Kalyani, after which the country was ravaged and Gulbarga occupied. Several other victories were gained by the Moghals, and the capital was speedily invested. The main body of the Bijapur army was away into the Karnatak, and the king was completely taken by surprise. He made most humble supplications for peace, but they were sternly rejected; and the capitulation of Bijapur seemed inevitable when news reached Aurangzeb of Shah Jahan's serious illness. The overtures of Ali Adil Shah were accepted, and the siege of Bijapur was raised. The prince left *Sultan* Mu'azzam, his second son with two officers and a strong force to carry on the Government of the country and to prevent the public peace being broken by Shivaji and confined Mir Jumla in Daulatabad for an assumed act of disloyalty. He kept his new born son Akbar in the fort of Daulatabad with his harem. Then he went to Aurangabad and made preparation for the war of succession. He then left for Hindustan, on 5th February 1658 and entered on that contest for empire in which he was finally successful.²

1. The king fled to Golkonda and begged to be forgiven. He paid a crore of rupees as an indemnity, and gave his daughter in marriage to sultan Mahomed the son of prince Aurangzib. Mahomed Amin was released, and all his property was restored to him.

2. According to the *Alamgir-Nama* of Mahomed Kazim the Moghals lost a crore of rupees from the king of Bijapur, because Dara recalled Aurangzib who was besieging Ali Adil Shah's capital. Dara also ordered Mir Jumla to return to Delhi, but Aurangzib detained Mir Jumla as a prisoner in Daulatabad. The story of Mir Jumla's disloyalty was disbelieved, and Dara confined his son Mahomed Amin, who was at court.

The *Amal-i-Salih* of Muhammad Salih Kambu describes the confinement of Mir Jumla Muazzam Khan as under:—

'...while at Aurangabad on his way towards north Aurangzeb called Muazzam Khan who was the head and director of the campaign against Bijapur for an interview. Muazzam Khan had behaved in a foolish way and wanted to go off to Agra. The Khan who was reluctant to meet Aurangzeb was brought by Prince Sultan Muhammad. Aurangzeb punished him and sent him prisoner to the fort of Daulatabad. (Elliot Vol. VII p. 130).

Aurangzeb deposed Shah Jahan and was proclaimed emperor in 1658. Mir Jumla was released from Daulatabad the same year; and Sultan Mu'azzam, whom Aurangzeb had left in charge of the Deccan was recalled.¹ The emperor's maternal uncle Shayasta Khan was appointed to the viceroyalty in 1659 with instructions to oppose the incursions which the Marathas under Shivaji had begun to make into the Moghal possessions.² Early in 1660 Shayasta Khan marched from Aurangabad leaving Mumtaz Khan in command at Aurangabad. He captured Pune but could make no impression on the Maratha strongholds.³ He and his second-in-command, Jaswant Singh, were at first recalled in 1663, but the latter was allowed to remain, and prince Mu'azzam was again sent to the government of the Deccan in January 1664. The new viceroy lived at Aurangabad caring only for pleasure and hunting.

In August 1664 Shivaji surprised and plundered Ahmadnagar and carried his depredations to the vicinity of Aurangabad.⁴ Prince Mu'azzam and Jaswant Singh were recalled in 1665, and Mirza Raja Jay Singh was appointed viceroy with Diler Khan as his second-in-command. The emperor had at first given Jay Singh the command of the field operations only while all administrative work was left in

1. Mir Jumla was sent to the government of Bengal, and then to Assam, where he died in 1662.

2. After Shahaji retired into the service of the king of Bijapur in 1637, he was sent into the Karnatak, where his successes were rewarded with the grant to extensive jagirs. His son Shivaji was born in 1627, and succeeded to his father's petty jagir at Puna. Shivaji commenced his predatory career in 1646 and in 1649 Shahaji was seized by the king of Bijapur as a hostage for Shivaji's good behaviour. In 1657 Shivaji's conquests from Ali Adil Shah were confirmed to him by Aurangzib, who was at that time besieging Bijapur. Shivaji then ravaged the Moghal territories, but when Aurangzib became emperor, he expressed his deep regret for what had happened and was forgiven. In 1659 Shivaji murdered Afzul Khan, who had been sent against him by the king of Bijapur. Ali Adil Shah took the field in person, and regained several forts and much of the territory that he lost. A reconciliation was effected in 1660, and Shivaji turned his attention to the Moghal territories.

3. According to Grant Duff, after Shivaji's reconciliation with the king of Bijapur, the Maharrattas under Nettaji Palkar swept the Moghal territories up to the suburbs of Aurangabad. Again in 1663 Nettaji Palkar plundered the country about Ahmadnagar and Aurangabad, while the Moghal army under Shayista Khan remained inactive in the neighbourhood of Puna. In the month of April of the same year Shayista Khan was surprised at Puna by Shivaji, and narrowly escaped assassination. The Moghal attributed this to the connivance of Jeswant Singh his second in command, and retired to Aurangabad for greater safety.

4. In January 1664 Shivaji attacked Surat, and on his return, heard of his father's death. He succeeded to the extensive jagirs of Shahaji, and assumed the title of raja. In February 1665 he embarked 4,000 troops near Goa and sailed for Barcelore, which he plundered. When he came back, he found that raja Jay Singh and Diler Khan had entered his territories.

the hands of the viceroy at Aurangabad. Jay Singh, however, insisted that in war there should be only one head. The emperor yielded and Jay Singh gained absolute civil and military authority alike. The new viceroy paid his respects to the prince at Aurangabad, and then proceeded to Pune, where he attacked the Marathas with great impetuosity. Shivaji was compelled to submit, and in 1665 the treaty of Purandar was signed between the Moghals and Shivaji. Under the terms of the treaty of Purandar, Shivaji sent his eldest son Sambhaji to the viceroy's court at Aurangabad with a Maratha contingent of 1000 horse under Pratap Rav Gujar (1668). Half of his contingent attended him at Aurangabad while the other half was sent to the new *jagir* assigned to him in Berar to help in collecting the revenue. Raja Jay Singh and Diler Khan were next sent against Bijapur, which they besieged, but were constantly harassed by the Deccan horse. The king of Golkonda also sent a relieving force, and the viceroy under orders from the emperor retired to Aurangabad.¹ One of the terms of the treaty of Purandar was that Shivaji should visit the Emperor in person. After much hesitation Shivaji took his departure on 5th March 1666 from Raygad for his momentous visit to the emperor. When he reached Aurangabad crowds of citizens turned out to have a look at him. But the governor Saf Shikan Khan did not come out to receive him. Shivaji noticed the affront and protested with Jay Singh. The Khan was reprimanded and came out the next day and offered apologies for his remissness. About the middle of March Shivaji left Aurangabad and proceeded towards Agra. His visit to Agra and his miraculous escape need not detain us here. Raja Jay Singh was recalled in 1667, and prince Mu'azzam and Jaswant Singh were again sent to the Deccan.² Jay Singh handed over charge to Prince Mu'azzam in May 1667 and moved towards North in disgrace and humiliation. In the meanwhile the bickerings with the Marathas continued. Aurangzeb ordered the attachment of a part of the new *jagir* in Berar. When the news of this reached Shivaji he sent secret messages to Pratap Rav to slip away from Aurangabad with his men. The other half of the contingent fled from Berar at the same time plundering the villages on the way. Sabhasad, the Maratha chronicler, however, tells us that Aurangzeb wrote to his son to arrest Pratap Rav and Niraji

1. According to the convention of Purandar, Shivaji restored all the territory that he had taken from the Moghals, with the exception of twelve forts, which, with the country around them, were to be held in *jagir* from the emperor, Shivaji stipulated for *chauth* and *sardeshmukhi*, but they were not granted. This is the first mention made of *chauth*, or a fourth of the revenue, which the Mahrattas subsequently enforced over a great part of India.

After entering the imperial service, Shivaji distinguished himself in a campaign against Bijapur, and was invited to court by the emperor. He proceeded to Aurangabad, where Saf Shikan Khan was deputy governor, and having received a bounty of a lakh of rupees, left for Dehli in March 1666. The Mahratta was disappointed with the treatment he received, and escaped to the Dakhan, where he arrived in the following December.

2. Raja Jay Singh died on the road at Burhanpur.

Pant, the Maratha agents at Aurangabad and attach the horse of their troops. The prince who had learnt of the order beforehand from his agent in the court, revealed it to Niraji and instigated the Marathas to escape.

Jaswant Singh was fond of money, and Shivaji gratified him with large presents. In return, the title of *Raja* was conferred on Shivaji, and his son's *mansab* of 5,000 horse was confirmed.¹ Diler Khan, the second-in-command of the late Raja Jay Singh was no favourite with the prince, nor with Jaswant Singh. He was recalled from an expedition in 1668, and being apprehensive for his safety, delayed in coming. He subsequently arrived within three *kos* of Aurangabad, but removed almost immediately to make his representation at court.² The prince accused Diler Khan of disobedience and followed him with 60,000 men, but did not come up with Diler Khan, and encamped fifteen *kos* from Burhanpur. The emperor directed that prince Mu'azzam should return to Aurangabad, and that Diler Khan should proceed to Gujarat. Accordingly the Prince returned to Aurangabad at the end of September 1670. In 1670 the Moghal-Maratha conflict was renewed. The Marathas plundered Khandesh in December 1670. In the same year Shivaji sacked Surat for the second time. Mu'azzam who had returned to Aurangabad after chasing Diler Khan ordered Daud Khan from Burhanpur to attack the Maratha raiders. Daud Khan sent his baggage to Aurangabad and moved towards Vani Dindori in Nasik district to obstruct the Maratha retreat in *Svarajya*. In the battle fought late in the month of October 1670, Daud Khan was outnumbered by the Marathas and defeated. Daud Khan marched with the remnants of his army to Nasik, sending the wounded to Aurangabad. In the following year Jaswant Singh was recalled. The emperor sent 40,000 men under Mahabat Khan into the Deccan in 1671. He reached Aurangabad on 10th January 1671, paid his respects to the viceroy, Prince Mu'azzam and set out to join the Moghal army near Chandor. He was replaced by Bahadur Khan soon after. The

1. This jagir was given in preference to a claim on Junnar or Ahmadnagar. Shivaji sent Sambhaji to join prince Mu'azzam at Aurangabad in 1667; but owing to his youth, Sambhaji was permitted to return.

In 1668 a treaty was concluded, by which the king of Bijapur ceded the fort and territory of Sholapur to the Moghals.

The period between 1666 and 1670 was generally one of peace and prosperity.

2. It may here be pointed out that when Aurangzeb became aware of the quarrel between the Prince and Diler Khan he sent his chamberlain Iftikar Khan to Aurangabad to investigate how matter really stood. Iftikar's brother at the court had already cautioned Diler Khan to be vigilant against the prince. Iftikar on his arrival at Aurangabad visited Diler Khan and listened to his explanation. But when Iftikar tried to dispel his alarm Diler Khan showed the letter he had received from the latter's brother. Under the circumstances Iftikar was left with no choice but to advise Diler Khan to keep away from the prince.

Moghals laid siege to Salher, and as the Marathas advanced to its relief, he detached the greater part of his force under Ikhlas Khan, to oppose the Marathas. Ikhlas Khan was defeated, and the whole army retreated to Aurangabad.

Sultan Mu'azzam was recalled and Bahadur Khan (Khan Jahan Bahadur) the Governor of Gujarat, was appointed viceroy of the Deccan. Khan Jahan adopted a defensive policy, although it was disapproved of by Diler Khan, his second-in-command, and the passes towards Khandesh were blocked. The Marathas, however, worked round the hills and appeared before Ahmadnagar and Aurangabad.¹ In 1673 a compact was entered into with the Marathas; but two years later Shivaji again broke out, on the plea that Diler Khan had made some aggressions. Khan Jahan defeated a body of Marathas near Lasur, about thirty miles from Aurangabad, and pursued them to a great distance. Shivaji was now preparing for a campaign in Southern India, and accommodation was arrived at with Bahadur Khan.²

In the meantime a quarrel arose with Bijapur, and a Moghal army advanced from Aurangabad against the 'Adil Shahi capital.'³ The

1. The viceroy who had sent his heavy baggage to Aurangabad encountered a body of Mahrattas at a pass near the foot of Antur. Here the Mahrattas attacked the Moghal van under Sujan Singh Bundela, but they fled after a short struggle. The following day when the Moghals were marching to Aurangabad, the Mahrattas again attacked them but were again defeated. They were pursued towards Ahmadnagar. The Moghals cantoned for the rains at Pairgaon, on the Bhima.

In 1672 Shivaji undertook a secret expedition to Golkonda, and exacted a large contribution. In December of the same year 'Ali' Adil Shah died, and was succeeded by his son Sikandar, then in his fifth year. Shivaji took advantage of the confusion in the regency and attacked the state. He made great additions to his territory; while Pratab Rao plundered upto Bijapur, but the latter was afterwards killed in an engagement at Panala.

On the 16th June 1674 Shivaji was again crowned king, and assumed all the ensigns of royalty.

2. At the close of 1676, Shivaji marched on Golkonda, and entered on an alliance with the Kutab Shahi King, for the protection of his territories. He then started on his expedition into Southern India, on which he was absent eighteen months.

3. Khawas Khan, the regent at Bijapur, wishing to save the state, proposed that Padshah Bibi, the sister of Sikandar Adil Shah, should be given in marriage to one of Aurangzeb's sons, and that the kingdom of Bijapur should become a dependent province of the Moghal empire. When this became known, the regent was accused of treachery and was assassinated. Khan Jahan was ordered to advance on Bijapur to enforce compliance with Khawas Khan's treaty, but the new regent, 'Abdu-l Karim, more than held his own. Through the good offices of Diler Khan, peace was eventually made; and the Moghal and Bijapur armies prepared for a combined attack on the territories of the king of Golkonda. They advanced on Gulbarga for this purpose, when orders arrived recalling Khan Jahan. The campaign however, was entered upon; but the death of 'Abdu-l Karim in 1678 put an end to it. Diler Khan, the Moghal

campaign was unsuccessful, and Khan Jahan was recalled in 1677. The emperor also disapproved of the compact that had been entered into with Shivaji. Sultan Mu'azzam was again appointed viceroy, but Diler Khan retained the command in the field; and in 1679 a fresh expedition was sent against Bijapur. Shivaji ravaged the country up to Jalna, and ransacked this city for three days.¹ A Moghal force under Rammast Khan was hastily despatched from Aurangabad. Shivaji was attacked near Sangamner, and only escaped by the help of his guides.

The Emperor was dissatisfied with the progress of events in the Deccan, and both Sultan Mu'azzam and Diler Khan were recalled. Shivaji died in 1680. Khan Jahan Bahadur was reappointed viceroy of the Deccan by the end of May 1680, and during his term of office was constantly on the move against Sambhaji, son and successor of Shivaji. In January 1681 the Marathas made a dash against Burhanpur and looted its suburbs. On receipt of the news, Khan Jahan made a forced march from Aurangabad across the Kanher and Fardapur hills. By the time he reached Burhanpur, the Marathas were already on their way homewards.²

After missing the Marathas, Khan-i-Jahan encamped near the *dargah* of Shaikh Farid, 30 *kos* from Aurangabad, and subsequently removed to Babalgaon, some 26 miles west of the city. Here he learnt that another Maratha band was coming up from the south, by way of Ahmadnagar and Mungi-Pattan to loot Aurangabad. He took horse immediately and set off with his cavalry at 3 o'clock in the morning, arriving near the city at noon, just in time to save it. The enemy were located at the Baipura suburb and the Satara hill, 6 miles

Contd.

commander, supported Musaud Khan's succession to the regency on certain conditions, one of which was that Khawas Khan's treaty regarding Padshah Bibi and the Bijapur state should be carried out. Musaud Khan promised compliance; but refused when he reached Bijapur. Diler Khan prepared to advance on the capital, where party of his own countrymen (Afghans) was in favour of the treaty; and strife was imminent in Bijapur. To prevent bloodshed, and to save her brother and his kingdom, Padshah Bibi declared her intention of proceeding to the Moghal camp. Diler Khan sent her with a fit escort to Aurangabad; but her generous sacrifice did not prevent the march of the Moghals. Bijapur was invested in 1679, and Musaud Khan sought the aid of Shivaji. The latter made a raid on Moghal territory; but when he heard that Diler Khan had run his approaches close to the city, he started for Bijapur. It was at this time that Sambhaji deserted his father and went over to Diler Khan. The Mahrattas constantly harassed the besiegers, and Sambhaji also escaped and rejoined his father.

1. Khafi Khan says that many rich residents of the city took shelter in the Dargah of Jan Muhammad. Shivaji plundered the hermitage for concealed wealth. The saint cursed Shivaji for this act in consequence of which it is presumed that Shivaji died.

2. In 1681 prince Akbar, supported by a confederacy of Rajputs, rebelled against Aurangzeb; but failed through the emperor's address. He fled to the Dakhan and was cordially received by Sambhaji. The prince subsequently retired to Persia.

southwards. The city was in the wildest terror. Rajah Anup Singh Rathor, who commanded the garrison, had too small a force to take the offensive and contented himself with standing ready near his own *pura*. All houses were closed, the men sitting armed and trembling and the women weeping within doors. The streets and bazars were entirely deserted; only three foot-men guarded the Prefect's office (*kotvali*). As soon as the Khan arrived, the enemy fled without fighting. (*Dil.* 169).

This relief of Aurangabad took place probably late in February 1681. At the approach of the rainy season (April), the Khan took up his residence in the old quarter (*Kuhna*) of the city, built by the Moghal Government, as distinct from the suburbs (*puras*) built by the nobles, and began to raise a protective wall¹ round the city, as ordered by the Emperor (*Dil.* 170). But he was soon disturbed by a new enemy.

Towards the end of 1681, *Sultan Mu'azzam* was appointed viceroy again, and in November 1681 the emperor advanced in person with a vast army to Burhanpur against his son Akbar who had rebelled and proceeded towards Deccan. Khan Jahan had advanced from Aurangabad to intercept the prince but could not do so as the prince took another route to Nasik. Aurangzeb remained here for some time, and made his dispositions for a grand campaign against the Marathas. *Sultan Mu'azzam* received the title of Shah Alam, and was sent with Diler Khan towards Ahmadnagar. *Sultan 'Azam* was despatched towards the territory of Bijapur. He reached Aurangabad on 11th November 1681 and then proceeded towards Bijapur but was afterwards recalled. Shahabuddin Khan was sent towards Junnar. Khan Jahan was ordered to join prince Muizu-d din, the eldest son of Shah Alam, who was at Rampur, on the Godavari, sixteen *kos* from Aurangabad.

सत्यमेव जयते

On 22nd March 1682 the emperor arrived at Aurangabad, and recalled Shah Alam, whom he now ordered to the Konkan. This expedition was most disastrous, and owing to want and sickness, the army suffered very much. Ruhullah Khan was ordered to the relief of Shah Alam, which he successfully accomplished; in 1684 Shahabuddin made a descent in Konkan and sacked Nizampur. The emperor was much pleased, and conferred on Shahabuddin the title of Ghazi-ud din Khan Bahadur.² It may here be pointed out that the plans for all these campaigns were drawn in June-July of 1683 when the emperor called all his army chiefs to his headquarters at Aurangabad. In 1683 Khan Jahan was left at Aurangabad, and the emperor advanced to Ahmadnagar. Prince 'Azam was sent against Bijapur when the talks of a Bijapur envoy sent to Aurangabad failed while Shah Alam was despatched towards Dharwar, where he suffered terribly from famine and

1. The wall was completed in four months, about April 1683, by Abdul Qadir, the son of Amanat Khan. (M. A. 224).

2. This is the earliest account in the history of the Dakhan of the ancestors of the Nizams of Hyderabad. Shahab-ud-din Khan was at the head of the Turani nobles, and was a personal favourite with the emperor.

pestilence. These arrangements left Khandesh somewhat exposed, and the Marathas under Hambir Rav plundered Burhanpur. Khan Jahan moved from Aurangabad to intercept them; but instead of proceeding towards the Anki Tanki pass, he crossed over by 'Ajanta'. The Marathas escaped easily; and prince Kam Baksh was sent with an army to cover Burhanpur.¹

After the fall of Bijapur in 1686 and of Golconda in 1687, Aurangzeb directed his full efforts against Sambhaji. Sambhaji was surprised and captured at Sangameshwar and later executed on 11th March 1689

1. Khan Jahan was ordered to assist prince Azam, who was confronted by a superior force; but the prince retired before the reinforcements could arrive. Another force under Ruhilla Khan went to the assistance of Shah Alam and returned with the wreck of the prince's army to Ahmadnagar. Khan Jahan and Ruhilla Khan were then sent towards Golkonda. In 1687 the emperor removed his camp to Sholapur; and Ghaziū-d-din Khan Bahadur was directed to advance from Junnar to Ahmadnagar. Prince 'Azam again marched on Bijapur, which he invested; but the enemy cut off his communications with the grand camp, and his army was in extreme peril. It was at this time that Ghaziū-d-din Khan Bahadur rendered most excellent service, and brought up a convoy of 20,000 Brinjari bullocks with grain. On the road he had a desperate engagement with the enemy, in which Jani Begam, the wife of Azam Shah, mounted her elephant and encouraged the troops. Ghaziū-d-din was honoured with the title of Firoz Jang, and "Aurangzeb expressed himself more gratefully to him for thus relieving his son, than for any service ever performed by his officers." See Grant Duff's History of the Mahrattas.

Khan Jahan in the Kutab Shahi territory, was successfully opposed by Madhuna Pant the prime minister; and Shah Alam was sent to reinforce him. The Golkonda general Ibrahim Khan, treacherously went over to the enemy, and the Moghals appeared before Hyderabad, which they plundered for three days. Madhuna Pant was assassinated, and the king fled to Golkonda, where he sued for peace. A treaty was entered into, by which the Kutab Shahi king paid contribution of two krores of rupees. The emperor was disaffected with these arrangements, and Khan Jahan was recalled.

The army against Bijapur under prince 'Azam, had fought several action with the enemy; and the emperor proceeded to the capital and personally superintended the siege. Bijapur capitulated on the 15th October 1686, and the terms of surrender were made by Shirji Khan through Firoz Jang. The Adil Shahi kingdom was incorporated into the Moghal empire, and constituted the fifth subha of the Dakhan. Sikandar 'Adil Shah was kept a close prisoner, and died after three years.

The emperor made preparations to reduce Golkonda, and advanced to Gulbarga, while Firoz Jang was sent towards Adoni. Golkonda was invested, and after a siege of seven months, fell by treachery in the end of September 1687. 'Abu Hasan, the last of the Kutab Shahi kings, was confined at Daulatabad; and the kingdom of Golkonda was constituted the sixth subha of the Dakhan. Firoz Jang was present at the siege and took an active part in it. After the capitulation, he returned to Adoni, which he captured; and in 1689 joined Aurangzeb, who had moved to Bijapur. He was soon afterwards afflicted with the plague which broke out in the grand camp, and completely lost the use of his eyes.

at Koregaon. The struggle with the Marathas, however, continued.¹ The Moghals captured the Maratha capital, Rayagad and Sambhaji's wife Yesubai and son Shahu found themselves prisoners in the camp of Aurangzeb. Sambhaji's brother Rajaram, however, escaped to Jinji in Tamilnad in November, 1689. The Moghals had captured practically all the Maratha forts. It almost appeared that the Maratha State had ceased to exist. However, from 1690, the tide began to turn slowly against the Moghals. The Marathas led by able men such as Ramchandrapant Amatya, Shankraji Narayan, Santaji Ghorpade, Dhanaji Jadhav, Hanmantrav Nimbalkar, Pralhad Niraji, Parashurampant Pratinidhi, Nemaji Shinde and Parasoji Bhosale adopted the guerilla type of warfare and harried the Moghals in every part of the Deccan. They cut off supplies, blocked the roads, overran the military outposts of the Moghals and destroyed small detachments. The Moghals were continuously pursuing the Marathas in various directions but their activities produced little effect on the Marathas. In 1690 when Aurangzeb was camping at Galgali in the district of Bijapur, communications between Aurangabad and Bijapur were seriously threatened by the Marathas. Aurangzeb had to detach Rav Dalpat, Bundela, the *Raja* of Datia to guard the communications. Rav Dalpat's secretary Bhimsen Saxena has in his autobiography "*The Tarikhe Dilkusha*" described the conflict of Rav Dalpat against the Marathas in the district of Bid.² At this time Prince Bedar Bakht, the grandson of Aurangzeb, was returning from the north where he had been engaged in a campaign against the Jats. Rav Dalpat was operating in the district of Bid when he had been commissioned to convey the imperial artillery to Sholapur (Rav Dalpat met the prince at Chausala in Bid district). At this time the Marathas had spread in the districts of Osmanabad and Bid. Rav Dalpat marched against them. He was joined by Mamur Khan, the *Faujdar* of Bid. After a stiff battle near Tuljapur when the Moghals had all but been enveloped by the Marathas, they were pushed back. Rav Dalpat then met Prince Bedar Bakht at Chausala and escorted him to Sholapur. Shortly after, Rav Dalpat was ordered to escort the envoy of Turan

1. During the three years that Aurangzib was occupied with the conquest of Bijapur and Golkonda, Sambhaji wasted his time in dissipation. In 1689 he was surprised and captured at Sangameshwar by Tukarab Khan, and was brought to the imperial camp at Tolpur, near Poona, where he was executed. His son Shivaji succeeded him under the regency of Rajaram, but was captured at Raigarh in 1690 by Yetimad Khan, who was raised to the title of Zulfikar Khan. He and his mother were protected by Begam Sahib, the daughter of Aurangzib. Shivaji was afterwards known as Shao. Rajaram the uncle of Shivaji retired to Ginji in Southern India, and was crowned king. Zulfikar Khan was sent against him in 1691; and in 1693 was superseded by prince Kam Baksh under the guidance of the prime minister, 'Asad Khan. After a protracted siege which was raised in 1696, the prince and Asad Khan were recalled. Ginji was reinvested by Zulfikar Khan and taken in 1698, but Rajaram escaped to Satara.

2. From *Moghal Ani Marathe* by P. Setu Madhava Rao, pp. 105-07.

to Aurangabad. While returning from Aurangabad after accomplishing his object Rav Dalpat ran against heavy Maratha opposition at Georai in the district of Bid. The Marathas 3,000 strong were led by Lakhmu Shinde. Rav Dalpat was accompanied by a big caravan of merchants and travellers. The Moghals had to fight desperately before the Maratha troops broke and fled. Lakhmu Shinde was wounded and captured. Rav Dalpat had to accomplish similar other missions. He was once ordered to convey the imperial treasury from Aurangabad to the imperial camp. How unsafe the roads were at this time can be illustrated by the fact that among the persons waiting to be escorted from Aurangabad were Kamgar Khan, the *ex-governor* of Oudh and the son of Jafar Khan, the *ex-prime minister* of Aurangzeb and Gopal Singh Chandravat, the *Raja* of Rampura. The treasury was being brought from North India by Amanullah, the *Mir Tuzuk* (master of ceremonies). Rav Dalpat escorted the imperial officers and the treasury to Sholapur. To guard against the Marathas, the imperial *Bakshi*, Baharamand Khan had his camp in the *paragana* of Kati (Osmanabad district). Rav Dalpat joined his forces with Baharamand Khan and taking every precaution brought the treasury safely to Sholapur. At the end of May 1691 Rav Dalpat was commissioned to convey the elephants of the imperial camp to Bid for grazing purposes.¹

The disorder in the Deccan continued for long and the district of Aurangabad was no exception. Meanwhile the emperor had removed his camp from Galgali in the district of Bijapur and had established himself at Brahmapuri in the district of Sholapur in 1695. The Moghals and Marathas were engaged in a prolonged warfare in Tamilnad where the Maratha ruler Rajaram had his capital at Jinji. The fort at last fell to the Moghals in 1698 and Rajaram escaped to Vishalgad in Maharashtra. There was a resurgence of Maratha activities in the Deccan. The Moghals had with great difficulties maintained a precarious hold on the plains in the Maratha country but in spite of their constant efforts they had failed to recapture the forts seized by the Marathas in 1690 and 1691. Rajaram now decided to carry the warfar against the Moghals in Berar and Gondvana. He marched from Vishalgad in November, 1699. The expedition was foiled due to the prompt efforts of Prince Bedar Bakht, Zulfikar Khan and other Moghal officers. Rajaram had to return to his homeland where he died shortly after on 2nd March 1700.

1. In 1692 prince Kam Baksh pursued a party of Mahrattas from Mallagaon to Tuljapur. He then escorted the Persian Ambassador to Aurangabad; and on his return, brought a large supply of treasure to the imperial camp. In the same year the emperor ordered a magnificent place to be erected near the great reservoir to the north of Aurangabad, the ruins of which are now to be seen in the Killa Arrak; and in 1696 a fortification was begun near Begampura to protect it from the Mahrattas.

The depredations of the Mahrattas in 1699 extended throughout the Dakhan as far as the Balaghat, and the emperor took charge of an army in person to reduce their strongholds, while Zulfikar Khan was sent to attack them in the field.

Disappointed at the unsuccessful efforts of his generals to check the Marathas, Aurangzeb decided to lead in person a campaign against the Maratha forts. The forts of Satara and Parali fell to the Moghals in April and June, 1700 respectively. The Marathas made repeated attacks on the Moghals and more than once, the imperial camp found itself in a virtual state of siege. In 1701 Aurangzeb arrived at Panhalgad to which he laid siege. It was while he was engaged in the siege of Panhala that Sir William Norris came to see him as ambassador from William III, the King of England. Proceeding from Surat, Sir William Norris passed through the districts of Khandesh, Aurangabad, Bid, Osmanabad, Sholapur, Sangli and Kolhapur before he reached Panhalgad.¹

The Marathas had now spread all over the Deccan. Aurangzeb appointed Zulfikar Khan, Rav Dalpat and Ramsingh Hada to pursue the Maratha generals Dhanaji Jadhav, Bahirji Ghorpade and Hanmantrao Nimbalkar who were working havoc throughout the Deccan. In 1700 Zulfikar Khan had to march through Parenda, Ashti, Nanded, Ausa and Udgir. A number of running battles were fought with the Marathas who practising guerilla tactics led the Moghals into a fruitless chase to the borders of the province of Hyderabad. In 1701 Zulfikar Khan was once again in pursuit of the Marathas throughout the Deccan. He had to march after them through the districts of Osmanabad, Bid, Aurangabad, Akola, Amravati and Nanded. Bhimsen Saxena, the historian who accompanied Zulfikar Khan in this campaign has given a graphic description of the desperate fights which the Moghals had to put up and the enveloping tactics of the Marathas.

The Moghals were on the whole losing in the fights with the Marathas. Aurangzeb was making efforts to capture the Maratha forts at enormous cost in men and money. The concentration of heavy Moghal forces with the emperor left the districts with hardly any Moghal troops. The Marathas overran the entire province of the Deccan and even penetrated into Gujarat and Malwa. They began to collect *Chauth* and *Sardeshmukhi* from every district and set up a parallel authority over the province. They had their own *Subhedars*, *Kamavisdars*, *Mokasadars* and *Rahdars* to collect *chauth*,

1. The emperor was almost entirely occupied with the siege of forts for several years, while Zulfikar Khan was constantly engaged in the field. In 1704 the Mahrattas swarmed like locusts, and as soon as Zulfikar Khan defeated them on one side, a fresh body sprang up in another direction. Thus the Moghal General defeated Dhanaji in Khandesh, when he was called to Paranda, and pursued a large body into Berar. He then barely retired to Bidar, when the Mahrattas again threatened Berar, and in 1705 he drove them away from Ahmadnagar, Chin Kalich Khan, the son of Firoz Jang and faujdar of Karnatik-Bijapur, was also threatened by a large body of Marathas near the Kistna; but he reached Mudkal safely, and the enemy retired to Gulbarga. In 1705 the Mahrattas overran Khandesh and Berar, and entered Malwa. They also defeated the imperial troops in Gujarat. Prince Azam Shah was ordered to Gujarat, and Zulfikar Khan to Malwa.

sardeshmukhi, *ghasdana* and custom duties. The Moghal officers of the district, *faujdars* as they were called found themselves without resources to deal with the Marathas. There was no hope of reinforcements from the emperor's camp. The field armies sent out by the emperor were hardly more than small detachments. Although they were led by generals like Zulfikar Khan, they could only save themselves with greatest difficulty from incessant Maratha attacks. Faced with this problem the Moghal *faujdars* entered into understandings with the Marathas by surrendering considerable revenues from the districts under their charge to them. The foundation was thus laid for the later pledge of *chauth* and *sardeshmukhi* which the Marathas were to make on the revenues of the Deccan from the successors of Aurangzeb.

In 1705 Firoz Jang was appointed to the government of Berar, with instructions to protect that province and Telangana from the ravages of the Marathas; while prince Bedar Bakht was appointed to Aurangabad and Burhanpur. The Marathas plundered the latter city and crossed the Narmada; but retired to Berar as soon as Zulfikar Khan arrived at Fardapur, and Rustam Khan was detached against them.¹ A severe drought prevailed this year, and the Maratha raids were frequent than ever. Zulfikar Khan advanced to Burhanpur and then followed up the Marathas into Berar; while Firoz Jang marched to the protection of Aurangabad and Ahmadnagar. Provisions were scarce and there was great want in the grand camp, which was relieved by Zulfikar Khan, who brought a large convoy of grain. During his absence, the Marathas defeated Rustam Khan and again crossed the Narmada, followed by Firoz Jang and prince Bedar Bakht. Zulfikar Khan advanced for the protection of Aurangabad and Ahmadnagar, and detached a force which pursued the Marathas and defeated them in Khandesh. Firoz Jang also defeated the enemy in Berar and pursued them to Sironji, for which he received the title of "Sipah Salar." The scarcity continued, and in 1706 Zulfikar Khan, after his return from Wakinkerah, proceeded against Shinde, who was plundering in the *paragana* of Partur, twentyfive *kos* from Aurangabad.² In 1707 the emperor returned dangerously ill to Ahmadnagar, and the Marathas, availng

1. Certain proposals were made to Sultan Kam Baksh, by which Shao was to be restored to the Mahrattas as their raja, but they ended in nothing.

2. In 1706 the emperor marched in person to invest Wakinkerah, in the Sholapur district, and directed Chin Kalich Khan to conduct the siege. Zulfikar Khan was also ordered from Aurangabad; and after several desperate assaults, the besieged retired further into their fastnesses among the hills, and made proposals for peace through prince Kam Baksh and Chin Kalich Khan.

The emperor was taken dangerously ill, and the imperial army started for Ahmadnagar, but was constantly harassed by the Mahrattas. The scarcity still continued, and several convoys from Hindustan were plundered at the 'Ajanta ghat near Fardapur, and at other places. One very rich caravan was plundered a few miles from Ahmadnagar.

themselves of the distress in the imperial camp, made a raid near Aurangabad, but were driven back by Zulfikar Khan. The emperor died the same year, on the 20th February; and "his remains were carried to Roza and interred near the tomb of the celebrated saint Burhanu-d-din." and other religious worthies. With the death of Aurangzeb in 1707, the stage was set for a civil war among his sons. At the time of the emperor's death, the eldest son, Prince Mu'azzam was the governor of Kabul and Punjab. The second son, Prince Azam was within a short distance of emperor's camp near Ahmadnagar. The third and the youngest son, Prince Kambaksh was on his way to Bijapur of which he had been appointed Governor. After the death of his father Prince Azam marched to the North. Shahu, the son of Sambhaji and grandson of Shivaji was allowed to leave the imperial camp on Zulfikar's advice on condition of his paying allegiance to the Moghal emperor. Raja Shahu was joined by the Maratha troops in Berar and Khandesh, and having collected a large army, proceeded to the neighbourhood of Ahmadnagar, and then to Khuldabad or Roza, to pay his respects to the tomb of Aurangzeb.¹

1. Kuldabad was named after Aurangzib, who was called "Kuldmakan". Raja Shao afterwards marched on Saltara, and was formally placed on the throne in 1708. There were thus two parties among the Mahrattas, one which supported raja Shao, and the other which favoured Shivaji, the son of Rajaram by Tarabai. The latter was known as the Kolapur party. Shivaji died in 1712, and his half-brother Sambhaji became the chief of the Kolapur party.

Bahadur Shah died in 1711; and after a struggle for the throne, Jahandar Shah became emperor. During Bahadur Shah's reign, Chin Kalich Khan was appointed *Subadar* of Oude, and lived in comparative retirement in his district, on account of Zulfikar Khan's hostility towards him. In 1712 Farokhsir, the son of Azimushan, rebelled in Bengal, and was assisted by the two Saiad brothers, Husain Ali Khan and Abdu-llah Khan. Chin Kalich Khan contributed materially to the success of Farokhsir, and Jahandar Shah was defeated and put to death. Farokhsir became emperor, and his adherents were rewarded. Chin Kalich Khan's mansab was increased to 7,000 infantry and 7,000 cavalry. He also received the title of Nizamu-l Mulk Bahadur Fath Jang, and was appointed viceroy of the six subhas of the Dakhan. His opponent, Zulfikar Khan, was put to death.

Having collected a large army, Sahu proceeded to the neighbourhood of Ahmadnagar, and then, according to a report at the time, he put off his journey, and went to the place where Aurangzib died. He paid a mourning visit to the place, and distributed money and food to the poor. Then, with his large army, which numbered nearly 20,000 Mahratta horse, he marched with the intention of showing his respect to the tomb of Aurangzeb, near Daulatabad, at a place now called Khuldabad. When his advance party approached Aurangabad, although Sahu and his brothers in his company had no intention to ravaging, the old habit prevailed, and some of his men began plundering in the vicinity of Aurangabad. Mansur Khan and the other officers in the city bestirred themselves, put the fortifications in order, and endeavoured repress these outrages. Raja Sahu also forbade his men to plunder and after visiting the tombs of the great men, and of Aurangzeb, he went his way to his forts.

Prince Azam faced the army of his elder brother, Prince Mu'azzam, in the field of Jajau. In the battle Azam and his son Prince Bedar Bakht lost their lives while Prince Mu'azzam ascended the throne as emperor Shah Alam Bahadur Shah. Zulfikar Khan who had accompanied Azam to the North had been appointed as the viceroy of the Deccan. The province was, however, administered by his deputy, Daud Khan Panni.¹ Prince Kambaksh who had seized Hyderabad refused to come to terms with Bahadur Shah. The emperor had to march to the Deccan against him. In the battle of Hyderabad fought on 3rd January 1709, Prince Kambaksh lost his life. The Maratha chief, Nemaji Shinde had joined the emperor in his fight against Kambaksh. For these services he was rewarded by being created a *mansabdar* of 7,000 and 5,000 horse.

Daud Khan Panni continued to administer the province of the Deccan on behalf of Zulfikar Khan till 1713. The emperor Bahadur Shah died in 1712 A. D. Following a civil war among his sons, the eldest son Jahandar Shah ascended the throne. However, he ruled for a very short time. He was overthrown by his nephew Farrukhsiyar who had advanced from Bihar against his uncle. Sayyad Abdullah and Sayyad Husain Ali Khan known in history as the famous Sayyad brothers supported Farrukhsiyar in the war against Jahandar Shah. The latter was defeated, captured and put to death. Zulfikar Khan who wielded all power under Jahandar Shah was also put to death (1713 A. D.). Farrukhsiyar now ascended the throne as emperor. Sayyad Abdulla became the prime minister while Sayyad Husain Ali Khan was appointed as the *Bakshi*. In the arrangement which followed the accession of Farrukhsiyar, Mir Kamruddin Chin Kalich Khan Nizam-ul-mulk was appointed as the viceroy of the Deccan. Daud Khan Panni, the deputy viceroy was transferred as Governor of Gujarat.

NIZAMS

Nizam-ul-mulk thus became the founder of the Nizam dynasty in the Deccan. This family ruled in Hyderabad till 1948. The family of Nizam-ul-mulk belonged to Central Asia. Khwaja Abid,

1. Azam Shah returned to Ahmadnagar three days after Aurangzeb's death, and was joined by 'Asad Khan and by Zulfikar Khan, the viceroy of the Dakhan. The prince started for Delhi; but at Burhanpur was abandoned by Firoz Jang; Chin Kalich Khan, and Mahomed Amin Khan, who came back to Aurangabad. 'Azam Shah was defeated and killed in a battle near Agra, and Shah Alam became emperor under the title of Bahadur Shah. Zulfikar Khan was pardoned, and the viceroyalty of the Dakhan was confirmed to him. In 1708 the new emperor arrived at Aurangabad to subdue his brother Kam Baksh, who had proclaimed himself at Bijapur. Kam Baksh was defeated and killed near Haidarabad; and in 1709 Bahadur Shah returned to Hindostan accompanied by Zulfikar Khan. In the same year Firoz Jang was made Subadar of Gujarat, but died soon afterwards. "Ghaziud-din Khan Bahadur Firoj Jang was a man born to victory and a disciplinarian who had always prevailed over his enemy. A nobleman of such rank and power, and yet so gentle and pleasant-spoken, has rarely been or heard among the men of Turan." See *Muntakhabu-l Labab* of Khafi Khan.

the grand-father of Nizam-ul-mulk migrated from Samarkand and obtained service under Aurangzeb in 1658 A. D. His son Shahabuddin known in history by his title Gaziuddin Firoz Jang also migrated from Central Asia in 1670 and rapidly rose to positions of command under Aurangzeb. Khvaja Abid was killed in the siege of Golconda in 1687. His son Shahabuddin and grandson Mir Kamruddin, the future Nizam-ul-mulk were present in the Deccan campaign of Aurangzeb, till the emperor's death in 1707. Shahabuddin served as the Governor of Bijapur and Governor of Berar. Then he was transferred in 1708 to Gujarat as Governor where he died during the next year. At the time of the death of Aurangzeb, Nizam-ul-mulk who had been born in 1671 was the Governor of Bijapur. He repaired to the imperial court after Bahadur Shah ascended the throne. For sometime he held the post of Governorship of Oudh but later went into retirement during the later years of Bahadur Shah and the short reign of Jahandar Shah. After his father's death Nizam-ul-mulk became the leader of the Turani nobles in the Moghal court. The Sayyad brothers who had now become the virtual dictators of the Moghal empire were anxious to conciliate Nizam-ul-mulk. He was, therefore, appointed as the viceroy of the Deccan where he arrived in 1713.

The affairs of the province were in great disorder. Shahu had succeeded in enlisting to his side the principal Maratha Chiefs. He crowned himself as king in 1708 A. D. He was, however, opposed by his cousins Shivaji and Sambhaji, the sons of Rajaram. Tarabai the mother of Shivaji, set up on behalf of her son Shivaji a new principality at Kolhapur. A long civil war ensued among the Marathas with the Chiefs joining Tarabai or Shahu. The Maratha Chiefs had, however, spread all over the Deccan levying *chauth* and *sardeshmukhi*. Nizam-ul-mulk's first task was to establish order in his province. He had to battle constantly against the Marathas. His aim was to dislodge them from the positions they had established in the province. He took advantage of the factions among the Marathas. He also lured away some principal Maratha Chiefs to his service. Among his adherents were Rav Rambha Nimbalkar and Chandrasen Jadhav, the latter, the commander-in-chief of Shahu. The ruling house of Kolhapur found their greatest partisan and supporter in Nizam-ul-mulk. During this brief period of two years-1713-1715 the Nizam-ul-mulk administered the Deccan. Nizam-ul-mulk decided to support the Kolhapur party, and issued orders to the *faujdars* and *zilladars* to expel the Maratha collectors of *chauth*. He went out with a force to settle the country, and then returned to Aurangabad. There was a great abatement of the ravages of the Marathas; but they still plundered remote districts, and assembled at a fort called Panagarh, twenty-three *kos* from Aurangabad, where they were defeated by Nizam-ul-Mulk's lieutenants. A force was also sent to assist Sambhaji, and a battle was fought near Purandar, in which Balaji Vishwanath, the afterwards famous Peshwa, was defeated. An accommodation took place, and the

Moghals returned to Aurangabad. During the seventeen months of Nizam-ul Mulk's first viceroyalty, his policy and vigour controlled the Marathas.¹ Daud Khan Panni, the subadar of Gujarat, attacked Husain Ali Khan on his arrival at Burhanpur, but was defeated and slain. The new viceroy arrived at Aurangabad, and tried to settle the country. In 1717 Zulfikar Beg was sent against the Marathas and after crossing the pass between Aurangabad and Khandesh, was inveigled into difficult country, where he was defeated and killed. Another force was sent to retrieve the disaster, but it accomplished nothing. Subsequently Muhakkam Singh, the *diwan*, encountered the Marathas at Ahmadnagar, and a severe conflict took place in which both parties claimed the advantage, but the Moghals returned to Aurangabad. The Marathas had to be very much on the defensive against him. Their opportunity came in 1715 when Nizam-ul-mulk was transferred from the Deccan and replaced by Sayyad Husain Ali Khan.² The shrewd *Peshva* of Shahu, Balaji Vishvanath, was

1. (Text, Vol. II, p. 742) Nizamu-l Mulk Bahadur Fath Jang, after receiving his appointment as *Subadar* of the Dakhin, went to Khujista-bunyad (Aurangabad). It has already been stated that the fame of the sword of this renowned noble put a stop to the ravaging of the country and the plundering of the caravans, which the forces of the Mahrattas practised every year, without his having to fight with either the army of Raja Sahu or Tara Bai. But as the hands of the Mahrattas stretched everywhere, their agents appeared in all places according to usage to collect the *chauth*, that is to say, the fourth part of the land revenue of every district, which they levied every year. Nizamu-l Mulk's pride was too great to submit to this, and he was desirous of preventing the collection of *chauth*, and especially in the neighbourhood of Aurangabad. He wrote orders to the *faujdars* and *ziladars*, directing them to oust the *kamaish-dars* of Raja Sahu from several places dependent upon Aurangabad.

After the 'Id-i-fitr, in the second year of the reign, he went out with five or six thousand horse and a strong force of artillery to settle the country, and repel any attempt of the enemy's army. * * None of the Mahratta chiefs had the courage to face him, but fled at his approach; so, after satisfying himself as to the state of the country, and chastising some rebels, he returned to Aurangabad, where he arrived at the beginning of Zi-1 hijja. After his return, the Mahrattas summoned up courage enough to begin plundering the caravans in remote districts. There was a caravan proceeding from Surat and Ahmadabad to Aurangabad, and Muhammad Ibrahim Khan Tabrizi, Bakhshi and Waki-nigar of Baglana, who with a party was travelling along with that caravan, was killed. In Rajab of the second year of the reign, 1125 (July, 1713), the enemy assembled twenty-three *kos* from Aurangabad, at a fort called Panah-garhi, which they had built, as in other *subas*, as a place of refuge for themselves in their retreats. (Defeat of the Mahrattas, and destruction of the forts by Nizamu-l Mulk's lieutenants). (Elliot Vol. VII, pp. 450-51).

2. Faroksr was a weak sovereign and gave himself up to pleasure, while the Saids exercised an irresponsible authority. The emperor disliked their control and tried to remove them; but they were too powerful, and Husain 'Ali Khan promised before leaving for the Dakhan, that he would return within twenty days if any attempts were made to injure his brother.

now at the helm of affairs. The intrigue of the emperor Farrukhsiyar against his prime minister Sayyad Abdullah and the latter's brother Sayyad Husain Ali Khan forced Sayyad Husain Ali Khan to seek the co-operation of the Marathas against the emperor. This was achieved but at a price. Sayyad Husain Ali Khan agreed to the collection of *chauth* and *sardeshmukhi* by the Marathas throughout the six provinces of the Deccan. The Marathas accompanied Sayyad Husain Ali Khan who had appointed Alam Ali Khan as his deputy in the Deccan to Delhi and after the downfall of Farrukhsiyar obtained royal confirmation of the claims to *chauth* and *sardeshmukhi* allowed by Sayyad Husain Ali Khan.¹

In 1719 Nizam-ul-mulk who had been appointed the governor of Malva rose against the Sayyad brothers and marched to the Deccan. He was followed by a large force under Dilawar 'Ali Khan, and another army advanced against him from Aurangabad, commanded by the acting viceroy, 'Alam 'Ali Khan. Nizam-ul-mulk first encountered the former, and Dilawar 'Ali Khan was defeated and killed in engagement at Ratanpur, sixteen *kos* from Burhanpur. 'Alam Ali Khan was at Fardapur when news arrived of Husain 'Ali Khan, who was advancing to his assistance from Agra. He preferred, however, to hazard a battle, and was defeated and killed at Burhanpur on the 1st August 1720. Nizam-ul-mulk proceeded to Aurangabad, where he was joined by Mubariz Khan, the *subadar* of Hyderabad, and other officers.² Nizam-ul-mulk now established himself firmly in the Deccan. Next year saw the downfall of the Sayyad brothers and elevation of Nizam-ul-mulk as prime minister of Moghal

1. The viceroy arrived at the capital, and Faroksir was deposed and put to death. Two princes followed him in rapid succession, but died within seven months, and in September 1720, prince Roshan Ashtar was proclaimed emperor under the title of Mahomed Shah.

Nizam-ul-mulk was sent to Muradabad on his return from the Dakhan, and then to Patna. After a short stay at the last-mentioned place, he was appointed subadar of Malwa, but the Saids feared him, and directed Dilawar 'Ali Khan to maintain a large army for observation on his frontier. The new emperor chafed under the tutelage of the Saids, and looked to Nizamu-l Mulk to assist him in getting rid of them. In the meantime the Saids tried to remove Nizamu-l Mulk from Malwa, and promised him some other subadarship. Nizamu-l-mulk affected compliance and marched towards Agra, but turned rapidly round the third day and entered the Dakhan where he had many partisans. Asirgarh and Burhanpur were given up without opposition and he was also joined by the Mahratta faction that supported the *raja* of Kolhapur.

2. Husain 'Ali Khan started with the emperor for the Dakhan in order to crush Nizamu-l mulk, but was assassinated thirty-five *kos* from Agra. His brother Saiad 'Abdu-lla was subsequently defeated and taken prisoner by the emperor.

empire. He took charge of his new post in 1722.¹ But tired of court intrigues retired to the Deccan in 1724 when he crushed Mubariz Khan, the governor of Hyderabad in the battle of Sakhar-kherda which he later renamed Fatteh Kharda fought in October 1724.² From this date the Nizam became virtually independent of Moghal power. In the next two years the Nizam consolidated his hold in the eastern parts of the province. His real enemies, however, were the Marathas who under the dynamic leadership of Peshva Bajirav were fast growing into an all-India power. In 1727 Nizam-ul-mulk opened his campaign against the Marathas. Bajirav, also made his preparations. He laid waste the district of Jalna in the cold season of 1727, and 'Iwaz Khan with 'Asaf Jah's advanced guard partially engaged him. The Marathas retired to Mahur, and then turned rapidly towards Aurangabad and made for Burhanpur, followed by 'Iwaz Khan and 'Asaf Jah. After crossing the Ajanta ghat, Bajirav started off for Gujarat; while 'Asaf Jah relieved Burhanpur, and returned to Aurangabad with the intention of advancing on Pune. 'Asaf Jah went as far as Ahmadnagar, when Bajirav also returned in 1728, and crossing the Kasar Bari ghat, laid waste the talukas of Bijapur and Gangapur. 'Asaf Jah's Maratha allies rendered him but little assistance, and he was much harassed by the enemy. There was also great scarcity of water. The Maratha forces surrounded him at Palkhed where a battle was fought in March 1728 and forced him to sign a treaty by which the Nizam agreed to acknowledge Shahu as the head of the Marathas, and as entitled to collect *chauth* and *sardeshmukhi* in the Deccan. This treaty is a landmark in the history of the Nizams as the Marathas

1. Nizamu-l-mulk could not immediately proceed to court, and was busily engaged in trying to undo the mischief that had been created by the concessions of the previous viceroy. The Peshva, Balaji Wiswanath, died in October 1720, and his son and successor Bajirao strenuously opposed Nizamu-l-mulk. When the Dakhan was somewhat settled, Nizamu-l-mulk went to court, and in his capacity as Wazir tried to introduce some reforms, but they were distasteful to the emperor, who wasted his time in the company of unworthy favourites. Nizamu-l-mulk was then anxious to get away from the capital, and took charge of an expedition into Gujarat against Haidar Kuli Khan, in which he was completely successful. The Subadarship of Gujarat was given to him in addition to his other appointments; and Nizamu-l-mulk left his uncle Hamid Khan as his deputy in the province and returned to Delhi. His position at court became even more distasteful than before, and he resigned his appointment of Wazir. Shortly afterwards Nizamu-l-mulk left for the Dakhan, and although at a later period he returned once more to Delhi, he now became virtually independent, and the Moghal possessions to the south of the Narbada were torn from the empire.

2. After this action 'Asaf Jah proceeded to Haidarabad which was in charge of Khwaja 'Ahmad Khan, the son of Mubariz Khan. 'Asaf Jah succeeded in gaining Ahmad Khan over to his cause, and the whole of the province submitted without striking a blow. The emperor apparently acquiesced in all that had been done, but removed 'Asaf Jah from the Governments of Malva and Gujarat.

now obtained a full right to post their officers for the collection of *chauth* and *sardeshmukhi* in the territory of the Nizam. Shortly after this campaign, the Nizam received an addition of strength by the desertion of the Maratha general Sultanji Nimbalkar to his side. The Nizam welcomed the arrival of Sultanji and gave him the district of Bid, a number of paraganas in the district of Fatehabad Dharur (now in Bid district) and the paragana of Pathri in Berar. It was 'Asaf Jah's policy, however, to create dissensions among the Marathas in order to weaken their power; and in 1731, he prepared to assist Trimbkav Dabhade, who was hostile to the designs of Bajirav, but before he could take an active part, Dabhade was defeated and killed. 'Asaf Jah and Bajirav began to find out that they were necessary to each other, and a personal meeting was arranged between them¹ at Rohe Rameshwari on 27th December 1732.

Nothing useful seems to have resulted from the meeting. Maratha invasions of the north continued year after year. Hoping that the central Government would be kept busy dealing with the Marathas and yet keeping up an appearance of loyalty to the Emperor, Nizam-ul-Mulk constantly conspired with the Portuguese, the Siddis of Janjira and other adversaries of the Marathas. The Nizam used to

1. At this meeting, a compact is said to have been made by which the ascendancy of Bajirao as Peshwa was to be secured to him; while 'Asaf Jah was to be assisted in repelling any hostile movements, aimed against the Mahomedan state that he was establishing in the Dakhan. The Mahrattas were now let loose on the imperial territories to the north of the Narbada, and soon poured into Malva and Gujarat, and appeared even at the very gates of Delhi. Mahomed Shah retaliated by granting them certain privileges in the Dakhan, so as to involve 'Asaf Jah in difficulties with them, but Bajirao did not avail himself of these concessions. The emperor then entreated 'Asaf Jah to assist him, and in 1736 a reconciliation was effected. The governments of Malva and Gujarat were restored to him in the name of his eldest son Ghaziu-d din, on condition that he should expel the Mahrattas from these provinces. 'Asaf Jah repaired to court in 1737, and on account of his great age and consequent infirmity, stipulated that other commanders should be employed in the field, while he directed their operations. The court party however was hostile to him, and he was forced to command in person. The Moghal army left Delhi and after a partial action near Bhopal, was surrounded by a very large body of Mahrattas under Bajirao. 'Asaf Jah knew well that he could expect little help from court, and ordered reinforcements from the Dakhan, while he retreated to Sironj. Before assistance could arrive, negotiations were opened in February 1738, and 'Asaf Jah promised to obtain the cession of Malva and of the territory between the Narbada and Chambal for the Mahrattas, together with an indemnity of fifty lakhs of rupees from the imperial treasury.

After these events, 'Asaf Jah returned to the capital, and was present during the sack and plunder of Dehli by the Persians under Nadir Shah in 1739. The emperor dignified him with the title of Amru'l mulk, but he resigned the office to his eldest son Ghaziu-d din, and started for the Dakhan.

The dissolution of the empire had already commenced and Mohomed Shah ceased to exert more than a nominal sovereignty over the Government of the provinces, which still recognised the emperor as lord paramount.

move out in the provinces every winter and return to Aurangabad or Burhanpur for cantoning during the rainy season. He attended to the normal administration following his usual practice of changing the local officers every two years. These years were, however, momentous to the Marathas in regard to their northward expansion. The Marathas had already staked their claims over Malva. Bajirav in July 1732 effected a division of Malva between Shinde, Holkar and Pavar. In February 1733 Holkar overcame Jaysinh, the new governor of Malva, near Mandsor. Maratha rule was now firmly planted in Malva and Bundelkhand by Pilaji Jadhav, Shinde and Holkar by early 1734. The Maratha gains created a deep concern in the Delhi court and in 1735 Khan Dauran and Qamruddin Khan opened an offensive against the Marathas. On February 13, 1735 Shinde and Holkar defeated the Moghals near Ranpura. On 2nd March following, Pilaji Jadhav routed Qamruddin Khan in Bundelkhand. Jaysinh now realised the futility of opposing the Maratha claims and suggested to the emperor a meeting with Bajirav. An invitation was sent to Bajirav. Bajirav obtained Shahu's consent for such a venture and proceeded towards north through Nandurbar and Sultanpur. He reached Udaipur on February 1736 and met Jaysinh. The emperor now refused to fulfil the pledge he had given to Jaysinh of meeting Bajirav. Bajirav stationed his troops in Malva and returned to Pune determined to visit Delhi again and wrest from the emperor by force what he failed to secure by diplomacy. Accordingly in November 1736 Bajirav left Pune for the north.¹ He was near Gvalior in March 1737. The Moghals were encamped at Mathura. Bajirav decided to surprise Delhi by a sudden attack. He reached Delhi on 28th March. A contingent sent to oppose him was routed by him on the outskirts of Delhi. Thinking that this chastisement was enough for the emperor, he retraced his steps towards the Deccan. The march of Bajirav towards Delhi had greatly perturbed the Nizam who feared that once the Marathas gained a dominant position in Delhi, his own position in the south would be threatened. When Bajirav left for the north in November 1736 he moved from Aurangabad and encamped at Burhanpur. When Bajirav was in the north, his brother Chimaji with Avji Kavade, Raghuji Bhosle, Vyankatrv Ghorpade and others had kept a watch over the situation in the south. At Burhanpur, Nizam-ul-mulk received permission from the emperor to repair to Delhi. Nizam-ul-mulk immediately proceeded north leaving his son Nasir Jung in

1. It may be noted that till 1730 Nasir-ud-daullah was the governor of Khandesh. In that year he was transferred to Aurangabad and Hafiz-ud-din Khan was appointed in his place with Abdul Khair Khan to assist him. This arrangement continued till 1736 when Hafiz-ud-din Khan was transferred to the faujdari of Baglan and Nandurbar and Nasir-ud-daullah was reappointed to subhedari of Khandesh.

charge.¹ He reached Sironj on 10th May 1737 and found Bajirav returning to the south. Customary greetings were exchanged. Nizam-ul-mulk reached Delhi in April. He manoeuvred the emperor to grant him the *subhas* of Agra and Malva for his son and those of Allahabad, Ajmer and Gujarat to his nominees on the promise of destroying the Marathas. Bajirav accepted the challenge and proceeded to the north on 15th October 1737 to meet Nizam-ul-mulk. In the meanwhile Nasir Jung had in the beginning of 1737 dispatched Sayyad Jamaluddin towards Khandesh to counter the activities of Avji Kavade. He was also making frantic preparations to crush the Marathas by planning to join his father in the north. To prevent the movement of Nasir Jung's troops towards north Bajirav stationed Chimaji Appa at Varangaon on the banks of the Tapi. He himself marched towards Nizam-ul-mulk who had encamped at Bhopal. By masterful tactics of guerilla warfare, Bajirav besieged Nizam-ul-mulk at Bhopal on 14th December 1737. Within a fortnight of the beginning of the siege, Nizam-ul-mulk was reduced to miserable straits. He sued for peace. He agreed to secure the province of Malva to the Marathas under the imperial seal and deliver over to them all the territory between the Narmada and the Yamuna. Nizam-ul-mulk then repaired to Delhi. Delhi was subsequently rocked by the invasion of Nadir Shah who made the Emperor, Nizam-ul-mulk and Saddat Khan, the Vazir, his captives. It was a frustrated Nizam-ul-mulk who was to return to the Deccan in November 1739. In the meanwhile Raghaji Bhosle had secured Devgad, and Chandrapur, and was effectively collecting *chauth* from the *mahals* of Berar. Chimaji Bhosle also raided the environs of Burhanpur. In April 1739 Bajirav began to confiscate grants near the capital of Khandesh. Nasir Jung invaded the domains of *Peshwa* in retaliation advancing from Aurangabad. On hearing of the action of Nasir Jung, Bajirav and Chimaji moved against Nasir Jung and surrounded him near Aurangabad after being relentlessly pursued. Nasir Jung sued for peace which Bajirav granted after Nasir Jung agreed to cede the districts of Handia and Khargon.² Bajirav immediately proceeded to the north to occupy them. Chimaji Appa also paid a visit to Nasir Jung at Aurangabad on 12th March 1740. Bajirav did not live long to consolidate the fruits of his gains and expired suddenly at Raver on the southern bank of the Narmada on 28th April 1740. It has already been stated that Nizam-ul-mulk had left his son Nasir Jung as his deputy in the Deccan. The discomfiture of his father at Delhi encouraged Nasir Jung to rebel and declare his

1. When Nizam-ul-mulk left for Delhi, he put 5,000 troops under the command of Nasir-ud-daullah, to keep a watch over the movement of the Marathas. To prevent any help reaching Nizam-ul-mulk from the south, Chimaji Appa also entered Khandesh with 10,000 troops. He camped in front of Burhanpur, Nasir-ud-daullah fearing an attack took heavy precautions. After the treaty of Bhopal, Chimaji retired from Burhanpur.

2. These two districts then belonged to the *subha* of Khandesh.

independence. Nizam-ul-mulk suddenly left Delhi in August 1740 to suppress the rebellion of his son¹ and now moved southwards all the while trying persuasive methods to wean his son from his evil designs. He also prepared, if necessary, to oppose Nasir Jung in open war. Nasir Jung who was firm, managed to obtain the support of several influential officials of Aurangabad and with a large army took his station at Ajanta to oppose his father. He addressed to his father defiant and insulting letters. He said, "You should remain at Delhi and look after the imperial concerns, leaving me the sole power to manage the affairs of the Deccan. I have no desire to go to war with you; but if you don't deliver to me the sole management in the Deccan, I will become a faqir and resort to the shrine of the saint Shah Burhan-uddin of Khuldabad." The Nizam then came quickly against his son. This was indeed a delicate time for the Peshwa Balaji Bajirav who had assumed the Peshawarship after the death of his father. Both parties appealed to him for help and whatever be the result of the civil war between the father and the son, here was an opportunity for the Peshwa to make the best bargain out of that affair as victory was sure for the side which the Peshwa would espouse. He had already decided to proceed to the north and try to take possession of Malwa by force of arms if the Emperor would not himself appoint the Peshwa to the *Subahdarship*. While the Peshwa was proceeding to the north, he learned in Khandesh that Nizam-ul-mulk was coming to the south with an army to put down his son. Both were anxious to arrange a personal meeting, Nizam to keep the *Peshwa* from joining his son; the *Peshwa* to secure the grant of Malwa. Baburav Barve called on the Nizam on behalf of the *Peshwa* whose armed help was humbly besought. After full deliberation the *Peshwa* decided to support the Nizam. Pilaji Jadhav brought about a meeting between them at Edlabad on the Purna in Khandesh on 7th January 1941. At this meeting the Nizam induced the *Peshwa* not to join or help his rebellious son. A week was spent in cordial entertainments on both sides. The appearances looked entirely cordial, but the two parties were suspicious of each other. The *Peshwa* demanded possession of Malwa as agreed to in the convention of Bhopal, but the Nizam urged that he was powerless to influence the Emperor to abide by that decision. The *Peshwa* writes to Brahmendra Svami on 14th January: "A dispute arose between the Nizam and his son Nasir Jung. I supported the former; the latter lost the fight and has become a *faqir*. The Nizam personally acknowledged deep obligations to me, and added that the Emperor has entrusted the *Subha* of Malwa to him (the Nizam); and if I (Nana) were prepared to remain in obedience to him, he would appoint me there as his deputy." Thus the hopes of securing Malwa from the Nizam were foiled. The *Peshwa*, however, thought it best to utilize the occasion

1. Nizam-ul-mulk reached Burhanpur in August 1740 and immediately left for Aurangabad taking Nasir-ud-daullah with him.

for seizing Malwa, took no part in the civil war in the Nizam's house, beyond ensuring that Maratha interests did not suffer on that account, and rapidly proceeded to the north.

In the meantime Nizam-ul-mulk reached Aurangabad and began measures to put down his son. Nasir Jung commenced hostilities against his father and marched upon Aurangabad itself. A severe action took place between the father and the son on 23rd July 1741 on the plain between Khuldabad and Daulatabad in which Nizam-ul-mulk's cannon proved so effective against Nasir Jung's troops that most of his supporters were either killed or captured and he was himself severely wounded. He was taken captive in his helpless condition by Sayyad Lashkar Khan and delivered over to his father. Nasir Jung's main supporter was Shah Nawaz Khan, who fled and saved his life by hiding himself secretly for five years, a period which he spent in writing the famous biographies of the grandees of the Moghal Empire entitled *Masir-ul-Umrah*. He was ultimately pardoned and restored to his former post.

After winning this victory over his son, the old Nizam prayed on the battle-field, offering sincere thanks to Providence for the three gifts he had received that day: viz., (1) success in the battle, (2) the life of his own son being spared, and (3) the joy he felt for the great valour displayed by him. Nasir Jung was kept a close prisoner for some six months, after which at the urgent solicitations of his wives and relations, the Nizam pardoned and restored him to favour. A touching scene is described when the father and the son met, embraced each other with tears and were finally reconciled.¹ ²

1. Laskhar Khan played an important part during the subadarship of Nasir Jung. Another prominent character, Shah Nawaz Khan, was *diwan* of Berar, and threw in his lot with Nasir Jang. After the defeat of the latter Nawaz Khan lived in concealment for five years, during which period he posed the biographical dictionary known as the *Ma-asiru-l Umra* took him again into favour in 1747, and reinstated him in the *Diwani*.

2. During the campaign against Nasir Jung, Nasir-ud-daullah was given the title of Mubariz Jung. He was then transferred (1742) to Aurangabad where he shortly afterwards died. Till the death of Nasir-ud-daullah, Mujahid Khan, his son worked as deputy to his father in the *subha* of Khandesh. After the death of Nasir-ud-daullah, Nizam-ul-mulk appointed Mir Ali Akbar Khan, as governor of Khandesh. In 1743, for some days, Mujahid Khan was appointed governor of Khandesh with Ali Akbar Khan as his deputy. However as the two of them could not get along well, Akbar Khan was confirmed in the post and Mujahid Khan was recalled by Nizam-ul-mulk. In 1746 after the death of Ali Akbar Khan, Abdul Khair Khan was appointed as *subhedar* of Khandesh. In the following year (1747) Khaja Momin Khan, the son of Iwaj Khan Ijdudowlah, was appointed as governor of Khandesh in place of Abul Khair Khan.

It may be mentioned here that Nasir Jung regained his father's favour and was sent to Karnatak to collect tributes from the various *Zamindars*. After his return to Aurangabad he was entrusted with the task of putting down the Marathas. In this he was assisted among others by Abdul Khair Khan, the governor of Khandesh.

The appearance of the *Peshva* in Malva forced the Emperor to concede the demand of the Marathas for the cession of Malva (7th September 1741). The next few years saw the expansion of the Marathas sphere of influence in the north. Nizam-ul-mulk, during this time, was engaged in exacting tribute from refractory dependents in the Deccan and consolidating his power in the Karnatak. After his return to Aurangabad from the Karnatak campaign he was occupied in looking after the internal administration of the kingdom. In 1747 a terrible famine broke out in Gujarat and the Deccan desolating the country. Grain was sold at $1\frac{1}{2}$ seers a rupee. The ageing Nizam-ul-mulk had now grown weaker since his return from the Karnatak expedition. He died at the Mahan *Nala* outside Burhanpur on 1st June 1748.¹ His remains were sent for interment to Roza. 'Asaf Jah married at Aurangabad, Saidu-l Nissa Begam, the daughter of a Sayyad family at Gulbarga. By her he had two sons, Ghaziu-d din and Nasir Jung; and two daughters. He also had four more sons by other wives, as follows: Salabat Jung, Nizam 'Ali Khan, Basalat Jung, and Mogal 'Ali Khan. A year after, on December 15, 1749 died Chhahrapati Shahu. The death of these two personalities changed the entire course of politics in the Deccan. With the death of Nizam-ul-mulk, the Deccan lost one of the most shrewd and cunning politicians of the time. Though the confrontation between the Marathas and the successors of Nizam-ul-mulk did not come to an end with the death of Nizam-ul-mulk, it lost its original verve and sting because the successors of Nizam-ul-mulk lacked the qualities he possessed. On the other hand with the death of Shahu the Maratha royalty became weak. The *Peshvas* as the representatives of the State were left free to deal with the enemies of the State in a manner they considered to be in the best interests of the State. After the death of Shahu, Ramraja was installed on the throne. Nizam-ul-mulk was succeeded by his son Nasir Jung to the viceroyalty of the Deccan. He was, however, murdered by his Pathan allies on December 5, 1750 and Muzaffar Jung, his sister's son, was raised to the office. He met with a similar fate on January 31, 1751 when Salabat Jung, another son of Nizam-ul-mulk was proclaimed Nizam by Bussy, the French general, and the partisan of Salabat Jung at Hyderabad.² The *Peshva* was watching with interest these

1. After the death of Nizam-ul-mulk Nasir Jung who succeeded him appointed Ahmad Mir Khan to the *subhedari* of Khandesh.

2. During this time when these events were taking place Khajam Kuli Khan acted as the governor of Khandesh. He, however, could not get along well with Ahmad Mir Khan. After the death of Nasir Jung, the *Peshwa* Balaji Bajirao confiscated many *paraganas* of Khandesh. Khajam Kuli Khan tried to resist the Maratha incursions but could not do so successfully due to lack of support from Ahmad Mir Khan. At this time Muzaffar Jung appointed Abdul Khair Khan Samsher Jung as governor of Khandesh. Many actions were fought between the Marathas and the troops of Khandesh. The Maratha Officers Manaji Nikam, Hari Pandit and others defeated the Khandesh troops. Muhammad Khurram, Govindram Peshkar and other officers of the Khandesh

developments and decided to make the best use of them for the advantage of the Maratha power. He issued orders for occupying the Khandesh territory of Nizam-ul-mulk between Aurangabad and Burhanpur. He moved towards Aurangabad¹ but did not, however, desire a direct confrontation with the well trained artillery of Bussy who had marched to Aurangabad with Salabat Jung² as he was deeply concerned with the happenings in the environs of Satara and Pune. Tarabai (the wife of Rajaram), who was still living did not approve of the assumption of power by the Peshwa and she instigated Damaji Gaikwad and Dabhade against the Peshwa. She also secretly corresponded with the Nizam and the Portuguese. Damaji Gaikwad, with 15,000 troops, attacked Dhulia and devastated it. He then proceeded to Thalner. Bapuji Bajirav Retharekar was at Bahadarpura in Khandesh. On hearing of the predatory raids of Damaji Gaikwad, Hari Damodar Nevalkar, Balvantrav Mehandale, and Mahipatrav Kavade hurried into Khandesh from Pune. On 18th February 1751 an action was fought at Bahadarpura between the forces of Gaikwad and those of Peshwa. The latter's forces were routed. Damaji moved on towards Pune devastating the territory on the way. He then marched to Satara. The Peshwa, therefore, hurriedly entered into a

contd.

army were killed and the troops of Khandesh fled to Burhanpur pursued by the Marathas. The Marathas took control of Mandi Shahganj, Jahanabad and Bahadarpura adjacent to Burhanpur.

1. Affairs in the Karnatik were again unsettled, and Mozafar a grandson of 'Asaf Jah, joined the malcontents with 25,000 men, and prepared to dispute the succession with Nasir Jang. He made overtures to the French government at Pondicherry, and was assisted by a force under Monsieur Bussy. In 1749 Nasir Jang advanced with an army of 3,00,000 men to oppose his nephew, and was joined by an English force from Madras; but before an action could be fought the French contingent deserted. Mozafar Jang surrendered himself to his uncle in March 1750, and was imprisoned. Nasir Jang sent a portion of his army under Shah Nawaz Khan and the Mahratta contingent under Janoji Bhosla, to watch the Peshwa's movements near Aurangabad. In the meantime the governor of Pondicherry, Monsieur Dupliex, affected to negotiate with Nasir Jang, while he secretly intrigued with certain discontented tributaries of Haidarabad, the nawabs of Kadapa, Karnul, and Savanur. In conjunction with them, he made a treacherous night attack on the 5th December 1750, in which Nasir Jang was killed. Monsieur Bussy, in command of the French troops, immediately released Muzafar Jang and placed him on the masnad, but the latter was also killed by some Patan chiefs in January 1751. Bussy then released Sulabat Jang, the third son of the late Asaf Jah, who was at the time a prisoner in camp, and marched with him to Haidarabad, where he required Sulbat Jang to take the French contingent of 300 Europeans and 2,000 sepoyys into his permanent service, and assign an annual sum of 40 lakhs of rupees for their pay and allowances.

2. The entry into Aurangabad was more splendid and magnificent than that which had been made at Golconda and the city merited the preference being next to Delhi, the most populous and wealthy in the Moghal dominions.

settlement with Salabat Jung who agreed to pay a sum of 17 lakhs. The Peshva also agreed to cancel his previous orders of occupying Khandesh on receiving a sum of three lakhs more and returned to Satara to deal with the recalcitrant Damaji Gaikwad. He attacked Damaji Gaikwad and defeating him, made him a captive. The affairs at Satara were settled to the satisfaction of the Peshva who now turned towards subjugating the forts in Nasik belonging to the Nizam. He instigated Ghaziuddin, the eldest son of the late Nizam-ul-mulk to come to the Deccan and assert his claim to his father's dominion.¹ Ramdaspant was in this respect the moving spirit of the Nizam's Court. In spoken words he purposely disarmed all suspicions of the Maratha agents and news-reporters. The Peshva returned to Satara from Panagal and Salabat Jang² too moved on to his capital. On 22nd April, Ramdaspant captured and appropriated in the vicinity of Aurangabad a treasure of 5 lacs which was coming for the Peshva from the north, thus committing a wanton breach of friendly understanding. When an explanation was demanded, such trifling excuses were made that they irritated the Peshva all the more. Bussy and Salabat Jang prepared for war if Ghazi-ud-din would come to claim the possession of the State. But as the Peshva was to be kept off his guard, Bussy and Ramdaspant deputed Janoji Nimbalkar to Pune for three months pretending to conduct negotiations of peace so as to be able to take the Peshwa by surprise in a sudden attack. But the Peshwa understood the game, refused to walk into the trap and prepared to meet the contingency.

Within a few months Bussy managed through strict discipline and incessant vigilance, to set the affairs of Salabat Jang on a sound basis. He selected for his camp a convenient spot in a corner of the town of Aurangabad and there fortified his position well. He quickly trained large fresh troops, paid them handsomely and regularly, and thus attained exceptional military efficiency unknown to the indigenous armies. His rigorous discipline all round began to have a telling effect upon the administration, and even Salabat Jang himself began to quake before him, so that the machinations of the other state officials were all put an end to. For his expenses Bussy obtained possession of some of the finest districts in the north-east, which became known as the Northern Sarkars and which came to be entirely managed by French agency. The expected war with the Marathas broke out in November, 1751. The Peshwa had already left Pune and marched towards Ahmadnagar in October. On 15th November

1. The Marathas agreed to extend their support to Gaziuddin in his claims to the *subhedari* of the Deccan but in return demanded the cession of the *subha* of Khandesh. Gaziuddin agreed and when he reached Burhanpur in August 1752 gave a *sanad* to that effect in writing to Holkar and other Maratha chiefs. He proceeded from thence to Aurangabad with a considerable number of Maratha troops. Gaziuddin, however, died of poisoning before the whole plan could be executed.

2. Salabat Jung put Abul Khair Khan, the *subhedar* of Khandesh in charge of the campaign against the Marathas.

Bussy left Aurangabad and after crossing the Godavari began ravaging the Maratha territories. The Peshwa took to guerilla tactics, burnt and desolated his own villages so as to starve the enemy whose main strength lay in his artillery, the reach of which the Marathas carefully avoided. Bussy ardently desired to blow away Pune with his guns; but he could hardly proceed so far. On 20th November a fairly stiff action was fought near Parner, in which one of the Peshwa's valiant officers, Chimaji Bapuji was killed and Shamsher Bahadur's mare was wounded with a spear. The next evening November 21, while the Peshwa was engaged in his religious performances due to a lunar eclipse on the river Kukadi, artillery shots suddenly falling in, created a consternation; the Peshwa ran away to save his life and his materials of worship were seized by the Muslims. On 27th November a bloody action took place near Malthan resulting in a severe defeat of Sayyad Lashkar Khan who lost a great deal in plunder. This battle is called the battle of the Ghod river. The neighbouring village of Shikrapur and Talegaon (Dhamdhera) were plundered and destroyed by the Muslims. Raghujji Bhosle at this time came and joined the Peshwa after capturing many important places between Aurangabad and the Godavari. The Moghals then retired to Pedgaon or Bahadurgad, being hotly pursued by the Marathas during the march.

Nearly two months of such desultory warfare convinced Bussy that he was not strong enough to resist the Maratha tactics of a running fight and suggested the patching up of a peace in order to gain time. Envoys sat down at Singwa near Pargaon. The Peshwa had seized the fort of Trimbak, which Salabat Jang insisted on getting back. The Peshwa yielded and a restoration of *status quo* was agreed to on both sides on 6th January 1752, known as the treaty of Singwa. Konher Trimbak Ekbote was rewarded with the title of Phakde for distinguished service in this short war.

These operations did not, however, decide the dispute of the two States finally or remove the cause of friction, viz., who was to be the deciding authority in the politics of the Deccan. Bussy's advent in support of the Asaf Jahi State, doubtless irritated the Peshwa who now urgently invited Ghazi-ud-din from Delhi. The Khan left Delhi in April 1752 accompanied by Shinde and Holkar and reached Aurangabad on 28th September. But even before his actual arrival the very news of Ghazi-ud-din having left Delhi filled Salabat Jang with consternation as a civil war between the two brothers became imminent; and with the advice of Bussy he left Aurangabad in order to establish himself far away at Hyderabad. Bussy's troops had not received their pay for some time and raised a dreadful clamour on the way. While they were camping at Bhalki about 40 miles east of Tuljapur a mutiny broke out, in which the troops attacked Ramdaspat, their paymaster and killed him (7th April 1752). The other two prominent officials, Sayyad Lashkhar Khan and Shah Nawaz Khan were already estranged from Bussy, as the latter was too overbearing and rough in his treatment of them. The Peshwa at once tried to seize this opportunity and asked Shinde and Holkar

to bring Ghaziud-din on the scene as quickly as possible, and himself started in August to meet him in the vicinity of Aurangabad. Bussy and Salabat Jung too retraced their steps to that city.

The *Peshwa* and Ghazi-ud-din met early in October and concerted their plans, but before they could be executed, Ghazi-ud-din met with his death suddenly by poison at a dinner to which he was invited by Nizam Ali's mother (16th October 1752). So the whole project at once toppled down and things reverted to their former state. A large force of the Marathas with most of their leading commanders now assembled near Aurangabad and tried to surround Salabat Jung and force him into obedience. He and Bussy took their departure for Hyderabad and were followed by the Marathas harassing the Moghal rear. When he arrived near Bhalki he found himself completely surrounded by the Marathas who had guns with them on this occasion. Bussy had not his full forces with him, not being prepared for such an eventuality. For four days the Marathas so harassed their enemies that they lost large numbers from starvation and the Maratha artillery. Salabat Jung requested terms through the medium of Bussy. The Marathas insisted that they would accept nothing less than what Ghazi-ud-din had conceded to them. That condition was accepted and the treaty of Bhalki was the result. It was cemented by a formal exchange of visits and gifts of dresses and presents on 24th November 1752. The main part of this treaty of Bhalki was the cession of the whole western half of Berar between the rivers Godavari and the Tapi, by the Nizam to the Marathas. This also included the whole of Baglan and Khandesh. This demarcation of the Nizam's territory has practically existed to the present day. Before the treaty of Bhalki, the Nizam claimed all the territory east of the Sahyadri range. Nasik, Trimbak and all the important forts in that region thus passed into Maratha hands, and were soon put in an efficient state of management and government.¹

In 1753 Salabat Jung left the capital for Aurangabad, and Bussy retired to Musulipatan to recuperate his health. During the same year Sayyad Lashkar Khan was reappointed *Diwan*, and made certain proposals for the dismissal of the French contingent. As soon as Bussy was sufficiently recovered, he proceeded at once to

1. Shahanawaz Khan, the *Diwan* of Salabat Jung strongly opposed the cession of the *subha* of Khandesh to the Marathas. He requested with great earnestness to reconsider the terms of the treaty. He wanted to move away from the scene of battle one or two stages so as to extract a more favourable treaty. The efforts of Shahanawaz Khan came to naught due to the duplicity of Sayyad Lashkar Khan, the chief minister of Salabat Jung. He approached the Marathas on behalf of Salabat Jung to secure their help against Gaziuddin but in reality sought service with Gaziuddin through the help of the *Peshwa*. Salabat Jung in the absence of Sayyad Lashkar Khan acted against the advice of Shahanawaz Khan and signed the convention of Bhalki ceding the province of Khandesh and the district of Jalna and Sangamner to the Marathas.

Aurangabad, which he reached on the 23rd November 1753, and procured Sayyad Lashkar Khan. He further demanded a cession of territory for the support of his troops, and Salabat Jung made over to the French, the eastern portion of his dominions known as the Northern *Sarkars*, extending for 600 miles along the sea-coast, and yielding a revenue of 50 lakhs of rupees *per annum*. On the recommendation of Bussy, Shah Nawaz Khan was appointed *diwan*, and in 1754 the *Peshwa* and Salabat Jung, accompanied by Bussy, proceeded to the Karnatak.¹

In 1756 Salabat Jung appointed his brothers Nizam 'Ali Khan and Basalat Jung to the governments of Berar and Bijapur respectively, and cantoned at Aurangabad for the rains. He was accompanied by Basalat Jung, and a force of Marathas under Vishvas Rav hovered about the valley of the Godavari. The troops were again clamorous for arrears of pay, and the prime minister, Shah Nawaz Khan, was dismissed and fled to Daulatabad.² Basalat Jung was appointed prime minister, and called in the aid of Nizam 'Ali Khan from Berar to reduce Daulatabad. Shah Nawaz Khan then made overtures to the Marathas but was subsequently induced to submit. Basalat Jung resigned his office of prime minister in favour of Nizam Ali Khan.

The affairs of Salabat Jung who was a mere puppet in the hands of his successive regents gave the Marathas an opportunity to invade his possessions. Nizam Ali, the younger brother of Salabat Jung and the Governor of Berar, in the monsoon of 1757 arrived in Aurangabad. The Marathas also moved from Pune towards Aurangabad. Severe fighting took place before Sindkhed from December 12 to 16, 1757. On December 17 Nizam Ali acknowledged defeat and sued for peace. Territory worth 25 lacs along with the fort of Naldurg was ceded to the Marathas. The forces of disruption became now too apparent in the counsels of the State reared by Asaf Jah. Bussy had kept studiously aloof at Hyderabad during the late Maratha-Muslim struggle. After the war was over, he left for

1. Raghuji Bhosle died in 1753, and his eldest son Janoji, levied contributions along the Godavari. A force was sent against him, and he was compelled to restore a great part of the plunder.

In 1756 the prime minister, Shah Nawaz Khan, leagued with the Peshwa to expel the french. After the fall of Savanur, Bussy was informed that his services were no longer required; upon which he retired to Haiderabad and maintained an hostile attitude. His Highness applied to Madras, and the company's Government expressed their willingness to enter into the proposed alliance, but a force was not immediately available, as all the spare troops had been forwarded to Bengal. In 1757 Bussy was persuaded to retire to the Northern *Sarkars*, which had been assigned for the maintenance of his troops.

2. The fort had only recently been taken from Sadat Bokharu, the killedar in whose family it had been from the time of Aurangzeb. It was now in charge of a dependant of Shah Nawaz Khan.

Aurangabad, there to pay his respects to his master. On the way he paid a cordial visit to the *Peshva* and held an exchange of views of the general situation. He then arrived at Aurangabad and visited Salabat Jung with the utmost humility. He also paid a formal visit to Nizam Ali, being extremely careful to guard against any treacherous design on that chief's part. Shah Nawaz Khan fell into disfavour, and was dismissed from the Chief Minister's position by Salabat Jung, who appointed to that post, on the advice of Bussy, the latter's confidential secretary Haidar Jung. Thus at one stroke Bussy's voice again became powerful, a result most highly resented by Nizam Ali.

Salabat Jung began to quail before Bussy, under whose advice Nizam Ali was appointed to the Government of Hyderabad so that he might be safely kept at a distance. Haidar Jung immediately on coming to office, took possession of the fort of Daulatabad and removed from that place all partizans of Shah Nawaz Khan, keeping that Khan a closely watched prisoner. It became apparent that Bussy contemplated the same design against Nizam Ali also. Haidar Jung called on Nizam Ali and delivered him a message that Bussy wanted him immediately for a conference. Nizam Ali apprehending danger to his person answered that he would call on Bussy the next day. Haidar Jung insisted that he must go at once. This threatening tone roused Nizam Ali's suspicions and drawing the small dagger he carried in his hand, he immediately thrust it into Haidar Jung's body, killing him instantly. Vitthal Sundar who was near cut off Haidar Jung's head and escaped along with Nizam Ali to safe quarters.

Bussy had overcome the confederacy to remove the French, and was returning with Salabat Jung to Hyderabad in July 1758, when he received orders recalling him from the Deccan. Nizam 'Ali Khan at once collected a body of troops and advanced from Burhanpur. Janoji Bhosle marched against him, but was defeated and immediately went over to him. The *Peshva* gave Nizam 'Ali Khan encouragement, and the English also courted his alliance. Nizam 'Ali Khan took possession of Aurangabad, and started for the capital, where he was appointed prime minister. Basalat Jung retired to Adoni. The peace was, however, short-lived and hostilities again broke out in 1759. The Marathas had gained added strength due to the employment of Ibrahim Khan Gardi who had been dismissed by Nizam Ali. A vast Maratha army under the *Peshva*'s brother Raghunathrav and cousin Sadashivrav, with Ibrahim Khan's artillery, began the invasion of Nizam's territory. The fort of Ahmadnagar was seized by the Marathas. Fighting commenced between the two forces in the vicinity of Udgir in which the forces of Nizam-ul-mulk, Salabat Jung and Nizam Ali were routed (3rd February 1760). The army of Salabat Jung was in no condition to fight and peace was concluded on his agreeing to cede territory with an income of 60 lacks of rupees in the province of Aurangabad, half of Bijapur and Bidar, the forts of Asir, Daulatabad and Mulher and

the cities of Bijapur and Burhanpur (13th February 1760).¹ In the following year the Marathas were defeated at Panipat by Ahmad Shah Abdali. *Peshva* Balaji Bajirav died soon after. These events considerably weakened the Maratha position in the Deccan. Taking advantage of this Nizam Ali who had usurped power from his brother Nizam-ul-mulk Salabat Jung concentrated a large army at Aurangabad and invaded the Maratha territory in November 1761 to regain his lost acquisitions. The new *Peshva*, Madhavrao and his uncle Raghunathrao marched with a force of about 17,000. Raghunathrao, the uncle of *Peshva*, had other intentions and instead of imposing harsher terms upon Nizam Ali, he ceded territory worth 40 lacs of rupees to Nizam Ali in return for *jagirs* which Ramchandra Jadhav had held from the Nizam and who had now joined the Marathas. This was done to secure the friendship of Nizam Ali. The cession included the recent Maratha acquisitions in Aurangabad and Bidar. The rift between the *Peshva* Madhavrao and his uncle Raghunathrao came into the open resulting in the battle fought at Alegaon on 12th November 1762 between the two. Nizam Ali extended his full support to Raghunathrao and demanded territory worth sixty lacs surrendered at Udgir. Raghunathrao agreed to return the major portion together with the fort of Daulatabad but before the actual exchange of territory took place, hostilities broke out between the Marathas and the Nizam. Raghunathrao effected many changes in the administration of the State and by his action made enemies of the Patwardhans and the Pratinidhi. He soon received the news of the coalition of these officers with Janoji Bhosle and Nizam Ali. Nizam Ali made heavy and insulting demands upon the *Peshva*. The first shot was fired by Nizam Ali who started ravaging the Maratha territory. In a revengeful temper Raghunathrao turned from Miraj towards Aurangabad. As the combined armies of Janoji and Nizam Ali moved along the Bhima ravaging the *Peshva* territory, the Marathas similarly began to ravage the Nizam's territory, and early in March attacked Aurangabad, but failed in making any effect upon the town which was stoutly defended by Murad Khan. In order to save the city, Murad Khan paid 2 lacs. Malharrao Holkar joined the *Peshva*'s army near

1. The cession comprised the province of Bijapur and part of Bidar, together with the province of Aurangabad, but the city of Aurangabad and the parganas of Harsul and Satara were excluded. The forts of Daulatabad, Seunari, Asirgarh, and Bijapur were given up, and the possession of Ahmadnagar was confirmed.

After the victory of Bussy, the governments of Bengal and Madras determined, in the prosecution of their war against the French, to enter into the alliance proposed by his Highness and lend their aid in expelling the French from his dominions. In 1758 Colonel Ford invaded the Northern Sarkars, and having been joined by his Highness's troops, was speedily successful in expelling the French, on the 14th May 1759, a treaty of alliance was concluded between the British and His Highness, by which the Sarkars of Masulipatam, etc., were conferred on the Company's Government.

Aurangabad on 10th March, and the whole body started with great impetuosity towards Malkapur devastating the Bhosle's territory.

Ramchandra Jadhav whom Raghunathrav had induced to desert the Moghal service, proved rather a clog than a help. This Jadhav like his father bore an inveterate enmity to the *Peshvas*; and now as the Maratha forces were camping near Aurangabad, he made a secret attempt on Raghunathrav's life, which, however, failed. He had before this plundered the territory of Satara and desecrated the shrine of Pandharpur, an act which made him more odious than a real Muslim. Raghunathrav at once arrested Jadhav and kept him closely confined during the period of hostility. The *Peshva* now tried to seduce the Maratha allies of Nizam. They succeeded in detaching Janozi Bhosle, Gopalrav Patvardhan and others. This considerably weakened the position of Nizam Ali who started retreating towards Aurangabad, being hotly pursued by the Marathas. He crossed the Godavari leaving the bulk of his army at Rakshas-bhuvan. The Marathas fell upon this army and totally destroyed it. The whole large and rich territory between the river Manjra and Aurangabad worth about a crore of rupees was demanded, but this demand could not be at once pressed home owing to the flooded river. Nearly a month was lost in a useless wait, in which Nizam Ali could organize a defence of his position. During this interval, Janozi Bhosle, Gopalrao and others made their submission to the *Peshva* and were restored to favour. They took no part in the actual fighting of the 10th August; the *Peshva* by this conduct purposely impressed it upon them that he did not much care for their co-operation in humbling Nizam Ali and was himself able to enforce his power upon all. Some three weeks were wasted before this victory could be pressed to advantage.

On 1st September Malharraov Holkar and Janozi Bhosle crossed the Godavari, followed soon after by the entire Maratha army and marched upon Aurangabad. After some stray warfare and continued negotiations, a treaty was concluded on 25th September by which the Nizam surrendered to the *Peshva* territory worth 82 lacs, that is, all that had been already secured at Udgir four years before, but which the self-seeking Raghunathrav had given back at Uruli and Alegaon. This treaty is known as the treaty of Aurangabad. Madhavrao who was reconciled to Raghunathrav now returned triumphant to Pune. During 1764 and 1765 the *Peshva* was busy with his campaign in the Karnatak against Haider Ali. On his return from the campaign a meeting took place between the *Peshva* and Nizam Ali lasting for ten days (5th to 14th February 1766).¹

1. When these events were taking place a pretender of Sadashivrabhau, who was killed in the battle of Panipat, appeared in Northern India. In 1764 he crossed the Narmada and appeared in the Deccan on January 14, 1765. Madhavrao issued orders for an enquiry to verify the truth or falsity of the statement of the man who called himself Sukhlal. Accordingly Malharrao Holkar held an enquiry at Sultanpur on 12th August 1765 and declared that he was not the real Bausaheb. The impostor was arrested and put in confinement.

The Nizam boiled with resentment against Janoji Bhosle, and in 1766 entered into an alliance with the *Peshva*, by which Janoji's possessions were invaded. Janoji was forced to relinquish 24½ lakhs of rupees' worth of territory from the 32 lakhs that he received as the price of his defection, and about two-third of the cessions were made over to the Nizam.¹ In 1769 the Marathas under the *Peshva* and the Nizam's forces under Ruknu-d Daula, the Nizam's minister, again marched into Janoji Bhosle's possessions, and compelled him to restore the remaining 8 lakhs of rupees' worth of territory, which was divided equally between the Nizam and the *Peshva*.²

From now on till the death of the *Peshva* on 18th November 1772 the Marathas re-established their lost prestige in the north. Gohad was invested in June 1766. Agra and Mathura were occupied in April 1770. Etva was captured on December 15, 1770. With the capture of Najibabad on April 14, 1772 the Marathas recovered the spoils of Panipat and their lost glory too. The death of Madhavrao spread a gloom over the Maratha State. Narayanrav, his brother succeeded him as *Peshva*. But he was soon after murdered (August 30, 1773) with the connivance of Raghunathrav who now assumed the robes of *Peshvaship* (October 10, 1773). Janoji Bhosle died in 1773, and nominated Raghaji, the son of Mudhoji as his successor. Mudhoji claimed to be the guardian of the young Raghaji, and was supported by Raghunathrav, while his brother Sabaji, who opposed him, was supported by the Nizam. In 1774 Raghunathrav advanced against Nizam 'Ali at Bidar, but retired almost immediately to Gulbarga, and detached a force to watch Sabaji, who occupied a threatening position near Aurangabad.

The Pune ministers headed by Nana Fadnis at their head, opened negotiations with Nizam Ali and Sabaji, to assist them in deposing Raghunathrav whom they declared as usurper. The Nizam was promised certain cessions of territory, and accompanied by a Maratha force, pursued Raghunathrav, who retired to Burhanpur. Raghunathrav now became a fugitive and moved towards Pandharpur with Trimbakrav Pethe closely upon his track. The dispute in the Maratha court gave the English an opportunity to attack the Maratha possession of Thana and take it by assault. The Marathas, however, soon retaliated by blockading the English trade. This respite gave Raghunathrav an opportunity to regroup his forces and attack

1. Nizam 'Ali came to some understanding with the Mahrattas, and returned to Haidrabad, as the English had invaded the Northern Sarkars. A treaty was concluded on the 12th November 1766, by which the Northern Sarkars were ceded to the English.

In the following year the Nizam joined Haidar Ali against the British but soon made overtures for peace. A fresh treaty was entered into on the 23rd February 1768, which was corroborative and confirmatory of that of 1766.

2. Madhavrao the *Peshva* died in 1771, and was succeeded by his brother Narain Rao, who was murdered in 1773.

Pethe near Kasegaon and defeat him. But the flush of his victory was short-lived and he had to beat a hasty retreat against the determined assault of Haripant Phadke who was joined by the forces of Bhosle and Nizam Ali. In the middle of April 1774 he crossed the Godavari and fled to Burhanpur and thence to Narmada. The Pune ministers' hands were strengthened by the birth of a son to Gangabai, the wife of the late *Peshva* on 18th April 1774. The new born child was invested with the robes of *Peshvaship* on the 40th day of its life. Haripant Phadke who was pursuing Raghunathrav could not overtake him. He established his base camp at Burhanpur. Raghunathrav tried to secure help from Shinde and Holkar and failing in his attempts, sought the assistance of the English at Bombay. Shinde and Holkar dissuaded him from adopting such a course and invited him for a conference in the vicinity of Burhanpur. Raghunathrav agreed. He, however, suddenly marched towards Bhopal. He was forcibly brought back by Shinde and Holkar, and together they crossed the Narmada at the end of July 1774. The Nizam was, however, dissatisfied as the agreed cessions were not made over, and cantoned for the rains at Bashim. Another party of Marathas, who were opposed to Nana Fadnis and the young *Peshva*, made overtures to Nizam 'Ali, and he was requested to retire to Aurangabad and countenance their cause. In return, 13 lakhs of rupees' worth of *jagir* lands were made over to the Nizam, and he was promised further cessions; but the conspiracy was discovered, and Nana Fadnis directed the Maratha troops that were returning from Burhanpur to halt at the Ajanta ghat. Meanwhile Raghunathrav obtained the assistance of the Bombay Government, and also made overtures to Nizam 'Ali at Aurangabad. He was however, overtaken by Haripant and routed near Vasad on 17th February 1775. In 1775 Sabaji was killed in an action with Mudhoji, and the latter was confirmed by Nana Fadnis as the guardian of Raghaji. The Nizam opposed Mudhoji, and sent a force which occupied Gavilgad, Narnala, Manikdurg and Chandrapur, and removed the collectors of *chauth* from Berar. The Nizam also proceeded to Ellichpur, and Mudhoji and Raghaji Bhosle came in person to meet him. A reconciliation took place, and the usual *chauth* was allowed to be collected.¹ In the same year Raghunathrav took to flight and joined the English at Surat where he signed with them an ignominious treaty on 6th March 1775. A force of 2,500 was given to Raghunathrav by the English to help him oppose the

1. In 1776 the Bengal government refused to ratify the negotiations entered into with Raghunath Rao, and directed that Nana Farnawis and the young Peshwa should be supported. The treaty of Purandar was executed the same year; but the engagement failed, and in 1778 the Bombay Government was directed to support Raghunath Rao. This led to the first Mahratta war, and during the time that it lasted, His Highness remained neutral. The Governor General was also sensible that Nizam Ali influenced the political relations of Mudaji, through his *diwan* Diwakar Pant, who detached the raja of Nagpur from the Mahrattas.

Maratha army in Gujarat and eventually to reach Pune. An indecisive action was fought between the two at Adas in which the English lost 300 of their men. Haripant retired to Songad. At this time, Warren Hastings who had been appointed as the Governor General of English possessions in India, disapproved of the action of Bombay authorities and sent his own ambassador Upton to negotiate a settlement with the Marathas. The Pune court was intrigued at this diversity of policies of the English authorities at Bombay and Calcutta. The Pune ministers unsuccessfully tried to

contd.

In 1779 the Government of Madras negotiated direct with Busalat Jang regarding the cession of the Gantur Sarkar; and the proceeding in connection with it, led to the appointment in 1792, of Mr. Grant, the first British Resident at the court of Haiderabad.

Haidar Ali of Mysore made war against the English in 1780; and in May 1782 the treaty of Salbye concluded the first Mahratta war. During the same year, the nawab of Nirmal, a powerful feudatory, intrigued against the Nizam, and disseminated a false rumour that His Highness contemplated joining the Mahrattas and Haidar against the English. A force was sent against him, but the Nawab was an able soldier, and the Nizam was obliged to procure a body of Mahrattas from the Peshva to aid in coercing him. The nawab died during the struggle, and his son submitted after a short resistance. The latter was removed from the government of Nirmal, and was appointed *subadar* of Berar under the title of Zafaru-d Daula. The forces of the new *subadar* came into collision with the Mahratta troops stationed in Berar for the collection of the *chaut*, as more than the stipulated amount was levied; and a vakil from the Peshva waited on the Nizam to explain and apologise for the conduct of the Mahratta officials in exceeding their fixed demands.

Haidar Ali died in December 1782, and was succeeded by Tippu, who maintained the war against the British till March 1784. In 1786 Tippu demanded from the Nizam the cession of Bijapur, and His Highness entered into an alliance with the Mahrattas; but after a short campaign, Tippu made an offer of peace in 1787, as he was afraid that the new Governor General, Lord Cornwallis, would take part with the Nizam in the war.

In 1788 Lord Cornwallis asked for an adjustment of accounts and the cession of the Gantur Sarkar, which according to the treaties of 1766 and 1768, should have been taken possession of by the British on the death of Busalat Jang in 1783.

In 1790 Lord Cornwallis decided on declaring war against Tippu for having invaded Travancore; and His Highness willingly entered into an alliance, but as he was apprehensive that the Mahratta would attack him during the absence of his army, he asked for the unlimited guarantee of the Haiderabad dominions against them. This was at first agreed to, but was withdrawn the following day, as it would offend the Mahrattas. His Highness waived the guarantee, and concluded the treaty on the 4th July 1790. In the war that followed, the Nizam's troops rendered good service; and in the peace of 1792, His Highness obtained some cessions of territory on his southern frontier, to the value of about 40 lakhs of rupees per annum.

settle with Raghunathrav directly. He, however, could not be conciliated. On the contrary he excited the Kolis of Khandesh to rebel and encouraged Gulzar Khan of Ranala to commit depredations against the Maratha government in the same region. The negotiations between the Marathas and the English taking place at Purandar failed to yield any result due to the unreasonable attitude of the English and hostilities were resumed. However, the ministers were forced to come to terms with the English due to the escape of the pretender of Sadashivrav Bhau from Ratnagiri on 18th February 1776 and the treaty of Purandar was signed on 1st March 1776. The terms of the treaty were favourable to the English. The English at first agreed to withdraw protection to Raghunathrav. They, however, refused to surrender him as demanded by the Marathas. The discomfiture of the Pune ministers encouraged the enemies of the Marathas such as Nizam Ali, the Kolhapur *Raja*, the Pratinidhi, the Kolis of Khandesh and a number of other vassals of the Maratha State to rise in all directions and endanger the very existence of the Maratha State. The English decided to take advantage of the situation, to break the treaty of Purandar and to reinstate Raghunathrav at Pune. The Pune ministers took up the challenge and decided to fight it out with the English. The matters soon came to a crisis and the Marathas inflicted a crushing defeat upon the English at Wadgaon in January 1779. Warren Hastings had dispatched general Goddard commanding the Bengal forces to reinforce the English troops fighting the Marathas. Before Goddard reached Burhanpur he learned of the disaster that had befallen English forces at Wadgaon and he proceeded to Surat from Burhanpur with a view to crippling the Marathas in Gujarat. Under the convention of Wadgaon, the English agreed to surrender Raghunathrav and return Salsette, Thana and the territory captured by them in Gujarat. Raghunathrav after much hesitation signed and took oath on an agreement acknowledging Madhavrao Narayan as *Peshwa*, relinquishing his claim to that post and retiring from public affairs and reside at Jhansi. Raghunathrav accordingly left for Jhansi on 24th February 1779. He was restless and discomfited at the restraints placed upon him by the Pune ministers. On his way he instigated some of his ardent followers, Manaji Phakde, Bajirao Barve, Kero Krishna Datar and others to gather their forces in north Khandesh where some rebellious elements such as the local Kolis, Gulzar Khan of Sultanpur, Khanderav Pawar of Dhar and others had been already creating troubles for the Pune government. Anandibai, the wife of Raghunathrav was residing at Mandaleshwar. She travelled to Burhanpur to join her husband and kept a close contact with General Goddard. Raghunathrav reached the vicinity of Burhanpur in April 1779 and the banks of the Narmada in May. While in the camp Raghunathrav suddenly fired his guns upon the guards, killed his keeper Hari Babaji and made good his escape to Goddard at Surat where he was readily welcomed. Goddard won over Fatesinh Gaikwad of Baroda and together they started a fresh war in Gujarat.

against the Maratha government of Pune.¹ This consequently meant the repudiation by the English of the convention of Vadgaon. To oppose the English in distant Gujarat with the Gaikwad joining hands with them and with Khandesh in open rebellion against them was a difficult task for the Marathas. Nana Fadnis rose to the occasion and in consultation with Mahadaji Shinde and Tukoji Holkar formed what is known as the grand quadruple alliance composed of the Marathas, Nizam Ali, Haider Ali and the Bhosle of Nagpur against the English. Hastings succeeded in detaching Nizam Ali and the Bhosle from the alliance but the confederacy was strengthened by the Siddi, the Portuguese and the French joining the combination. Nana Fadnis undaunted by the weaning away of two of the important members of the confederacy by the English formed plans to oppose the English in Gujarat. Mahadaji Shinde and Tukoji Holkar moved towards Gujarat through Khandesh. They put down the troublesome elements such as the Kolis, Chandrarav Pavar and others on the way. Ganeshpant Behere and Visaji Appaji, the two commanders of the *Peshva* co-operated with Shinde and Holkar and fought several actions in Khandesh. In one of the actions Chandrarav Pavar, the youngest son of Udaji Pavar was killed (December 1780). Gulzar Khan of Sultanpur who was an ally of Raghunathrav was also humbled and made innocuous. The hostilities continued during February and March 1780 when Mahadaji played for time by offering a negotiated settlement. The stalemate continued and when rainy season approached Goddard retired to Surat while Mahadaji and Tukoji returned to Malva. In the meanwhile Haider Ali worked havoc in the English possessions, in the coastal plain of Madras. Warren Hastings sent reinforcements by sea to Madras and by land through Bundelkhand and Malva. Nana Fadnis advised Mahadaji who was on his way to Malva to canton for the monsoon in Khandesh between Burhanpur and the famous pass known as Kondai about 50 miles west of Dhulia. Mahadaji as an experienced general refused on the ground that the best way to defend Deccan was to prevent any reinforcement reaching the English from Bengal, and Malva was the proper place to do so. He wrote to Nana Fadnis to defend Gujarat and Konkan with the help of the southern chiefs and advised him to allow Tukoji Holkar to hold Khandesh. The war continued and places changed hands. Bassein fell to the English who now proposed an attack on Pune under Goddard and Hartley. Haripant Phadke and Patvardhan advanced to oppose them. While

1. Goddard on his march from central India to Surat found Khandesh most prosperous. Many of the grain carts collected at Burhanpur were left behind by the speed at which the army moved (300 miles in ninety days), and the troops had to depend for provisions on the villages along their line of march. The supply was abundant, and the people, industrious, happy and humane, did not fly from their villages, but voluntarily offered provisions and grain. For eighty miles west of Burhanpur, the country was full of villages, fertile, prosperous, and well tilled. [Account of Bombay (1781) 289, 290]

Mahadaji stayed in Malva, Tukoji Holkar came through Khandesh to support the Pune forces in north Konkan. The English campaign, however, failed due to the guerilla tactics of the Marathas and Goddard had to retire to Bombay in May 1781. The stubborn fighting by Mahadaji Shinde in Malva made the position of the English worse in that region. Negotiations for settlement were initiated by the English and after protracted negotiations the treaty of Salbye was concluded on 17th May 1782 on terms favourable to the Marathas. Raghunathrav did not live long after the treaty of Salbye and died on 17th December 1783 at Khandeshvar. The next few years saw intense Maratha activity in the north under Mahadaji Shinde and concerted action by the Marathas and Nizam Ali against Tipu Sultan of Mysore. On June 1, 1790 the Marathas, the English and Nizam Ali formed a tripartite alliance against Tipu resulting in the defeat and submission of Tipu on February 11, 1792. However, cracks now began to appear in the friendship that existed between the Marathas and Nizam Ali on the question of payment of *chauth*. Nizam Ali refused to pay the dues which had accumulated since the treaty of Salbye. Negotiations failed to solve the dispute and both the parties had recourse to arms. The English maintained a strictly neutral attitude in this conflict. This was based on an appraisal of Nizam's weakness and the strength of the Marathas. It may be pointed out that Shinde who was on his way from the North to Pune in 1792, had already demanded that Bid should be ceded to him, and that Aurangabad should be bestowed on the *Peshva*. The Nizam of course refused his request, and Shinde pretended to be much mortified. There happened to be rivalry between Shinde and Holkar, and the latter, although assisted by Nana Fadnis, was defeated. A crisis appeared near, when Shinde suddenly died in February 1794. The Marathas were again united, and Nana Fadnis having forwarded certain demands to Hyderabad, followed them up by declaration of war. The young *Peshva* and Nana Fadnis advanced from Pune joined by the combined armies of Shinde, Holkar, and the Bhosle of Nagpur. The Nizam proceeded with a smaller force to Bidar, and advancing towards Kharda, descended the Mohri ghat. On the 11th March 1795 an indecisive action was fought, in which barely 200 were killed on both sides; but during the night a party of Maratha horse, looking out for some water, stumbled on the enemy's camp. The troops of Nizam fancying that the whole of the Marathas were amongst them attacked each other in the dark and fled in the greatest confusion. When the Marathas advanced the following morning, they were surprised to see only about a tenth of Nizam's army around Kharda, and they soon forced the Nizam to conclude peace.¹

1. On the conclusion of peace, the Nizam desired that the British battalions at Haidarabad should be withdrawn. They were however, recalled the same year, on account of the rebellion of 'Ali Jah, who was joined by a considerable number of troops, that had been disbanded after the battle of Kharda. The British battalions rendered very important service, and restored the Nizam's authority within his own dominions.

According to the terms of Convention of Kharda the Nizam had to admit the original claim of the Marathas to levy *chauth* from the Hyderabad territory, and to cede the fortress of Daulatabad, together with districts yielding an annual revenue of 35 lakhs of rupees. An indemnity of 3 crores of rupees was to be paid by instalments, and the prime minister of the Nizam, Azimu-l Umra, was made over as a hostage for the fulfilment of these conditions.

In the month of June 'Ali Jah, the Nizam's eldest son, rebelled, and having been joined by large number of the Nizam's troops, obtained possession of Bidar and other forts. M. Raymond followed him with his trained battalions, and 'Ali Jah surrendered himself at Aurangabad to Mir Alam.¹ 'Ali Jah poisoned himself on his way to Hyderabad.

1. Ever since Bussy left, the Nizam retained a few French officers in his service, and had two battalions of sepoys drilled and commanded by them. This force, under the chief command of M. Raymond, had served with the British army in the confederate war against Tippu. After the peace of Seringapatam, the Nizam added greatly to the French battalions, and they rendered good service against the Mahrattas in the late war. Further additions were made from time to time, until in 1798, they became a formidable well-equipped force, consisting of twenty-three battalions with artillery. In this year, Lord Mornington the new Governor General, made his arrangements for the second campaign that was contemplated against Tippu Sultan and the French. A treaty was concluded with the Nizam on the 1st September, by which the French officers were dismissed and the contingent disbanded. A British force was substituted, consisting of six battalions of sepoys, each battalion, 1,000 strong, with a proportion of European artillery, for which the Nizam agreed to pay an annual subsidy of 24 lakhs of rupees. The Governor General also afforded the Nizam a guarantee against the Mahrattas.

To return to the Mahratta, the affairs at Pune after the battle of Kharda were in the greatest confusion. The Peshva Madhu Rao appointed Bajirao, the son of Ragonathrao, to succeed him, and committed suicide in October 1795. Nana Farnawis was opposed to the appointment of Baji Rao as Peshva, and was looking out for another candidate, when Baji Rao arrived in Puna and was reconciled to the Minister. Sindia also arrived with a large army, and set up a Peshva of his own; but was pecuniarily embarrassed, and requested Azimu-l Umra, who had been set at liberty by Purushram Bhau, to raise the balance of 3 crores of rupees that had been promised by Nizam 'Ali at Kharda. Nana Farnawis on the other hand, settled a treaty with Azimu-l Umara on the 8th October 1796, by which the territory ceded according to the Convention of Kharda was to be restored, and the balance of the stipulated money payment remitted. The Nizam in return was to send 15,000 men with artillery, etc., to raise Baji Rao to the masnad, with Nana Farnawis as minister. This was known as the Treaty of Mhar, and met with His Highness's approval. Baji Rao was seated on the masnad on the 4th December 1796; but refused to ratify the treaty of Mhar; and Azimu-l Umara returned to Haidarabad in July 1797. The Peshva next confined Nana Farnawis in Ahmadnagar, and proposed to Sindia a joint expedition against the Nizam; but he again proved faithless,

In Khandesh after grants had been made to the great Maratha chiefs, especially to Holkar and Shinde, the part left to the *Peshwa* was

contd.

and in June 1798, negotiated an offensive and defensive alliance with Nizam 'Ali against Sindia. The articles of the treaty of Mhar were confirmed, and an additional tract of territory yielding 8 lakhs of rupees was to be ceded to the Nizam as the price of his assistance; but this in its turn was revoked as soon as Baji Rao heard that Sindia had released Nana Farnawis from Ahmadnagar.

In 1798, Lord Mornington was desirous of concluding a subsidiary alliance with the Mahrattas, but stipulated that their disputes with the Nizam should be referred to British arbitration, and that the articles of the treaty of Mhar should be confirmed. The Mahrattas evaded compliance, and only expressed their willingness to take part in the expected campaign against Tippu in accordance with the terms of their treaty with Lord Cornwallis. In 1798 the Haidarabad army, consisting of the Subsidiary Force 6,500 strong, with an equal number of the Nizam's own infantry, and 10,000 of his best cavalry, joined the British army in the second campaign against Tippu. Meanwhile the Peshwa concerted a scheme with Sindia for attacking the Nizam, in which he hoped the raja of Nagpur would join; but before any action could be taken, news arrived of the fall of Seringapatam and the death of Tippu. In the partition that followed, His Highness received cessions to the annual territorial value of 5½ lakhs of pagodas; and although the Peshwa had not joined the allies, and had failed in his engagements, the Governor General offered him the balance of 2 3/5 lakhs of pagodas; worth of territory, provided he entered the subsidiary alliance on the terms which had been proposed before the war. The Peshwa declined, and two-thirds of the territory reserved for him were given to his Highness.

The hostile designs of the Mahrattas were becoming more apparent, and in order to be prepared for them, a proposal was made to increase the Subsidiary Force to 8,000 infantry, 1,000 cavalry, and the usual proportion of guns with European artillerymen, to be stationed in the Nizam's dominions. His Highness expressed his willingness to the proposed increase, on the understanding that it provided for the support by the British Government against all foreign and domestic enemies. The Governor General then stipulated, as an equivalent compensation for the increased obligations, that His Highness should cede absolutely and in perpetuity to the Company, all his acquisitions from Mysore in the last and previous wars, consisting of the Kadapa and Ballari districts, yielding an annual revenue of 63 lakhs of rupees. A treaty to this effect was concluded on the 12th October 1800.

The Mahratta minister Nana Farnawis died on the 13th March of the same year, and Sindia left Puna to proceed against Holkar. The latter Mahratta chief plundered Khandesh in 1802, and marched on Puna. He was followed by Sindia's army, which advanced by Jalna and Bhir. The Peshwa applied for British aid, but would not agree to the terms imposed on him as the basis of an alliance; and on the 25th October 1802, Holkar defeated the combined armies of the Peshwa and Sindia. The Peshwa fled to Singarh, and on the 31st December signed the treaty of Bassim, by which, among other conditions he confirmed the articles of the treaty of Mhar, and agreed to refer his disputes with the Nizam to British arbitration.

formed into a separate charge or *subha* which was composed of Galna, Khandesh proper, Mewar Bijagad, Pal Nemad and Hindia (Handia).¹ The *Peshva* Madhav rav died shortly afterwards on October 27, 1795. There were only three surviving members from the *Peshva* family viz., Bajirav, Chimnaji and Amitrav, all sons of Raghunath rav. Nana Fadnis favoured Chimnaji. However, Bajirav who longed to acquire *Peshvaship* which had evaded his father won to his side Daulatrav Shinde. However, he decided in the end to come to a compromise with Nana Fadnis. Under the agreement, Bajirav was to become the *Peshva* and Nana his principal minister. This enraged Daulatrav who adopted an intransigent attitude. Nana fearing danger to his life escaped to Mahad. Nana now approached Nizam Ali for help. This alienated Nana from Shinde and Parashurambhau Patvardhan. Nizam Ali agreed to help Nana with the latter agreeing to barter away all the hard won gains at Kharda. Nana, however, won over several Maratha chiefs and gained the sympathy of the rulers of the neighbouring States. To crown it all he got Bajirav to his side. Tables were turned now against Daulatrav who in rage plundered Pune. Nana introduced one more evil genius, Sharzarav Ghatge into Shinde's camp, to his own advantage. The matters now came to a head and Parashurambhau, the partisan of Chimnaji was attacked by Holkar and captured. Chimnaji was removed from palace. No sooner he got this news that Nana left Mahad for Pune which he reached on 25th November 1796. Bajirav was now proclaimed *Peshva* with Nana as his chief minister. The ceremony of installation took place on 5th December 1796. These disturbances which followed the death of *Peshva* Madhav rav II were two years later increased by the dispute among the sons of Tukoji Holkar who had died on August 15, 1797. Tukoji had four sons Kashirav, Malharra v, Vithoji and Yeshwantrav. Of these, Kashirav was supported by Daulatrav Shinde, whereas the other three made a common cause against Kashirav and enlisted the support of Nana Fadnis. On 14th September 1797 Daulatrav sent a detachment to secure the person of Malharra v. Malharra v was suddenly attacked and killed with a few of his followers. It is said that Kashirav incited Daulatrav to this deed by a bribe of Rs. 3,50,000. On this Vithoji and Yeshwantrav fled and took to a life of brigandage devastating Shinde's territory. They gathered a band of freebooters, laid waste the Khandesh Narmada districts, ravaged the hill country between the Narmada and the Tapi, took Indore and succeeded in driving Kashirav into exile. Daulatrav managed to take possession of Jijabai, the wife of Malharra v along with her infant son Khande rav and kept them secure in his camp.

This episode was symptomatic of the trouble that plagued the families of the leading chiefs of the Maratha State. It may be recalled that Mahadaji Shinde had left behind him three wives viz., Lakshmibai, Yamunabai and Bhagirathibai. They demanded independent maintenance from Daulatrav. On his refusal they took up arms

1. Hamilton's *Description of Hindostan*, II, 95.

against Daulat rav and marched upon Pune. On this many of their partisans were arrested and Nana Fadnis was removed from the scene altogether and confined in the fort of Ahmadnagar on 6th April 1798. Daulat rav met the ladies. He arranged for their residence at Burhanpur. They, however, refused to move and demanded their property and the surrender of Sharzarav. Muzaffar Khan, another military chief of Shinde joined the ladies' party and a civil war broke out on the outskirts of Pune. Neither party agreed to budge an inch from the positions taken by it. Daulat rav and Bajirav felt that Nana Fadnis alone could set the matters right. Nana was brought back. He insisted upon the departure of Shinde to the north. Bajirav, however, could not allow such an eventuality to take place due to his insecure position and fear of Nana's ability. The ladies' affair was still unsettled. They started depredations southwards making common cause with the Satara and Kolhapur *Rajas*. Two of their followers, Yeshvantrav Shivaji and Balaji Krishna, started independent depredations in the *Peshva's* districts of Nasik and Khandesh. Joining in the struggle between Daulat rav Shinde and the ladies, Yeshvantrav attacked Daulat rav's forces, plundered their camp and drove them from Khandesh. He wandered through the wild regions of Tapi and Narmada. He collected a faithful band of Bhil followers and commenced raiding the territories of Sultanpur and Nandurbar in north Khandesh. He moved to Dhar when he heard that his brother Kashirav was marching against him. He had to leave that place when Daulat rav Shinde instigated the *Raja* of Dhar, Anand rav Pavar, to expel him. He was, however, determined to fight a war against Shinde. He proclaimed Khanderav as the rightful heir of the Holkar estate and thus won over many of the old servants of the Holkar house. One of the ladies, Yamunabai was stabbed on 14th January 1800 and in desperation the ladies moved to the north to renew hostilities there. Yeshvantrav paid them a visit and offered them help against Daulat rav. In the meanwhile attempts of the *raja* of Satara to achieve independence were put down by Bajirav with the help of Daulat rav Shinde. On March 13, 1800 Nana Fadnis died. With his death was removed one of the great personalities from the Maratha political scene. Daulat rav, on hearing of the depredations of Yeshvantrav, left Pune in December 1800, appointing Baloji Kunjar and Sharzarav Ghatge to look after the administration and safety of Bajirav. Yeshvantrav Holkar now returned to the Narmada to face the advancing army of Daulat rav Shinde. When Yeshvantrav moved like lightning his brother Vithoji did not remain idle. He carried fire and sword through Maharashtra, having been joined by all the refractory elements that had so long suffered at the hands of Bajirav and Daulat rav. The region between Khandesh and the Krishna became one general scene of anarchy and chaos. Plunder and fire raged everywhere and no vestiges of organised rule could be seen. Vithoji Holkar declared Bajirav as incompetent and proclaimed himself as the agent of Amrit rav. Vithoji was, however, captured by a contingent sent by Bajirav under Bapu Gokhale. Vithoji was done to death by Bajirav. When

these events were taking place in Pune, Yeshvantrav Holkar was engaged in a fierce struggle with Daulatrap on the banks of the Narmada. Daulatrap had reached the Narmada at the end of May 1801 and the fight continued for four months. He sent repeated summons to Sharzarav to come to his help. Sharzarav reached there on 9th October leaving behind him a trail of plunder and devastation. Both of them defeated Yeshvantrav Holkar. However, in another action fought on 30th October, Yeshvantrav inflicted a crushing defeat upon Sharzarav. Daulatrap now offered to negotiate. Yeshvantrav refused and collecting round him a band of devoted followers started the year (1802) with resounding exploits. He had already secured the person of Kashirav, his brother, and now desired the custody of his nephew Khanderav who was in the possession of Daulatrap. Bajirav now directed him to take up his residence at Thalner in Khandesh and accordingly Yeshvantrav pitched his camp on the banks of the Tapi. Yeshvantrav now demanded of Bajirav a redress of his grievances. Foolishly Bajirav refused to listen. Yeshvantrav now sent two of his chiefs Fatesinh Mane and Shahmat Khan to exact retribution from Bajirav's domains. He himself moved south from Thalner. Forgetting the assassination of his brother Vithoji, Yeshvantrav demanded the surrender of Khanderav. Bajirav, to add fuel to the fire confiscated the estates of Holkar and paid no heed to the advice rendered by Parashar Dadaji and Ahilyabai's trusted secretary Govindpant Ganu to conciliate Yeshvantrav. On the contrary Sharzarav put Khanderav with a few others in fetters in the fort of Asirgad. To checkmate Yeshvantrav, Daulatrap marched from the north. Thoroughly exasperated, Yeshvantrav moved south from Thalner where he learnt of the arrival of the Shinde's army at Burhanpur. Yeshvantrav again wrote a respectful letter to Bajirav requesting him to undo the wrong. Bajirav sent an evasive reply asking Holkar to withdraw. Yeshvantrav moved on, crossing the Kasarbari pass near Chalisgaon. Bajirav perhaps wanted to gain time pending the arrival of the disciplined troops of Shinde to his succour. Yeshvantrav realised the trick and pressed on to the Godavari. Passing through west Khandesh, Yeshvantrav utterly ruined and laid it waste. He descended upon Ahmadnagar and sacked it with great fury. The helpless and terror stricken Bajirav wanted to send an agent to Yeshvantrav with dresses, for negotiations but was prevented from his task by the strong protestations of Shinde. Sadashiv Bhaskar, the Bakshi of Shinde arrived in Pune on 22nd October 1802. In the meanwhile Yeshvantrav had arrived at Baramati. He informed Bajirav of his desire to negotiate, adding that his enmity was not with the *Peshva* but with Daulatrap Shinde and that he (*Peshva*) should act as the master. But all this proved to be of no avail and the issue was settled on the battle-field at Hadapsar when Holkar completely overwhelmed Shinde (25th October 1802). Bajirav fled from Pune and in spite of the hand of friendship again offered by Yeshvantrav, sought the protection of the English. Yeshvantrav Holkar, with the support and backing of all the Maratha chiefs except the Gaikwad, declared Amritrap as the

Peshva replacing Bajirav. A council consisting of Holkar, Bhosle and Patwardhan was proposed with a place for Shinde. Appeals were sent to Bajirav to refrain from taking any unilateral decisions with the English. But Bajirav would have none of it and he practically surrendered the sovereignty of the Maratha State to the English by the treaty of Bassein which was concluded on 31st December 1802. The issue was not now confined as a mere conflict between the Shinde and the Holkar. It assumed the nature of a struggle between the English and the Maratha State. The English forces now advanced against Pune under Colonel Wellesley. Wellesley informed Yeshvantrav that he would not be disturbed if he withdrew from Pune. Holkar had suffered heavily in his recent clash with Shinde. In the absence of a firm support from Shinde or any other Maratha chief he thought it wise to agree and accordingly withdrew from Pune. Passing through East Khandesh on his way north, Holkar ruined it as utterly as he had before ruined the West. The English plan was to temporarily oppose Holkar and make him innocuous, lull Bajirav into inactivity and destroy Shinde whose power was yet to be reckoned with. Wellesley reached Pune on 20th April 1803 and on 13th May Bajirav was installed as *Peshva*. Shinde was at this time at Burhanpur. He decided a plan of concerted action with Bhosle of Nagpur against the English but valuable time was lost before these chiefs could come together. In the meanwhile the English succeeded in detaching Amritrav from the coalition formed against them by giving him a permanent provision. Bajirav on the other hand, when the Maratha State was faced with the grim realities of the intentions of the English, failed to take the cue and wasted his life in pleasure and merry making. Neither the English nor any of his so called followers trusted him. He wanted the Holkar to be punished. He wanted to free himself from British thraldom. But he neither had the capacity to face the situation nor the ingenuity to organise the resources of the State against the English. The English motives were clear. They wanted to destroy Maratha independence and disarm the principal chiefs of the Maratha State viz., Bhosle, Holkar and Shinde. A messenger, Colonel Collins, was sent to the Shinde's camp at Burhanpur who reached there on 27th February 1803. An unsuccessful dialogue went between the two about Shinde accepting the treaty of Bassein. On 4th May 1803 Shinde left Burhanpur to meet the forces of Bhosle who had moved from Nagpur. The English prepared for war at the same time waiting for a definite reply from Shinde and Bhosle who met at Bodvad on 4th June 1803. The wranglings went on till 31st July 1803. The English ultimately declared war on Shinde and Bhosle. The Governor General, in communication with the Nizam, directed an army of observation to be assembled on the frontier of Mysore. The Hyderabad Subsidiary Force, together with the stipulated number of the Nizam's own army, consisting of 6,000 disciplined infantry and 9,000 cavalry, proceeded to Parenda under the command of Colonel Stevenson, and formed one portion of the army of observation, the whole of which was under General Wellesley. This

distinguished British officer marched on Pune with another force from Mysore, and reinstated Bajirav as *Peshwa* on the 13th May 1803, in accordance with the terms of the treaty of Bassein; while Colonel Stevenson advanced for the protection of the country towards the Godavari, as Holkar had plundered some of the Nizam's villages, and levied a contribution on Aurangabad.

The health of the Nizam, Nizam Ali was in a very precarious state, and Shinde, Holkar and the *Raja* of Nagpur assembled their forces to interrupt the regular succession. The attachment of Sikandar Jah to the British alliance was well known; and hence the Marathas desired to place on the *masnad* the Nizam's youngest son, who was known to be inimical to the British, and friendly to the confederate cause. Suitable precautions were taken at Hyderabad; and Lord Mornington directed General Wellesley to occupy an advanced position in the Nizam's territory, within fourteen marches of the capital. Nizam 'Ali died on the 6th August, and the following day Sikandar Jah took his seat on the *masnad* without any opposition.

The confederates, baffled in their design, determined to invade the Hyderabad dominions; and General Wellesley opened the campaign by capturing Ahmadnagar on the 12th August. Holkar retired to Malva; but Shinde entered the Nizam's dominions by the 'Ajanta ghat on the 24th August and captured the fort of Jalna, which he occupied. Colonel Stevenson had already crossed to the north of the Godavari, and General Wellesley arrived at Aurangabad on the 20th August. The Marathas were proceeding south-east with the view of crossing the Godavari and marching on Hyderabad. Colonel Stevenson immediately advanced, and on the 2nd September attacked and recaptured the fort of Jalna; while General Wellesley moved along the left bank of the Godavari in order to intercept the Marathas, who were forced to retire in a northerly direction. On the night of the 9th September, the former officer surprised the camp of the confederates, and inflicted considerable loss on them; and on the 11th September Colonel Stevenson joined General Wellesley at Badnapur. The Marathas were then encamped between Bhokardan and Jafarabad; and it was arranged that the two columns should move the following morning in different directions, but that they should effect a junction on the 24th, and attack the Marathas. General Wellesley however, came up with the Marathas on the 23rd, near the village of Assaye, and without waiting for Colonel Stevenson, at once engaged them, and gained a victory. Colonel Stevenson, who had been detained on the march, took no part in the battle, but arrived in time to contribute to the total disorganization of the Marathas. He pursued the retreating armies down the 'Ajanta ghat with the Hyderabad Subsidiary Force and the Nizam's cavalry and infantry, and then as far as Burhanpur. This city surrendered on the 6th October; and two days later, Colonel Stevenson laid siege to Asirgad. The fortress was bombarded, and on 21st October was about to be stormed, when the garrison capitulated and became

prisoners of war.¹ In the meantime the Marathas rallied beyond the Narmada, and having been reinforced, crossed back into the Deccan. The main body moved westward, as if to make for Pune by the Kasarbari ghat; and General Wellesley, who remained south of the 'Ajanta pass'² made a corresponding movement to intercept them by Aurangabad. The Marathas then turned northwards to interrupt Colonel Stevenson at Burhanpur; but General Wellesley also turned round and descended the 'Ajanta ghat, when the confederates marched south and crossed the 'Anki Tanki pass. The British General once more ascended the 'Ajanta Ghat' and on his way to Aurangabad, very nearly came up with the Marathas. Raghaji Bhosle retreated rapidly towards Berar, and sent 5,000 horse to cut off a convoy of 14,000 bullockloads of grain. Captain Bynes, the officer in charge made a spirited defence at 'Ambad', and on the 31st October brought nearly the whole of the convoy to General Wellesley's camp. The Nizam's army moved from Asirgad in order to attack Gavilgad; and General Wellesley descended the ghat at Rajura, to cover and support Colonel Stevenson's operations. Shinde proposed for peace, and a cessation of hostilities was granted, on condition that he should retire 20 *kos* east of Ellichpur; but the armistice was not extended to Raghaji Bhosle. The condition was not observed; and on the 29th November Colonel Stevenson was joined by General Wellesley. The combined forces attacked and routed the army of the confederates on the plain of Argam (Adgaon) taking 38 pieces of cannon and all their ammunition. General Wellesley brought to the Governor General's notice, the important aid he received in the battle from Colonel Stevenson and the forces under his command, noticing with especial approval the conduct of the cavalry, who pursued and dispersed the fugitives, capturing a standard from Shinde's troops.

The Hyderabad irregular troops had also been despatched, by order of the Nizam, for the protection of various posts of importance along the line of the Godavari, and were reported to have rendered very important service during the war. On many occasions and in many places, they attacked and defeated bodies of the confederate cavalry who were endeavouring to plunder and destroy the villages in the Nizam's territory.³ On the 5th December, the combined

1. During the war, the district of Khandesh, which belonged to Sindia, was placed under the temporary management of the revenue officers of the Nizam.

2. Previous to the war breaking out, Nizam 'Ali furnished General Wellesley with a letter, investing him with full powers, to order and control all officers, military commanders killadars, amildars etc., on the western frontier of the Hyderabad dominions. His Highness also issued stringent instructions direct to all his officers, to obey the General's requisitions, and Sikandar Jah, on his accession, confirmed and reiterated them. These orders however, were to a considerable extent rendered nugatory, by the rebellious spirit manifested by some of the Nizam's officers, who bribed by the confederates, promised themselves immunity by their distance from the capital, and from the in-

forces of General Wellesley and Colonel Stevenson invested Gavilgad, which was captured on the 15th. The *raja* of Nagpur despaired of success, sued for peace on the 17th December. His proposals were accepted on condition of his ceding the province of Katack to the British and withdrawing from the province of Berar, partially occupied by him, and of which he had collected the revenues in participation with the Nizam. The *raja* also ceded the territory between the Nizam's frontier and the hills; but the district yielding 4 lakhs of rupees of annual revenue, containing the forts of Gawilgad and Narnala, was returned, as being of little value to the Nizam, although it was necessary to the *raja*, to enable him to coerce and keep in subjection the predatory hill tribes of his dominions. Shinde also sued for peace and a treaty was entered into on the 30th December 1803, by which he renounced all claims whatever on the Nizam, and ceded a large tract of territory. It was agreed by the allies, that the country ceded to the west of the Wardha river and south of the hills, and all the territory between the 'Ajanta hill and the Godavari should belong to the Nizam. A partition treaty was formally concluded between the allies on the 28th April, 1804.'

It may here be pointed out that previously on 12th October 1800 A. D. a treaty was concluded between the Nizam and the East India Company which altered the status of Hyderabad from an Independent Political Unit to that of a State in subordinate co-operation with the British, while the troops of the East India Company, known as the Subsidiary Forces were to be stationed in perpetuity in the State of Hyderabad. The Nizam, on his part

Contd.

experience of the new Nizam. The most glaring instances of disobedience to the Nizam's orders, were shown by the commandants of the forts of Daulatabad and Darur, who refused to obey General Wellesley's requisition, to receive into their forts the sick and wounded after the battle of Assaye. On the representation of General Wellesley, the disobedient officers were at once dismissed, and more stringent orders were issued to all ranks, to yield the fullest obedience to the requisition made on them. General Wellesley also requested that one of the Nizam's own officers, of sufficient rank and with full powers, should remain in attendance at the headquarters of the army, as His Highness's agent. The Nizam nominated Raja Mahipat Ram, who was selected by General Wellesley for this duty; but with the view of avoiding all chance of misunderstanding in future, a clause was inserted in the treaty of 1800, providing for free ingress or egress to all forts belonging to each of the contracting parties, in the event of a joint war. When the war was over, Raja Mahipat Ram was appointed subadar of Berar and Aurangabad.

1. The prime minister 'Azimul Umara died in May 1804; and Mir Alam, formerly known as Mir 'Abdul Kasim, was appointed prime minister.

Mir 'Alam died in December 1808, and the Nizam assumed the administration himself, employing Raja Chandu Lall as Peshkar or deputy minister, an appointment which he held under Mir Alam. The Nizam afterwards appointed Moniru-l Mulk prime minister, but the executive was committed to Raja Chandu Lall.

undertook, "neither to commence nor to pursue in future any negotiations with any other power whatever, without giving previous notice and entering into mutual consultation with the Honourable East India Company's Government, and never to commit any act of hostility or aggression against any power whatever; and in the event of any differences arising, whatever adjustment of them the Company's Government, weighing matters in the scale of truth and justice, may determine, shall meet with full approbation and acquiescence."

Separate and secret Articles were added to the above Treaty mainly with reference to Maratha affairs. This treaty was soon to be followed by another Commercial Treaty with the Nizam in 1802 A. D. which regulated the trade and commerce between the territories of Hyderabad and the East India Company.

As stated earlier in the year 1803 war broke out with the Marathas. In pursuance of the treaty of 1800 A. D., the Nizam was bound to furnish a force of 6,000 Infantry and 9,000 Cavalry to the British in the event of war. This help did not come from the Nizam in a full measure. It was alleged that the Hyderabad Government had proved obstructive, if not positively inimical in the campaign. The remnants of the army organized under the French had after the disbandment been reorganized and placed under the personal command of Raja Mahipat Ram. In view of their past association with the French they were not expected to be co-operative. This spirit of obstruction and hostility also manifested itself in the rank and file of officers of the Hyderabad Government. The Nizam, Nizam Ali Khan, who had negotiated a treaty with the British had died on 7th August, 1803 A. D. and was succeeded by Sikandar Jah, who was not very favourable to the British cause. As stated earlier the battle of Assaye between the British and the Marathas took place on 23rd September, 1803 A. D. in which the Marathas were defeated. It was alleged that instead of co-operating wholeheartedly with the British, the Nizam's troops were actually engaged at the time of the battle in plundering the baggage of the British army. After the battle the Governor of the fort of Daulatabad refused to admit the sick and the wounded of the British troops in the fort. The Governor of the fort at Badnapur in Aurangabad district fired upon the detachment of the British troops on its way to join Major-General Wellesley. A number of such incidents took place during the Maratha war which showed that the Hyderabad Government and its officials were not only non-co-operative, but were obstructive and to a great extent hostile to the British armies: a few examples :—

"In this connection a despatch dated 25th November 1803 from the Governor-General, the Marquis of Wellesley states:—

The Governor-General in Council is satisfied with the notice which the Government of Hyderabad has taken of the conduct of Raja Sukrular and of the *killadars* of Daulatabad, Dharur, and Badnapur. The Governor-General in Council also approves the reinstatement of

the *killadar* of Daulatabad at the intercession of Azim-ul-Umra; and is of opinion that the delegation to Raja Mohipat Ram of a controlling power over the officers of His Highness the *Soubahadar's* Western provinces under the authority of the Hon'ble Major-General Wellesley is calculated to secure the professed object of that measure. But the disposition manifested by the public instruments of His Highness' Government and especially the sentiments of His Highness himself is said to have avowed with respect to the nature of our claims under the treaty of Hyderabad, affect the fundamental principles of our alliance with the *Soubahdar* of the Deccan, and demanded a remedy beyond the mere redress of those particular grievances which formed the subject of your late remonstrances to the Court of Hyderabad. The same despatch further states—

That the State of Hyderabad has not in any instance fulfilled its part of obligations of the Treaty, by affording the aid of the forces and the resources of the State for the prosecution of the war to the extent required by the obligations of the alliance; so far from it, that the conduct of its officers has been actually hostile to the British Government. In this place it will be proper to state the conduct of Raja Sukrudar and of the *killadars* of Daulatabad, Badnapur, and Dharur, with comments to the following effect:—

That the conduct of the *killadar* of Daulatabad in refusing admittance to the sick and wounded of the British army is contrary not only to every principle of the alliance but to every principle of humanity.

That the commandant of a fort belonging even to a neutral State, who should refuse an asylum to the sick and wounded of either of the contending armies, would justly be considered to have violated the principles of common humanity, recognized by every civilized State.

That in the present case the *killadar* of Daulatabad refused an asylum to the sick and wounded of that army which had not only been employed in supporting the cause of his Sovereign under the sacred obligations of Treaty, but had with matchless valour and skill defeated the troops of a rapacious enemy which had ravaged the country of his Sovereign, and which intended to proceed even to the capital of that Sovereign's dominions.

"That the conduct of the *killadar* of Badnapur in firing on the British troops was an act of direct aggressive war."

It is apparent from the despatch of the Governor-General that the attitude of Sikandar Jah with regard to the British alliance was not co-operative. The treaty of 1800 with the British was also not popular among the Hyderabad Government officers, both civil and military. The Nizam's army, a considerable number especially those who were associated with the French were definitely hostile to the British.

After the death of Arastujah, the prime minister, in 1804 A. D. Mir Alum was appointed in his place by the Nizam. He was well-known for his attachment to the British cause. During the period when he was the prime minister (1804-1808) disaffection manifested itself in the native troops of the East India Company's army stationed in Hyderabad in 1806 A. D. The palpable reason for the disaffection was the change in dress and uniforms effected in the army but one can easily see that there was no other method in which the subdued indignation caused by the loss of freedom could be displayed by the soldiery. This led to a great discontent in the troops in Hyderabad.

In the year 1808 A. D. the Prime Minister Mir Alum died. The British were anxious that his successor should be one attached to their cause. They proposed the name of Shams-ul-Umrah to which the Nizam Sikandar Jah objected. After a long correspondence Munir-ul-Mulk, the son-in-law of Mir Alum, was appointed as the Divan and Raja Chandul continued to be the Peshkar. Although the British acceded to the Nizam's views in the appointment of the Divan they were determined to see that Chandul wielded the real power and Munir-ul-Mulk retained only the nominal functions of Divan. The British were convinced that Sikandar Jah was at heart hostile to them and could not be trusted.

From 1808 A. D. when Chandul became a real power in the State with the support of the British, the Nizam and Munir-ul-Mulk exercised very little influence in the administration of Hyderabad. From this period of his resignation in 1843 Chandul exercised unbounded power, a power which existed on the full support which the Government of India gave to him. It was through him that the Resident got the scheme of the Hyderabad Contingent started. The British were very well aware how deeply Chandul was indebted to them for his status and also for his own security.

The history of Hyderabad from this period upto the end of 1855 A. D. is mainly one of a series of rebellions in the State which were put down by these Contingent Forces. The Government of India early came to attach importance to these Contingent Forces as calculated to improve their military position in this part of the country. During the whole period from 1812-1853 A. D., the Government of India saw to it that this force was expanded and organized at whatever cost to the Nizam. When it came to a question of asking the Nizam and his ministers for introducing reforms and other ameliorative measures in the State, the Government of India would take the view that this amounted to an interference in the internal affairs of the State, but when it came to a question of preserving the Contingent Forces they did not hesitate to interfere. They found a willing tool in Raja Chandul in promoting this design. The people of the State were thus denied any

reforms whatsoever and when rebellions broke out as a result of all absence of administration in Hyderabad they were crushed and put down by these British trained troops.

Following is an account of the attack on Ambad in the district of Aurangabad.¹

"On the 11th October 1818, a party of the Reformed Horse under Captain Wells made an attack on the town of Ambad, in which that officer was severely wounded, but was not supported by his men, owing apparently, to treachery or cowardice on the part of some of them. Captain Wells, having taken possession of the gates of the town found that his men had not followed him, and was forced to retire." The following is an extract from a letter written by the Resident regarding this affair:—

"I regret very much that the party of the Reformed Horse under Captain Wells did not succeed in the first attack on Ambara; the failure evidently originated in a most culpable misconduct on the part of either the *Jemadar* or Horsemen, and the abandonment of their duties is more surprising and more reprehensible from the spirited example which was given them by Captain Wells. It is difficult indeed to conceive how any men with the feelings of soldiers can have hesitated to follow an officer who led them with so much animation, and so striking a display of personal intrepidity. I request that an immediate enquiry may be instituted to ascertain the real cause of the treachery, and in the meantime I beg that the expression of my cordial thanks and applause may be offered to Captain Wells for his honourable and distinguished conduct on the occasion. I trust that his wounds will not long deprive the public of the benefit of his service. I shall take care that the few brave men who supported Captain Wells are rewarded at the same time that punishment is inflicted upon those with whom the failure may have originated."

"The Reformed Horse had always been second to none in dash and courage, and had made marches and endured fatigues that could scarcely have been accomplished or borne by the native cavalry of the regular army. So this failure, which is happily isolated, is quite unaccountable."

Disturbances also broke out among the Bhils in the district of Aurangabad. While the Hukkar Naik's rebellion was going on in the district of Nanded from 1798 A. D. onwards a small rebellion was in progress about the same time in the eastern parts of Hyderabad, namely in the districts of Sironcha and Mahadevpur. This

1. *A History of the Hyderabad Contingent* by R. G. Burton pp. 75-76,

was headed by Kona Rav. This rebellion was brought to an end by Major Pitman at the beginning of 1819 A. D. The following references to the rebellion are interesting:—¹

"An experiment has been made in that valuable tract of country which lies between Hyderabad, the Godavari, and our own frontier, on the side of Ellore and Masulipatam. Kona Rav, the principal *Zemindar*, and Sirdeshaye of the greater portion of that range, after being in open rebellions for upwards of thirty years, accepted a cowl and made his submission, on the reduction of his forts by Major Pitman in the beginning of last year. He has since resided principally at the capital, and has made a direct settlement with the Minister: the public Taluqdars have been withdrawn, and the troops on both sides either recalled or discharged. The Minister is thus saved the expense of those with which he was obliged to enforce the authority of Government, and of those who fought on the side of the rebel, many who were natives of the country and have returned to the cultivation of their lands. Kona Rav gave each man thirty-three rupees when he discharged him, which was calculated to provide him with a pair of bullocks and a plough, with grain for seed, and to support him for five months until the season of harvest."

"As Kona Rav did not submit, or rather as the sincerity of his submission was not relied upon, until he had experienced the impracticability of resisting the Nizam's regular troops, there is every reason to believe that he will now continue steadfast in his obedience. On one hand, he knows from me that as long as he behaves well, he will be protected against the exactions of the Government; and on the other, he is aware that if he behaves ill, the same troops which have reduced him once, are ready to reduce him again. The only thing to be apprehended is, that his habits of extravagance, which I have in vain endeavoured to correct, may involve him in embarrassments, and either throw him into arrear with the Government, or tempt him to make exactions in his districts."

Similar disturbances among the Bhils also broke out from time to time during 1822-1857 A. D. The same are described below:—

With the conclusion of the war with the Marathas in 1818 A. D. control of the territories of Kannad and Vaizapur in the district of Aurangabad was transferred from the Marathas to Hyderabad. These taluqs along with the Ajanta range of hills in the taluqs of Bhokardan and Silod were the strongholds of the Bhils. From 1822 up to 1857 the Bhils were constantly rising against the Government. The Contingent Troops stationed at Aurangabad and Kannad were continuously employed against them during this period.

1. *Papers Relative to Certain Pecuniary Transaction of Messrs William Palmer and Co., with the Government of the Nizam*, pp. 58-59.

At times the activities of the Bhils amounted to well organized rebellions. The following is an account of the activities of the Bhils gleaned from Major R. G. Burton's book "*A History of the Hyderabad Contingent*" and from "*A Gazetteer of Aurangabad*":—

An Extract From A History of the Hyderabad Contingent by Major R. G. Burton:—

"STATEMENT SHOWING THE DISTURBANCES IN THE AURANGABAD DISTRICT FROM 1822-1860 A. D.

Years 1	Field Services 2
1822 A. D.	A party of Captain Clarke's <i>Risala</i> (58 Sabres) in pursuit of Bhils on 8th February, of whom 10 were killed and a number captured. During the month of February, May and July, detachments from the Aurangabad Division were engaged with parties of Bhils at the following places Kanam, Despur, Ajanta and Nandara.
1823 A. D.	The 1st Battalion, Irregular Brigade, and a detachment of Regular Infantry from Aurangabad was employed during the dry season in rooting out the Bhils from the Byzapoor, Kandalla, Kanam and Nagpur Parganas.
1827 A. D.	Fifty men under Lieutenant Kelly marched from Kanarh on 12th July in pursuit of a body of Bhils, who were committing depredations in the vicinity of Byzapur.
1834 A. D.	A troop 3rd Cavalry marched from Aurangabad on 18th January for the protection of the Amber Pargana against the incursion of the Bhils.
1835 A. D.	A squadron 1st Cavalry from Mominabad proceeded to Jalna, thence to Jafferabad and Dhar to act against the Bhils, 21st January, after which it accompanied a detachment of two companies of infantry under Lieutenant Morrison on 8th February to Jalna to quell a disturbance created at that place by the Bhils.
1836 A. D.	From June to September the garrison battalion under Captain Johnston was employed in hunting down the Bhils in the Aurangabad District.
1841 A. D.	A troop 3rd Cavalry and a company of 7th Infantry from Aurangabad were employed under Captain Flower from 19th January to 27th February 1841 in pursuit of a party of Bhils 100 strong, who had attacked and robbed the Treasury at Pimpalner; nine of the gang were killed and a number captured.

Years	Field Services
1	2
1843 A. D.	The Hill Ranger Company, under Captain Johnston, reinforced by 1½ troops 3rd Cavalry, two companies infantry from Aurangabad, and two companies Infantry from Ellichpur, were employed from 13th April to 16th August in pursuit of a large body of Bhils from Khandesh.
1859-60	A detachment of 130 men 2nd Infantry, 30 men 3rd Cavalry, and three guns 4th company artillery under Lieutenant Pedler, engaged with a party of Bhils, 400 strong, at Waka on 20th November; the enemy was defeated with a loss of 40 or 50 killed, and as many wounded, Lieutenant Pedler having one killed and eight wounded."

An extract from the Gazetteer of Aurangabad, published under the orders of the Nizam's Government in 1884 A. D.

"Operations were next directed against the Bhils in the Ajanta and Gaotala range, where they had greatly increased in numbers, and were under thirty-two leaders, the chief of whom in 1819 was Chil Naik. Detachments were sent among the hills, and the fort of Baitalwadi and other strongholds were captured. Chil Naik was taken and hanged; but the Bhils were far from being subdued, and two new leaders, Jandhula and Jakira, fiercely ravaged the plains to avenge the loss of Chil Naik. A military cordon was drawn at the base of the Ajanta hills for about a hundred miles, and Jandhula, Jakira, and 1,200 of their followers surrendered in 1821. After a few months' quiet, there was another outbreak in 1822, headed by the famous Hiria. The low country was harassed for some time but as force had failed, it was determined in 1825 to try kind measures. The Bhils had been promised a living if they would come down to the plains, but they refused, and attempts were now made to encourage them to enlist and form a Bhil corps. An agency was established near Chalisgaon and Major Ovans and Lieutenant Graham induced many of the "Ajanta Bhils" to form settlements and engage in agriculture. The Bhils were still troublesome, and those at Kanhar recommended their depredations about 1830. The Gaotala hill, seven miles north of Kanhar became noted as one of their strongholds; and a body of the Contingent troops was ordered up from Aurangabad, to hunt them out of the hills and reopen the ghat roads. The troops were encamped at Gaotala for six months, and the hills were scoured. It was about this time that the Outramghat was constructed by the British Officer of that name, while he was engaged in conciliating the wild hillmen of the "Ajanta and Gaotala" range. A force was afterwards cantoned at Kanhar for several years, and a

British officer was stationed there as Bhil Agent. The troops were withdrawn about 1840, and the Bhil Agency was abolished a few years later.

In February 1822 a detachment of Captain Clarke's *Risala* stationed at Kingaon, consisting of 57 horsemen under *Jemadar* Sher Alik Khan, pursued a party of Bhils, and coming up with them after a rapid march of 20 miles, killed 8 and captured 36, the *Jemadar* having 3 men wounded. On the 13th a detachment at Kanhar also engaged a party of Bhils, killing the leader, wounding a few others, and themselves having several men wounded. Other actions with Bhils took place during the same year.

During 1823 detachments from Aurangabad and Ellichpur were constantly employed against the Bhils, who were committing depredations within the Nizam's border and with whom many desultory actions took place. In April 1824, *Duffadar* Nizam Ulla Khan having heard that a party of fifty Bhils had assembled in the neighbourhood of his post, mounted the few men who were immediately at hand, only eight in number, and went after them, the remainder of his party being ordered to follow. Coming up with the Bhils in some strong ground the horsemen rode at them, and forced them into the bastion of a deserted village. Dismounting, they then attacked the Bhils with sabre, and wounded and captured their leaders. The Duffadar and five of his men were wounded."

The Reorganised Hyderabad Contingent.

The Hyderabad contingent had now become a well-organized army due to its reorganization in 1826 A. D. The corps was formed into one army and the Regiments and the battalions under the artillery were numbered according to the periods at which they had been raised. The old designations of *Risaldars* were changed. The Hyderabad Contingent army now consisted of forces as follows:—

1. The First All-Hyderabad Divisions with head-quarters at Bolarum consisting of 2 regiments of infantry, a corps of engineers and a company of artillery. It also furnished a detachment of 5 companies of infantry under an European Officer at Mahadevpur in the Karimnagar district and another company in the district of Medak. There was also a Reformed Horse attached to it.
2. The second or Aurangabad Division consisted of 2 battalions of infantry, a company of artillery and 2 irregular batteries. This division furnished a number of detachments for the protection of the frontiers. The headquarters of the Cavalry Regiment was at Aurangabad, but a greater part of it was posted at Kannad, Jafrabad and at other places.
3. The Hingoli Brigade consisted of 2 battalions of infantry, a company of artillery and a detachment of cavalry.
4. The Ellichpur Brigade consisted of one regiment of cavalry, 2 batteries of artillery and 2 battalions of infantry. The cavalry brigade was reduced in strength to 4 regiments.

From 1828 A. D. recruitment of local officers to this army was stopped and their place was taken by the Company's officers.

It was this army under the supreme control of the Resident with its detachments posted in various parts of the State which did the work of putting down the rebellions against the Nizam which were occurring in every part of the State continuously.

MUBARIZ-UD-DOWLA AND THE WAHABI MOVEMENT

The Nizam Sikandar Jah died in 1829 A. D. and was succeeded by his son Nasir-ud-Dowlah. In 1838 General Fraser was appointed as the Resident in Hyderabad. Soon after his arrival there occurred what is known as the Wahabi Conspiracy in Hyderabad. This was a part of the great movement for social reform and political advancement among the Muslims in Northern India initiated by Syed Ahmed Brailvi. By about 1820 the movement spread from Bengal to the North-West Frontier Province and from the United Provinces to Madras. Efforts were first directed towards the Sikh Rule in the Punjab by Syed Ahmed and his followers, who were not Wahabis in the strict sense of the term but their doctrines were similar to Wahabism. Their main stronghold was Patna. From this place a continuous stream of Wahabi preachers from Bengal and Bihar was kept up towards the Frontier Province. Syed Ahmed and his followers fought a number of battles against the then Sikh Rule in the Punjab. Syed Ahmed was himself in correspondence with a number of chiefs in India and outside including the Nizam Sikandar Jah (1803 to 1829 A. D.).

Brailvi's letter to the Nizam, Sikandar Jah, "reminds him of his family traditions, praises his own religious ardour, points out the transitory nature of the world and the obligation on all, particularly the chiefs and rulers, to defend the faith and wage war upon the oppressive infidels, and says that since some years past, the predominance of the Indian and the European (Ferangi) infidels over the territories of several people of honour and reputation has spoilt their dignity and grandeur, as also the glory and prosperity of men of learning and integrity. It assures the addressee that the writer had no other wish from all these wars and conflicts than to preach the truths of God and liberate the realms of the faithful and he had no desire to establish his power or acquire territories and treasures or to usurp the kingdom of others or to win a distinction for himself over others. In the event of the addressee finding it difficult to participate actively in the affair, he should contribute towards its success by including soldiers, nobles, learned men, etc., of his army to join the '*Mujahids*' and setting aside something of his treasure for the purpose."

Syed Ahmed died in the year 1831 A. D. but his followers kept up the anti-British agitation throughout India for a number of years. Two of the followers of Syed Ahmed viz., Moulavi Vilayat

Ali and Salim came to the Deccan in 1838. A number of their agents were working in places like Madras, Bangalore, Kurnool, and Bombay. In Hyderabad Mubariz-ud-Dowlah the brother of the Nizam Nasir-ud-Dowlah, soon became the centre of these insurrections. Mubariz-ud-Dowlah entered into correspondence with the *Nawab* of Kurnool and other chiefs in the country. The activities of the Wahabis increased at this time, when it was widely believed that the Russians were advancing from Central Asia towards India. Since General Fraser came to know the conspiracy he took steps to proceed against the *Nawab* of Kurnool and the conspirators in Hyderabad. The operations against the *Nawab* of Kurnool took place in October 1839. After a short and sharp struggle Kurnool surrendered and the *Nawab* was taken prisoner. In Hyderabad Mubariz-ud-Dowlah and his associates were detained and tried by a Commission of Enquiry.

The Wahabi prisoners seemed to have been released sometime before 1854. Mubariz-ud-Dowlah, however languished in prison till his death in 1854.

The Wahabi conspiracy in Hyderabad is an important landmark in the history of the freedom struggle. That it was a part of the wide-spread conspiracy and insurrection which the followers of Syed Ahmed launched through the length and breadth of India will be apparent to the students of the history of that period. The sympathy which the fate of Mubariz-ud-Dowlah attracted in Hyderabad shows how deep were the anti-British feelings existing in the Deccan at that time. The Nizam and his Ministers being completely submissive to the British, Mubariz-ud-Dowlah with his violent anti-British feelings became the centre of a group of people who planned these insurrections. In the history of Hyderabad between 1800 and 1857 the names of Raja Mahipat Ram and Mubariz-ud-Dowlah stand out as leading participants in the country-wide struggle for freedom.

In the year 1851 A. D. strong discontent was caused in the Contingent at Aurangabad due to an injudicious act of the Commanding Officer Capt. Yates when he called for a list of the inferior class of Muhammedans in his regiment. There used to be two classes of horsemen in the cavalry. The right of owning horses in the regiment and the right of each horse being termed an Assamee was heritable and saleable. This gave the person a social position and influence. The owners of these horses were called *Silladars*, while men riding horses which were not their property were called *Bargheers*. These men of the cavalry owning horses were supposed to be *ashraf* or men of birth. The *Bargheers* did not own horses. They were not different in their social position from the *Silladars* as in most cases they happened to be the relatives of the *Silladars* and could look forward to the possibility of purchasing or inheriting the Assamee. Capt. Yates felt that some *Bargheers* had found their way into the ranks though they could not be considered to be men of birth. To prevent such recruits in future, he ordered a list

to be prepared. Although this was proper, the attempt to make public distinction between *Silladars* and *Bargheers* was resented because in practice, as pointed above, the *Bargheers* and *Silladars* did not maintain much social distinction due to the intimate relations with each other. The *Risaldar* Mir Zulfecar Ali Baig who himself owned 37 horses pointed out the inadmissibility of the preparation of such a list. This had no effect. Discontent was thereby caused in the regiment as a majority were against the classification proposed by Capt. Yates. When he noticed this discontent Capt. Yates felt that Zulfecar Ali Baig must have encouraged this feeling and taken part in the conspiracy against the Commandant. Zulfecar Ali Baig was arrested, placed under confinement and ordered for trial. A number of English Officers of the Contingent were in favour of Zulfecar Ali Baig, who fearing miscarriage of justice, applied for the trial to take place at Bolarum by European Officers. This was allowed as Zulfecar Ali Baig felt that due to the influence of Capt. Yates and Brigadier Mayne justice could not be secured in Aurangabad. With this case were mixed up other cases also. Karamat Ali, a non-commissioned Officer of the 5th Nizam's cavalry, had been charged of having sent an anonymous petition to the Resident. The Panchayat of the regiment had found Karamat Ali guilty, but General Fraser was advised that there was no evidence of guilt. The verdict was therefore not confirmed and the sentence was set aside. Justifying the transfer of Zulfecar Ali Baig's trial to Bolarum, the Resident, General Fraser had explained as follows on 17th November 1851 A. D.¹

"Since these trials commenced, and during their progress, so violent a party spirit has exhibited itself among many officers at Aurangabad, that had I allowed my attention to be withdrawn from the primary and essential business in hand, by the mutual attacks and recriminations of these gentlemen, the investigation and settlement of the original charges preferred against the prisoners would have been rendered a matter of secondary consideration; and the whole case would have become involved in most embarrassing confusion. It is to put a stop as far as possible to any further manifestation of this objectionable spirit, and to bring back the European Officers to a calmer and more rational conduct than that by which their proceedings have hitherto been marked, that I have removed the trials from Aurangabad to Bolarum, within the sphere of my own more immediate and direct authority."

These trials came to an end in April 1852 A. D. when *Risaldar* Zulfecar Ali Baig was honourably acquitted. The Government of India agreed to this acquittal and also to the point that the conduct of Brigadier Mayne was arbitrary in regard to the trials held at Aurangabad and that Brigadier Mayne had shown a want of due subordination to the authority of the Resident. The injudicious

1. General Fraser's *Memoirs*, pp. 398-399.

conduct of Capt. Yates was also concurred with by the Government of India. The action of the Resident in suspending Captain Commandant Yates from the functions of his commission was also approved. As Captain Yates was guilty only of serious errors of judgement, he was placed in other appointment without command of troops until provided with a pension.

While approving of the action taken by the Resident, the Government of India imputed motives of party feeling to the Resident as well. They had felt that the Resident should not have issued the general order of 8th April 1852 A. D. nullifying the acquittal of the *Risaldar* while the subject of the charges was still under the consideration of the Government of India. They also held that the suppression of all enquiry into the alleged connection of Captain Orr with the authorship and publication of the offensive and unbecoming letter "*Nizamat*" in the Bombay Times of the 18th October, 1851 A. D. revealed a bias feeling on the part of the Resident. General Fraser justly resented these imputations and held that¹ :—

"It is not in my recollection that I ever submitted those charges for the consideration or orders of the Government of India."

"The confirmation or otherwise of the sentence passed by a General Court Martial, is vested in the Resident by His Highness the Nizam, under the sanction of the Government of India; and with respect to the Resident's confirmation or otherwise of the sentences of general Punchayuts in the Cavalry Division, he acts in this respect in conformity with the practice that has obtained in the Contingent, without a single exception, from its first formation to the present day. In finally disposing, therefore, of the verdict and sentence of the Court which sat at Bolarum, without further reference to the Government of India, I am not aware that I assumed an authority which I did not rightfully possess."

The Nizam alleged suppression of enquiry into the authorship and publication of the letter referred to above. This is what General Fraser has to say in his letter dated 17th September 1852 on this point.²

"It is true I did suppress that inquiry, because I considered it objectionable in two points of view, first that if the inquiry was expedient at all, the time and occasion were not suitable for it, in the very midst of the military trials at Aurangabad. Those proceedings would have been embarrassed and obstructed by the intervention of fresh matter having no immediate or direct relation to those trials; and with this additional anomaly, that both the prosecution in the one, and the proceedings in the other were to be superintended and conducted by the same officer, Captain Strange."

1. General Fraser's *Memoirs*, p. 401.

2. *Ibid.* pp. 402-403.

"But secondly, and what I consider of more importance than the first objection, I do not regard, and never have regarded, articles in newspapers to be a fit subject for military inquiry. If there is a reasonable expectation that positive proof can be obtained against an officer in the army as the author of a false and infamous statement in a newspaper, he is, of course, subject to have charges preferred against him, and to be brought to a court-martial. But with regard to a mere preliminary inquiry, for the purpose of eliciting from a suspected officer an acknowledgment of his offence, and consequent crimination of himself, I consider this as being no more warranted by Military than by Civil Law; and the legality of such an assumption of power by superior authority seems to me to be so uncertain and problematical that I know not in what manner an officer could be proceeded against two, under these circumstances, should deny the lawfulness of such inquiry, and repudiate any obligation to make an admission which would involve an acknowledgment of guilt. What an officer might choose to do voluntarily is another question. I am now speaking of the matter as a duty of obligation."

"It seems to me that the course of procedure to which an officer should have recourse, who finds himself the subject of a defamatory attack in a newspaper, is plain and obvious. He has either to prefer charges against the suspected writer, if an Officer of the Army, with a view to his being brought to a court-martial provided the accuser possesses sufficient proof to establish the charges, or failing this, to prosecute the publisher of the paper in a Civil Court for libel."

"But since the Government of India is of opinion that inquiry into Captain Orr's supposed offence should not have been suppressed at the time when I did so, I have only to observe that it is now open to Brigadier Mayne or Captain Yates to prefer a regular charges against this officer; when, if I find that there appears to be sufficient evidence to substantiate it, I shall order him to be brought to a Court-martial, and the case regularly and legally disposed of."

In reply to General Fraser's letter of 6th October 1852 the Government of India, while agreeing that an inquiry into the matter of the authorship of the letter was inexpedient, maintained that its strictures and censures were justified.

The view taken by the Government of India was resented by the General. This coupled with the differences which General Fraser had developed with Lord Dalhousie in the matter of the treaty to obtain the Berars led to his decision to retire from service. Although the death of his brother occurred at this time and the inheritance to which he had succeeded thereby required his departure from Hyderabad, yet, as the Memoirs of General Fraser will show, the Government of India's strictures on the Resident in the Bolarum trial of Mirza Zulfecar Ali Baig had an important share in his decision to resign.

Zulfecar Ali Baig's trial has been narrated here only to show how the injudicious conduct of the European Officers in Aurangabad led to a widespread resentment and disaffection amongst the native troops of the Contingent forces.

Thus throughout the first half of the 19th century Hyderabad was steadily reacting to Western influences through an attempt to absorb Western Knowledge and also through keeping alive the spirit of resistance to the British. How persistent and powerful was this antagonism to the British will be seen from the great outbreak of the year 1857 A. D. and the part which Hyderabad played in it.

The last general disturbance before 1857 took place in Aurangabad in September 1853, when a severe clash occurred between Arabs and the Contingent troops at Jasvantpura, a suburb of Aurangabad, details of which are as follows:—¹

"On September 22nd, 1853, a large body of Arab mercenaries in the service of Mansingh Rav, Raja of Dewalgaon, placed their master under restraint, demanding their arrears of pay, and threatening his life. The Arabs had taken up a position at Jasvantpura, just outside the Roshan Gate of Aurangabad City. The Aurangabad troops under Brigadier Mayne, consisting of the 5th Cavalry, 2nd Company Artillery and 6th and 7th Infantry moved out to coerce the rebels. A desperate action ensued, the Arabs in the city also being with difficulty restrained from taking the enemy's side, while some of them opened fire from the walls. There was considerable loss on both sides.

In his despatch, the Resident congratulated Brigadier Mayne on his personal bravery, which, he said, 'added to the well-earned fame and renown which you so deservedly won on the hard-fought battlefields of Afghanistan and the Punjab.'

The casualties in killed in this action were, in addition to the British officers, mentioned below:—

No. 2 Company Artillery. 1 man killed.

7th Nizam's Infantry:—1 *Jemadar*, 1 *Naik*, and 5 sepoy's killed.

6th Nizam's Infantry:—1 *Subadar*, 1 *Fifer*, and 3 sepoy's killed.

"The Most Noble the Governor-General in Council has read with so much satisfaction the report he has received of the severe and gallant affair which has taken place between a portion of the Hyderabad Contingent and a body of Arabs at Jasvantpura, that he must request the officiating Resident to place in General Orders this marked expression of the approbation with which the Government of India regard the conduct of the officers and troops who were engaged on this occasion."

^{1.} *Ibid*, pp. 136-137.

The Governor-General in Council expressed his approbation of this affair in the following terms, under date 19th October 1853:—

“The heavy loss sustained on either side affords the strongest testimony of the service which has been so effectually performed.”

“In carrying by assault a strong position held by Arabs, whose courage and obstinacy of defence are known to all, the troops of the Contingent have well earned the praise which the Governor-General in Council is pleased to bestow on their steadiness and gallantry.”

“The Governor-General in Council desires especially to record his approbation of the conduct of Brigadier Mayne, who, in command of this detachment, has exhibited judgement and skill and all the soldier like spirit he has so often shown before.”

“The Governor-General in Council offers his best thanks to Major Lloyd, to Captain Abbott, and Captain Hare, Brigade-Major, to Captain Shakespeare, Lieutenant Vaughn, and Lieutenant Frankland, as well as Doctor Orr and Captain Remington for the part they have severally taken on this occasion, and not less to the officers, non-commissioned officers, and soldiers of the force.”

“The Governor-General in Council has seen with deep regret that Captain Commandant Parker, and Ensign Bosworth, who volunteered, have fallen in the attack in which they bore themselves so gallantly and well.”

A fuller version of the incident is as follows:—

“In the year 1853 Aurangabad was the scene of a sharp conflict between the Contingent troops and a body of Arabs in the pay of the Raja of Devalgaon. The Raja Mansingh Rav, was extravagant to a degree, and was hopelessly plunged in debt. Having allowed the pay of his Arab retainers to fall considerably in arrears, they, about the middle of September 1853, put him under restraint, and threatened to take his life unless he paid up their dues. Destitute of the means of satisfying his creditor, and seeing that his life was placed in jeopardy, the Raja apprised Brigadier Mayne, then commanding the station, of his perilous situation, and that officer, having ascertained the facts of the case, sent a summons to the Arabs to give him up. The Arabs refused, whereupon it was resolved to make a demonstration of the troops in the station in order to bring them to their sense. Accordingly one morning in the first week of October of that year, the 5th regiment of cavalry, 6th regiment of infantry, and battery of artillery, under Brigadier Mayne’s command, were marched up to the scene of action, which lay near a Hindu temple situated in Jasvantpura, just outside the Roshan Gate. Here the Brigadier found the Arabs established in a strong position, and determined to fight. The disposition of the troops having been

1. *A History & Descriptive Sketch of H. E. H. the Nizam's Dominions,*
Vol. II, pp. 331-333.

made, some of the officers sat down to breakfast, near a *chabutra*, just outside the city walls. While they were thus engaged, an Arab *Chaus* of the city appeared on the ramparts and upon a signal from him a volley, as unexpected as it was deadly, was poured upon the party of officers and men. In a moment all was confusion. Boswell, of Ahmednagar, who was staying in Aurangabad on leave, and who had bravely volunteered his services on the occasion, received a fatal wound. Some of the troopers were killed. The firing now became general. Lieutenant Vaughan received a bullet wound in the arm, from the effects of which he died some weeks after. Captain Parker, commanding the 6th regiment of infantry, was also killed. After an obstinate resistance the Arabs were defeated and dispersed, and the imprisoned Raja was released. The Contingent troops did not come unscathed in the conflict. Its loss in killed was more than fifteen, and forty wounded."

The Nizam Nasir-ud-daula died in May 1857 and was succeeded by his son Afzal-ud-daula. This was a critical period for Hyderabad as the war of 1857 which convulsed Northern India affected the State of Hyderabad also. It was feared that if Hyderabad joined in the war against the British the whole of Southern India as well as Bombay would rise in arms against the British. At that time the contingent forces were very well dispersed over the whole State of Hyderabad including among other places Aurangabad and hill ranges of Buldhana and were able to easily march to any place within the region of their operational command to quell any local disturbance. The news of the outbreak of the war of independence spread disastrous rumours of the wildest kind possible to the British Government and were accepted by the fanatical warlike clans of the population. "Letters of the most treasonable and seditious character were intercepted from Aurangabad, Bhopal etc., and there cannot be a doubt that had a popular leader arisen, Hyderabad would have been speedily transformed in a state of insurrection as it had already been of sedition".¹ The early reverses of the British created a sensation in the state of Hyderabad and in the city of Hyderabad inflammatory speeches were made at mosques exhorting people to start *Jehad* against the British. Attempts were also made to tamper with the loyalty of the subsidiary forces. The 1st Hyderabad cavalry stationed at Aurangabad mutinied and disaffection spread in the contingent troops elsewhere also. This clearly brings out the disposition prevailing amongst the populace and among the sepoys. In June 1857 the disaffection among the troops at Aurangabad took a serious turn. In that month the 3rd cavalry, Hyderabad Contingent, was sent to Malegaon under the command of Captain S. G. G. Orr, at the requisition of the Government of Bombay. In its place the first cavalry, Hyderabad Contingent, was moved from Mominabad on 11th June 1857 under the command of Captain H. D. Abbott. The troops now left at

1. Col. Davidson in his *Administration Report for 1858-59* vide *The Nizam* by H. G. Briggs, Vol. II, pp. 84-86.

Aurangabad were the 2nd Infantry and the 4th Company of Artillery, while the first cavalry was on its way from Mominabad to Aurangabad it camped at the village of Chhota Pimpalgaon which is at a distance of 14 miles from Aurangabad. It was at this place that the news of the disasters overtaking the British in Northern India reached the first cavalry. It had a great effect on the soldiers. They had at once a feeling that they would be asked to march to Delhi, a contingency which they did not like. They arrived at Aurangabad on or about the 9th June 1857 and encamped between the *Kala Chabutra* and the cavalry lines. It was then that the first intimation of disaffection in the cavalry was made known to Captain Abbott. This was reported by Captain Abbott in his letter dated 13th June 1857 to the Resident as follows:¹

"Sir, it is with the deepest regret I have to report, that serious disaffection exists in the 1st Cavalry. It first manifested itself yesterday morning, about seven; but no information regarding it reached me until about one o'clock, at which time I was on duty at the mess-house as president of a court of inquiry."

"A non-Commissioned officer and his brother (Sikhs) came to me, and reported that the regiment was in a state of mutiny, that the men declared that they had been enlisted for service in the Deccan, and would not march beyond it; that they would not fight against their king; to this they added, that many, both Mussulmans and Hindoos, had taken their oaths. They said, that the 3rd cavalry had been entrapped into their service; that reports were circulated and believed, that the 2nd cavalry was to go up to Umballah, the 4th to come here, and that this regiment also would be sent up to join some column which they thought would be composed almost entirely of Europeans. I had intimated to the *risaldar*, that I should come to the lines in the afternoon, to look at the horses; they fancied that this was preparatory to a march; and they declared (and subsequent inquiries have corroborated this), that they had determined on mine, Lieutenant Dowker's, and the *risaldar's* death, if we went to the lines in the evening. I sent immediately for the *risaldar*, and the senior *risaldar*, who has been for many years in the regiment (Mahomed Booran). I asked the *risaldar* if all was well. He replied, "Yes", and seemed to be and I believed was, in a great measure ignorant of what had really happened, as he had been spending the morning in the house of a relative in the 3rd Cavalry Lines. Mahomed Booran, however, acknowledged that a great disturbance had been going on in all the troops of the regiment during the morning; that it had commenced in the 5th troops, and that meetings had taken place in all the other troops; that a number of men had collected, and come to his tent, and spoken of the flag of their religion having been established, and expressed umbrage at my having spoken to a man on the march who had taken off his regimentals to pray. Though the circumstance itself

1. *A History of the Hyderabad Contingent* by R. G. Burton, p. 140

was one of a most trivial nature, I will relate it circumstantially, that the president may see that no blame can, in justice, be attached to me, but that the men, being disaffected, are ready to seize any pretext for an outbreak. I halted the regiment at a *nullah* about ten miles from Aurangabad, on the morning we reached this station, to give the men time to rest a little, and water their horses. After half-an-hour had elapsed, I sent the *risaldar* to tell the regiments to mount and form up, which they did in an open spot and, as I walked my horse up to the regiment, previously to sounding the march, I observed a man in the *nullah*, with his regimentals off, washing himself. I turned to my orderly, and asked what the man was doing; and was told he was washing himself previous to saying his prayers; and I replied, that though it was quite right he should say his prayers, this was not the time to do so, and that he should put on his regimentals, and join us as soon as possible. This was all that occurred, except that I mentioned it to the *risaldar* when I joined. After consulting both the *risaldar* and *risaldar* Mahomed Booran, I directed the *risaldar* to go to the camp, and assemble all the troop officers at his tent, and speak to them about what had occurred; that I trusted it would be found that this movement had been commenced, and was supported, by a few bad men; and that they would have sufficient influence to prevent its spreading. I went down to the lines myself, in company with Lieutenant Dowker, about half past five O'clock. The *risaldars* were all present with him, and accompanied us as we walked through the lines of each troop and looked at the horses; many men were respectful, and seemed well disposed; others not so, I thought. I then asked the *risalda*r and the troop officers to ride with me; and we rode for camp, when I and Lieutenant Dowker entered into conversation with the native officers, and pointed out the folly and disgrace of such conduct. It was ascertained, that the 3rd troop, to a man, both Hindoo and Mussulman, refused to move from this place; that is, if they were ordered to march they declared that they would refuse to do so. The 1st troop *risalda*r said, he believed some portion of his men were disaffected, but that the rest of the troop were not, and would obey any orders given to them. I could get no satisfactory accounts of the other troops except that they all acknowledged that a great portion of the men were disaffected; and they all, when I left promised to do their best to bring them to reason. I, of course, informed them, that I was not aware of there being any probability of their being ordered to move to the north. The report of this morning was very unsatisfactory indeed; one troop only has sent in its report (the 1st troop), in which the *risalda*r says, that he had endeavoured, to his utmost to bring the men to reason; but they had abused him telling him he was no Mussulman, but a 'Norsare' and they said distinctly, that if ordered to march, they would refuse; and they would not fight against their king ('Assue bad-shah rieussur rumer naheen band-nigga'). There was an attempt made in night, about one O'clock, to

saddle the horses; and many loaded their pistols; but it was stopped. The *risaldar* and native officers are at present endeavouring to influence the men for good. I have directed the *risaldar* to instruct troop officers to assemble the native officers, *silladars*, and other respectable men in their troops, and point out to them the ruin and disgrace to which such conduct must inevitably lead. As the native officers are so employed at present, and things appear quieter, I am unwilling to interfere in too direct a manner, which I am assured, and I myself believe, would lead to an open rupture. The *risaldar* has just sent word to me, that he cannot bring me a satisfactory report of the result of his endeavours before three O'clock this afternoon. He was of opinion this morning, that the regiment was in such a state, that it was unadvisable, just at present to take any steps for separating those who might be well-disposed towards the Government, from those who are openly disaffected. He assures me, that it is out of his power to collect around him any number of men over whom his influence would be sufficient to insure their acting as ordered; he ascribes this to his being in the regiment a short time only, and to an ill-feeling existing against him by certain parties, which was manifested on the occasion of the *Mohurrum* two years ago. The *risaldar's* uncle, Hunoor Ally Baig, has remained at Ambah with his troops. This also, is instanced by the mutinous men as a grievance; the *risaldar*, they say, has been favoured by his relations being allowed to remain behind, whilst they have been sent up. Strong reports were circulated and credited by the 1st Cavalry, that the 3rd Cavalry would not proceed on the Service on which they had been sent; and it was said, that one of their most influential native officers had returned at four O'clock on Monday afternoon (the 8th). I have just received the visits of the *risaldar* and the senior *risaldar*; and I regret to say, that the men are in much the same state as that I have already described. There are some few who say they are ready to obey any orders given to them; but there are a very great portion who speak of the son of the Delhi emperor (whom the mutineers have proclaimed king) as their King, and say they will refuse to march if they are ordered to proceed against him. Acting on the suggestion of the officers here in command of regiments, I have refrained from making any demonstration; but I have warned all to be in readiness

I have, &c.

H. D. ABBOTT,

Captain Commanding 1st Cavalry."

In reply to this letter Major Briggs, the Military Secretary, wrote as follows:¹

"The Resident trusts that the excitement that prevails in the regiment will have subsided previous to the arrival of the report of it.

1. *A History of the Indian Mutiny* by Charles Ball, Vol. I, pp. 427-428.

He approves of your proceedings, as you are aware that, situated as Aurangabad is now, no immediate assistance can be afforded you. He begs you will assemble the regiment, and assure the men, both in his capacity as British Resident, and as their old friend brother-officer, that he is satisfied that their present conduct arises from the pernicious counsels of bad and designing men; that the government have no intention to call for their services to act against the king of Delhi, who is himself a supplicant for the protection of the British Government; but, wherever their services are required, it will be necessary for the regiment to obey."

"The Resident trusts that, by the early return of the corps to fidelity, he will be able to induce Government to overlook their present proceeding; but, at the same time, he must point out the ruin and disgrace that a persistence in their present conduct must inevitably lead to. You will mention that the Resident had hoped to be able proudly to point out to government that every corps in the contingent was staunch and loyal. The 3rd cavalry are now in the field against the mutineers; the 2nd are in charge of the Residency; and the whole corps have volunteered to march to suppress the revolt at Delhi. Should your next report on the regiment not prove satisfactory, the Resident will telegraph to the commander-in-chief of the Bombay army, to march the movable column assembling at Malligaum, upon Aurangabad, to coerce the regiment.

I have, &c.

L. C. BRIGGS."

On the 15th when Captain Abbott felt that conditions were becoming normal, he reported to the Resident as follows:¹

"Sir, I have much pleasure in being able to report that affairs appear to be taking a much more favourable turn, and that one troop of the regiment (the 1st troop), as well as all the Hindoos, have separated themselves from the rest of the regiment, and encamped between the regiment and cantonments. The 1st troops have given in a paper to say that they regret what has occurred, and that they are ready to march anywhere they may be ordered. The Hindoos I believe have, for the last two days, been ready to do this, but they were deterred from fear of the rest."

"Things looked so serious yesterday, that I wrote to Nugur and Poonah for assistance, but I have this morning sent off express to say they are not required. After writing to you on Saturday afternoon, things remained quiet until about nine, at which time a Sikh trooper rode down to me, and told me that the regiment was mounting intending to come into cantonments. I had heard during the afternoon, that the men had determined on planting a standard, and that the Mussulmans had tied the *Nara* (pieces of red and yellow

1. *Ibid.*, pp. 428-429.

thread used at the choborum) round their arms. I believe myself this was in truth a panic, caused by an infantry picket being placed at the bridge, and a report having been spread by a syce that the infantry and guns were to be taken against them. *Jamadar Ameer Khan*, supposed at first (though I cannot say whether justly or not) to have been in some measure mixed up with this disaffection, came to me, and I sent him up to assure the regiment that no orders had been previously issued. Although the regiments had turned out on the alarm being given that the cavalry had mounted, I placed a strong picket at the bridge leading to the cavalry, and remained there myself during the night. The *risaldar* and the senior *risaldar* of the regiment quitted camp that night, as they considered their lives in danger."

"The following morning (Sunday), I had an interview with the 3rd troop *risaldar*, who is said to be the head of the Shahjehanpore men, a great number of whom are disaffected: he replied, in answer to my inquiries, that he had tried all in his power to bring his men into a proper state, but that the universal feeling in his troop was that they would "Not move" beyond the Nizam's country, and that they would not act against the insurgents in Hindooostan. The exact words were, 'Nizam ke Serhud ke bahirnaheen jangy. Our deen ke upper kumur naheen bandingy.' I then sent for the troop officers and the *jemadars* of each troop, and word was sent back that they would not come, as they suspected that they would all be arrested if they came; but if they did come, they would come making their own arrangements; by which they meant, they would bring a large body of these disaffected men with them, which I saw was likely to bring on a rupture at once. At about nine O'clock, all the *risaldars* and *jemadars* of the regiments, accompanied by a number of troopers, came to the bridge: the men were stopped by the picket, and I went out to converse with them: they were respectful, but excited and loud in their way of taking; and no change whatever seemed to have taken place in the determination they had expressed, to which I have before alluded. *Jemadar Chedah Khan* seemed to be the principal person, and was spokesman. On their leaving me, I went out with Captain Sinclair and Captain Spied to select a position for the troops, in the event of anything happening; reports circulated that the city men were congregating in large numbers; and it was said that the cavalry had determined to leave this and proceed to Ambah. About two O'clock *duffadar Husso Khan* reported to me that the cavalry would certainly leave, and had made up their minds to march at three; but that there would be considerable bloodshed on the occasion, as they had determined to take by force all the native officers and others who might wish to separate themselves. If bloodshed were commenced, I know it was likely to spread: I therefore turned out the troops at three O'Clock, taking up a position with the guns so as to protect the flank of the infantry lines, at the same time to sweep the road leading up from the cavalry lines, as well as the small space towards the parade-ground, if the river was crossed at other

points lower down. The infantry took up very strong positions covering the lines, and strong advanced parties at the mess and traveller's bungalow. I caused some trees to be felled and placed across the bridge, as well as the ascents on the side of it and I sent away the ladies and the families of the non-commissioned officers. The cavalry seem to have changed from this time. At about half-past five, *risaldar* Abdool Rayman Khan came and reported his troop ready to obey any orders; that they regretted what had occurred; and each man put his seal to a written document to that effect: I told him to return and move his troop off from the rest, which he did. This morning, all the Hindoos of the regiment sent word that they wished to join Abdool Rayman Khan's encampment, and have done so. I have had visits from the 2nd, 3rd, 5th and 6th troop officers, all of whom represent their men as being sorry for what occurred. They each brought a paper to say, 'that they had always done their duty, and that they were still the servants of Government.' But I have represented to these officers, that what I require is an acknowledgment of their offence and of their willingness to do and go wherever they were ordered."

"I hope now that the regiment as a body will become quiet and orderly; but, at the same time, I cannot help feeling that full reliance cannot be placed on men who were so ready to fall off from allegiance to Government without the slightest pretext or cause of offence or discontent being given to them. I think it right to mention, that Captain Sinclair entertains doubts of the fidelity of one or two of his men. One man is reported to have invited the troopers to send up a troop and take possession of the arsenal, which is on one Flank; and for the protection of which we cannot spare many men. Under the provisions of the order lately published by the Governor-General, I believe I have power to promote a man who shows himself anxious to assist Government; and I have promoted to the next rank of *jemadar*, two *duffadars* who have been very useful and zealous in their endeavours to assist me; and I trust the Resident will confirm the promotions. Throughout the whole of these occurrences, I have had no reason to think otherwise than that *risaldar* Zoolficar Ally Beg, was at heart, most anxious and desirous to do anything in his power to assist us; but I am fully impressed with a conviction, that he is a man entirely unfitted for his position; the men look upon him with the greatest contempt. Had there been a man of a different stamp as *risaldar*—a man of high spirit and courage, who could have rallied round him some twenty or thirty *Bailcunds*—he could have suppressed this feeling, I think, in its outset. The infantry regiment has hitherto behaved in the most exemplary manner.

I have &c.

H. D. ABBOTT,

Captain, Commanding 1st Cavalry."

In reply to this report of the 15th which was acknowledged by the Resident on the 19th, the latter informed Captain Abbott that there should not be any compromise with the ring-leaders and that since European troops had arrived in Aurangabad he was to select men responsible for the disaffection, try them by court-martial, and see the sentence carried into execution.

Soon disaffection became apparent also in the 2nd Infantry. There were about 200 soldiers in the 2nd Infantry who belonged to Oudh and whose attitude caused great anxieties to the European officers. Although anxious for their safety and that of their families, these European officers kept up an outward calm and attended as usual to their duties in their respective regiments. The incident that followed is described below:¹

"But it was not the Cavalry alone which afforded grave cause for fears. The distant country of Oudh had contributed 250 men to the ranks of the 2nd Infantry, and these caused much anxiety to the European Officers, who including two or three sergeants, hardly numbered a dozen. Rumours, exaggerated by fears and suspicions, began to reach the ears of the officers. A conspiracy to massacre them all, a plot to burn their houses over their heads, with the ladies and children in them, an open attack on the cantonment followed by general pillage and a hundred other rumours like these were rife in the air. But whatever fears the officers may have entertained of their own safety, whatever may have been their anxieties with respect to the fate of their helpless wives and innocent children they kept up an outward appearance of confidence in the troops, and, not to awaken any suspicions, they attended, as usual, at the lines of their respective regiments. One evening they learned that the Infantry lines had sinister visitors in the persons of some troopers from the Cavalry, who, being strangers to the place, were inquiring as to which of the houses in the Cantonment were occupied by the English Officers. At midnight Captain Spied, commanding the Infantry, had a secret visitor in the person of trooper Burhan Bux, of the 3rd Cavalry, who chanced to be then at the station, and who was much attached to the Captain and his wife. Burhan Bux informed the Captain that the Cavalry were arming, and would in all probability attack the cantonment at day break. On this Mrs. Spied and the children, with one or two other ladies, were put in a bullock cart, which was covered all over with white sheets, to impart to it the appearance of a Muhammadan Zennana cart, and escorted by the staunch and faithful Burhan Bux, they proceeded to Ahmadnagar, which they eventually reached in safety. Meanwhile the skies became tempestuous, and amid the deep groaning of the thunder, and the vivid flashes of the lightning, the rain came down in perfect torrents. The wind rose into a gale, whistling through the tree-tops and howling about the houses. A furious wind blew down the huge green flag hoisted by the men of

1. *Historical and Descriptive Sketch of H. H. the Nizam's Dominions* by Syed Hossain Bilgrami and C. Willmot, Vol. II, pp. 335-338.

cavalry at their bazar. The raging of the storm and the blowing down of flag were taken as signs of the divine displeasure against them and a chill feeling of superstitious dread crept over the Cavalry people. It is generally believed that it was this war of the elements that prevented the expected rising of the cavalry. I am not in a position to state whether there exists any foundation for this belief. But the culminating point of the crisis was soon reached. The day after the storm the officers received information (which turned out incorrect, as the sequence will show) that a number of bad characters from the city, taking advantage of the ill-feeling among the troops, intended attacking the cantonment with a view to plunder. Precautionary measures were at once adopted, and two companies of the Infantry having been hastily assembled, were ordered to hold the bridge which spans the river Kaum, and separates the cantonment from the spot where the cavalry were then encamped. And here I must explain that the European officers of the cavalry lived not in their lines, but occupied bungalows in the cantonment. Haunted as they were by suspicions and fears, and knowing that they were mistrusted by their own officers the men of the Cavalry became at once impressed with the idea that the Infantry was about to attack them. In the Cavalry lines bustle and confusion reigned supreme. The shrill clarion blast of the trumpet wafted its notes of alarm in the still night air, startling from the slumber into which he had just fallen the terrified trooper, who, springing out of his bed in a half-drowsy state, and believing that the lines would be immediately attacked, hastily prepared for action. Horses were forthwith saddled, and mounting in hot haste, the Cavalry turned out, without order of any kind, throwing out pickets in the direction of the Cantonment. And although there were extenuating circumstances for the hasty action taken by the Cavalry, which when explained, would go a great way in mitigation of their offence, yet to all appearances and purposes, there they stood in open arms against their Government mutineers."

"Since the appearance of the very first symptoms of disaffection in the cantonment, the services of the 'express' had been repeatedly brought into requisition, and the authorities at Hyderabad had been apprised of the course of events. Thereupon orders were at once issued for a column of troops to move from Pune to Aurangabad."

"But while these forces were on their way affairs at Aurangabad were wearing a serious aspect. The Artillery was suspected. No reliance could be placed on the Infantry. The Cavalry looked as if they were threatening an attack. A mutiny was imminent, when rumours of the approaching Bombay troops reached the Cavalry."

Captain Abbott had already made a request for assistance from Ahmadnagar and Pune on the 14th June 1857, but on seeing the situation taking a turn for the better he had countermanded the request the next morning. But the Resident had already informed the British Government by telegram to march the movable column on Aurangabad to suppress the mutiny. On the 17th June 1857 disaffection in the infantry had also become apparent. An infantry sentry

had told the cavalry trooper that 'a portion of the Regiment were with them, and how was it they had done nothing.' Captain Sinclair had also learnt that there were disaffected elements in his company of Artillery. He had come to know that the leaders had determined not to load their guns if they were required to act against the cavalry.

Captain Abbott visited the corps on the 17th and informed them that General Woodburn's force was expected and asked them to remain quiet. On the 18th on receipt of a despatch from Brigadier Hill, Commanding the Hyderabad Contingent, directing him to relieve the Troop of the 3rd Cavalry on duty with the Assistant Commissioner at Buldhana, Captain Abbott ordered the 3rd Troop to proceed to Buldhana which it did on the morning of the 19th.

Meanwhile the troops from Ahmadnagar were marching to Aurangabad, under Major-General Woodburn. They consisted of three troops, 14th Light Dragoons under Captain Gall, one Battery, European Artillery, under Captain Woolcombe and the 25th Bombay Native Infantry under Colonel Follett. These forces arrived at Aurangabad on the morning of 23rd June 1857, and after arrangements having been made for the protection of the Cantonment proceeded to the 1st Cavalry camp. Captain Abbott reported at the time as follows:¹

"I preceded the general to the camp, and ordered the men to fall in at foot-parade; they did so; and I first called on the 1st troop *risaldars* to read out the names of the men who were most to blame, and most implicated in this mutiny. *Jemadar* Abdul Bazan Khan began to read out the names, and he commenced with that of *jemadar* Amir Khan, while reading out the names. Amir Khan became very violent, and said this was very improper, that it was all false and untrue, and called on the men to prime and load. While doing so, a number of the men ran off the parade, and proceeded to saddle their horses. Every endeavour was made to stop the men, and induce them to remain and hear what was to be said to them. With great difficulty, a large portion of the men were separated and ordered to fall back in rear of the force. The rest dispersed among the line, refusing to return, though frequently called upon to do so. They mounted their horses; upon which General Woodburn ordered the guns to open upon them. They all then immediately fled, and were pursued by the dragoons, but I am afraid with scarcely any effect. The whole of the bad men were among them; only five men of the 2nd troop had remained. Amir Khan has sought refuge in the city, but the Sooban refuses to allow our men to enter."

Further details may be gleaned from the following:²

1. *A History of the Indian Mutiny* by Charles Ball, Vol. I, pp. 429-430.
 2. *Ibid.*, p. 430.

"A letter from Aurangabad of the 23rd of June, gives the following account of the affair described by Captain Abbott:

'This morning, at ten O'clock, General Woodburn's brigade came in, and having marched direct to the ground occupied by the mutinous cavalry, the latter were ordered to give up their arms. All, save one troop, gave up. To this troop the general allowed six minute's time to consider; after which, seeing no inclination on their part to obey, the artillery opened on them with canister, by which a few were killed, and about a dozen or so more were cut down by the dragoons, whose horses being tired could not keep up with the runaways; the remained made their escape into the city close by. Captain Mayne, with a troop, or portion of one, of the 3rd cavalry, has just galloped into the city, and if resistance is offered, will cut up the rebels. The men of the 1st cavalry who were on guard have since been disarmed and their place taken by the men of the 3rd. Tomorrow we expect to have a number of these wretches either hung or blown from the guns.'

The incident is described by Major Burton as follows:¹

"Captain Abbott preceded General Woodburn and ordered the men to fall in at foot parade; they did so, and the *risaldar* of the 1st Troop was called on to read out the names of the men who were most to blame, and most implicated in the mutiny. The first name read out was that of *jemadar* Amir Khan, who became very violent and exclaimed 'this is very improper, and it is all false, calling on his men to prime and load. A number of men then ran off the parade and proceeded to saddle their horses. Every endeavour was made to induce them to remain and hear what was to be said to them, and with great difficulty a large portion of the men were separated and ordered to fall back in rear of the Force. The rest dispersed among the lines, refusing to return although called upon repeatedly to do so. They mounted their horse and fled, whereupon General Woodburn ordered the guns to open on them they were pursued by the Dragoons, but only one man was killed. On the return of Captain Abbott, who had joined in the pursuit, the *risaldar* of the 1st Troop was again directed to read out the names of the remaining mutineers in his troop. These laid down their arms when ordered, and were placed under a guard."

"A *duffadar*, Mir Fida Ali, fired a pistol at Captain Abbott, but missed him. The remaining Troops were dealt with in the same manner. Of the 2nd Troop, *risaldar* Muhammad Hasim, *jemadar* Najib Khan and five men alone remained. The *risaldar* was reported to have connived at the mutinous meeting of his Troop, and it was said that *jemadar* Chedi Khan of the 3rd Troop had asked him to sanction his taking a few picked men and attempting the lives of Captain Abbott and the other officers in Cantonment."

1. *A History of the Hyderabad Contingent* by Major R. G. Burton, pp. 172-173.

"The *risaldar* and *jemadar* and the few remaining men of the troop were disarmed and confined. The 5th Troop was also greatly disaffected, and a *jemadar* and some of the men were arrested and confined."

"The number of men disarmed and placed in confinement on the morning of the 23rd was:—

- 1 *Risaldar.*
- 3 *Jemadars.*
- 9 *Duffadars.*
- 76 Troopers.
- 4 Trumpeters.

In addition to these, a *duffadar* and 6 men were arrested at Momina-bad by the Troop left there to protect the station under command of *risaldar* Anwar Ali Beg, while 3 troopers were apprehended by the *Naib* of Bir."

Mir Fida Ali, the *Duffadar*, who had fired a pistol at Captain Abbott was secured and hanged and a number of persons were placed on trial. This is described in the following letter.¹

"When Captain Abbott directed the men of the cavalry to lay down their arms, a trooper stepped forward and snapped his pistol at the officer, but it fortunately missed fire. The fellow was secured, and during the night a gallows was erected in front of the lines. On the following morning, General Woodburn's force was paraded, and the prisoner was brought out, tried by drum-head court-martial, placed on a gun-carriage the rope adjusted, and the limber moved away in a few minutes from the first appearance of the prisoner, all was over, such of the cavalry as remained staunch were then posted, while the native infantry and artillery marched past the gallows:—The execution was witnessed by a great number of people from the city and adjacent villages. From thirty to forty of the cavalry mutineers a *subahdar* of the 2nd infantry Hyderabad contingent, and some *golundauzes*, are now upon their trial, and the alacrity of General Woodburn's movements has thrown the native inhabitants into a panic. They look particularly crestfallen and disappointed."

The attack on the mutineers is described in another letter as follows:²

"Another officer, describing the affair, says—"The general could not order the guns to fire, as he feared to knock over the good men with the bad; but they did not get clear off after all, though much less execution was done in consequence of the delay, than might otherwise have been the case."

1. *A History of the Indian Mutiny* by Charles Ball, Vol. I, p. 430.

2. *A History of the Indian Mutiny* by Charles Ball, Vol. I, pp. 430-432.

Two of our companies afterwards went all through the lines, and we fully expected a slight struggle there; but they were not game; and such as did not run away gave themselves up quickly. We took their standards. These mutineers are, without exception the finest body of men I have seen in India, immense fellows of sixteen or seventeen stone each, and scarcely one of them under five feet ten inchs."

The trials of the persons continued for a few days as a result of which 21 persons were shot to death, and 3 were blown away from guns. This is described in the following:¹

"We have already disposed of a goodly number of the ninety-four prisoners we took in the first haul of the net. One has been hung, four shot, one blown from a gun a frightful sight indeed; his head ascended about twenty yards into the air, and his arms were thrown about eight yards in either direction. I was astonished to see how coolly they received intelligence that they were to suffer death. The man who was blown away only said, that witnesses against him would have to answer for this in the next world and begged of them not to tie him to the guns, as he would not flinch at all. The fellow who was hung said, that having washed his hands of life he had washed away all his sins, and the sooner he went to paradise the better. 'We have yet plenty of this work before us' (he added)."

"Of the prisoners taken in this affair, two were blown from guns; seven shot by the dragoons; four cut down in the charge; several hung; between thirty and forty transported; one hundred disbanded and turned out of the station; and some fifty or sixty others flogged and otherwise punished."

Attached to General Woodburn was a civilian officer who reported the whole affair on 28th June from his camp at Ahmednagar.²

"On the morning of Thursday week (*i. e.* June 18th) the general sent for me, and said that the troops were to march towards Aurangabad the next morning, in consequence of a most urgent requisition from Captain Abbott; and he begged me to go out with his assistant Quartermaster-General that same evening as far as Emanpore, and choose pitching-ground and make arrangements for supplies, &c. Well, at 4 p. m. out we went, chose pitching-ground, dug trenches for watering cavalry horses, and sent for all the supplies available. The general had told us that he should march next morning at 3 a. m. and at half-past six we began to look out for the 'army'. At about ten, up came Captain Mayne of the Hyderabad contingent lately commanding Aurangabad. He had come to escort Mrs. M.....and other ladies from Aurangabad where it was no longer safe for them to remain. They went on to Nagpur and we got an express from the general, saying that fresh orders had arrived and that the force was to march in the old direction to Malegaon. So we went in sharp,

1. *Ibid.* pp. 430-431.

2. *A History of the Indian Mutiny* by Charles Ball, Vol. I, pp. 431-432.

and Mayne rode with us. We went at once to the general, and represented very strongly to him that, as he (Mayne) had been connected with the contingent for fourteen years, and had been for six years commanding the very cavalry regiment which had mutinied, and again as he had only just left the scene of the row, he felt himself competent to give an opinion on the subject, and most strongly advised that we should march at once on the place, smash the mutineers, and strike a decisive blow...the General sent for orders to headquarters, which arrived in two days, to the effect that he was to march *instanter* on Aurangabad. I went on to Emanpore, in my district, and managed to get supplies, and the force came on in the morning about seven. A fine sight—14th dragoons first, then the general and his staff, then 28th native infantry, and Captain Woolcombe's battery last; the rear brought up by a pontoon train, some twenty elephants, and the baggage—extending some two miles in length. We came on to Jobra, and here my mission ended, as the troops were now out of my district, and indeed, out of the company's territories altogether, so I went to the general for orders. Mayne had not arrived; and as no one present knew the road to Aurangabad except myself, the general asked me to go on with them, which I was glad to do, as there were worst accounts from Captain Abbott. During the day the general received another express from Abbott, which made him determine to get on at once by forced marches. We got into Aurangabad at 10 a. m., and Abbott and his officers came out to meet us. Mayne had joined us just before. It was fortunately a cool morning, or man and horse would never have got through the work cut out for them. Well, Abbott told us that things were in a most unsatisfactory and critical state; that since the ladies had left, the officers had lived barricaded in the mess-room, and that there was reason to fear not only the staunchness of the cavalry, but of the infantry and artillery also. He said that we were quite unexpected, and that the best thing would be to march up to the cavalry intrenchments at once and surprise them. The general consented to do so at last. We found some good camping-ground for the force on the Nuggur side of the cantonments, and we marched on towards the mutineers' lines (1st cavalry pickets).'

"Two guns and a squadron of the dragoons were left to guard the bridge, in case of a rising of the Nizam's artillery or infantry; and we went on upto the cavalry lines, which we reached at twelve. A long line of white tents, with horses picketed in front, showed us where they were; and the general galloped over the ground to select a good position. All the officers were, of course, with their regiments; so that in the general's staff were only his aide-de-camp (Macdonald), Deputy Adjutant-general Coley, Mayne, Abbott, and myself. The cavalry bugles were sounded, and men ordered to fall-in-on-foot, except their mounted (native) officers. Abbott then rode past them, and ordered the few men who had remained faithful to fall out of the ranks leaving the mutineers in a body in front of their lines. The guns of Woolcombe's battery were then ordered to be loaded with

canister, and drawn up within thirty yards; and the general, with Abbott and the four of us, rode up to the ranks. Abbott was then ordered to speak to the men, and he did so, asking them the reason for disobeying orders and for mutinying; reminding them that government never dreamt of attempting to make them change their religion, and of the punishment which awaited them. The mounted officer (a *jemadar*) who commanded this troop and who was one of the principal instigators of the affair, here broke out, 'It is not good; it is all false.' Abbott drew his pistol, and would have shot him as he stood (for speaking in rank is equivalent to open mutiny); but the general turned to him and said 'Captain Abbott, I desire that you will not fire on your own men. So Abbott put up his pistol, and went on with his harangue. After another minute the *jemadar* broke out again. 'It is not true; it is all false. Brothers all, prime and fire.' Upon this, with a clash, out came all their pistols; and, had they fired, we six must have fallen, as we were not five yards from them. My pistol, a revolver, was in my hand in a moment; and as I was next to the *jemadar*, I feel confident I could have shot him before he had time to raise his. But a panic seized them; and they bolted towards their lines, and we rode back behind the guns. Woolcombe had dismounted, and was pointing a gun at them himself; the portfire was lighted, and one word only was wanted to blow every soul of them to the four winds, and thus strike a decisive and terrible blow, which would never have been forgotten; but the word was not given. The general allowed them to get to their horse; and then, as they stood in a group mounting, some 260 yards off. Woolcombe ran to another gun, armed and pointed it, and losing his patience at not being ordered to fire, sung out, 'May I fire, Sir?' If any answer was returned, certainly no order was given; and the rascals got to their horses, and were up and on them, and away in a moment. Then came the order to fire. Just as they were getting under cover of some buildings some twenty-nine shots were fired at them, but without effect, only killing some few horses and a poor *ghorwalla*. The dragoons were then ordered to charge on the mutineers, who had by this time cleared their lines, and were drawn up in a line on a plain to our right, out of shot of the guns. Forward went the 14th at a gallop, and the men of the 1st waited in line till the 14th were tolerably near them, and then broke up, and each man turned his horse's head and dispersed in every possible different direction. The dragoons caught and cut down some half-dozen, and the rest got away. Abbott joined the charge; and, his horse being fresh, he managed to get up with one of the mutinous officers, who seeing no chance of escape, put his sword between his teeth, dropped his reins, and held up his hands in token of submission, and as a sign for quarter. Abbott lowered his sword, and the brute, as he passed him, drew his pistol, and fired straight at his face. A motion of the horse saved him; and he drew his pistol and fired two shots at the ruffian, but missed him. He was caught later in the day, and hung next morning before all the troops. After the charge, the rest of the native cavalry were brought out, and those

suspected were disarmed and placed in confinement, to await their trial by drum-head court-martial. Towards the evening, nearly seventy of those who had escaped were taken or given up; and this reduced the number of those who had actually got away to about fifty-five. The *jemadar* who had first drawn his pistol was missing altogether, and no tidings could be got of him, though the general was most anxious to secure him. Had the guns opened upon the rascals directly they drew their fire-arms, not one could have escaped; and a blow direct and decisive would have been struck, and the mutiny in all probability quelled in these parts, at all events. All were disappointed at the result, and particularly as the general had them so entirely at his mercy.”

A similar incident which occurred in Aurangabad is given below:

“When men from the cavalry were disbanded under the check of General Woodburn’s forces, a number of them were taken prisoners from their houses in Aurangabad. Their leader Amir Khan went into hiding. A reward of Rs. 2,000 was declared for his arrest and similarly a reward of Rs. 500 was announced for the arrest of Wahid Khan. The names of some of the arrested soldiers of the Cavalry are as follows:—

- | | |
|-------------------------|---------------------------------|
| 1. Modi Khan. | 10. Mirza Azim Beg. |
| 2. Jan Baz Khan. | 11. Hussain Khan. |
| 3. Shaik Rahim. | 12. Shaik Malik. |
| 4. Mohamed Mir Khan | 13. Ahmed Khan. |
| No. I. | 14. Mir Mazar Ali. |
| 5. Mohamed Mir Khan | 15. Noor Khan. |
| No. II. | 16. Mir Imam Ali. |
| 6. Shaik Fateh Mohamed. | 17. Mir Badar Ali. |
| 7. Mohamed Raza. | 18. Kasim Ali Khan. |
| 8. Dilavar Khan. | 19. Faiz Mohamed Khan. |
| 9. Shaik Hussain. | 20. Abdulla Khan.” ¹ |

Thus ended the outbreak at Aurangabad. It will be observed that besides those who died in the actual disturbance a number of persons were tried and sentenced to death. From records it is apparent that at least one person namely Mir Fida Ali was hanged, 21 shot dead and 3 were blown from cannons. A number of people were also flogged and turned out of the army. The outbreak at Aurangabad is thus the first serious incident which occurred in the State of Hyderabad in 1857 within a few weeks of the outbreak at Meerut in Northern India.

On 17th July 1857 the Residency at Hyderabad was attacked by a big congregation gathered at the Mecca mosque but the attack was repelled within a short time. The Nizam expressed his regret for the

1. From file No. 32 of July 1857 preserved in the Central Records Office, Hyderabad.

attack on the residency. Orders were issued to the collectors and feudal chiefs to arrest the leaders of the conspiracy. This resulted in the prevention of fresh outbreaks in the city. However, tension prevailed for a period of three years from this date in the communities of the city especially when the emissaries of Nana Sahab Peshva and Tatya Tope worked among the people. By the middle of 1857 trouble had also spread to the districts.

A number of soldiers disbanded from military service in the North, mainly Rohillas, infiltrated into the Deccan. They were soon joined by the disaffected elements in the Deccan. The result was that Rohilla concentrations took place at Ajanta, Basmat, Latur, Makhtal and Nirmal. The Contingent Troops marched against them and it was not before the lapse of two years that these insurrections of the Rohillas were put down. The emissaries of Tatya Tope and Rav Saheb were working continuously in various parts of the Deccan.

The Rohillas also attacked Nilanga, which then formed part of the district assigned to the British. Many a sanguinary engagement with the Rohillas took place at Ajanta in the Aurangabad district and at Basmath in the Parbhani district. The following extracts throw light on the British campaigns against the Rohillas.

"Sir Hugh Rose, moved out towards Ajanta and drove off the plundering Rohillas, but not till they had played the mischief with Ajanta, sacked it, and burnt it. This Rohilla band is the same which has for twelve months looted fully twenty large villages, killing and wounding people, violating women, and setting the Nizam's troops at defiance. They have issued a paper in shape of a letter to be forwarded to Hyderabad: the purport is that they are the servants of Nana Sahib, and as the *Sooba* of Aurangabad has imprisoned three of their brethren, and the Nizam has allied himself with the British, they will destroy his country!"¹

"A *Sarnee sower* has just come in Brigadier Hill's camp. He writes on the 15th:—'We have had a long action today, seventeen hours in the saddle. The Arabs and Rohillas have gone into a *guree*, which we are watching. I fear Captain M'Kinnon is mortally wounded; Captain Hoseason shot through the shoulder; Captain Swete, H. A., through the thigh (ball still in); Captain Clogstoune, contusion; Captain Ivie Campebell plundered of everything he had at Kissore, and only escaped with his life."

"I have just obtained the following authentic intelligence about the affair with the Rohillas. Captain Clogstoune cut up thirty or forty Arabs and Rohillas that had plundered Kissore, the rest took possession of a turret in the village. Howitzers and mortars were not used. The officers mentioned above suffered as above described, four or five sepoys killed, and as many wounded. Colonel Hill has invested the village closely, and little doubt is entertained of the annihilation

1. *Hyderabad Affairs*, Vol. III, p. 226.

of these marauders if they do not contrive to escape. Sir Hugh Rose's force is near at hand, Colonel Roberts with his detachment not far off, and some of the 21st on their way."

"Toorabaz Khan, the leader of the insurrection of the 17th July 1857, has escaped from his prison. This was to be expected; there was general sympathy with him, of which I presume his guards partook. We owe this to the moulvies, who found that by their laws his crime did not admit of his being sentenced to death. This I take to be about as bad as any of the bad news I am giving you."

"There has been an insurrection in the jail at Aurangabad; prisoners escaped; eight Rohillas got clean off. Some of the others were captured and fifty or sixty killed."¹ Insurrections of the Bhills:—

In 1857 Bhills rose in rebellion against the British in the Ajanta region under the leadership of Bhagoji Naik. Their activities continued till 1859, when they were dealt with by the Contingent troops and put down. They had been joined by a prominent landlord of Vaizapur in the Aurangabad district named Govind Kashiraj Deshpande.² The following extract shed light on these activities of the Bhills:—

(1)

"Englishman, December 16, 1859. The following is from Hyderabad, dated the 30th November:—

'Captain Pedlar marched from Aurangabad to attack some Bheels, who had risen in the district of Byzapoor to aid the Bheels in Khandesh, whom Mr. Souter, as the Bombay papers have recently informed us, attacked and defeated in Khandesh, killing and gibbeting their chief. He overtook these insurgents in the Mahadev Hills, and defeated them, killing forty of the party, himself losing two men killed, and six wounded. The ground did not permit of the cavalry acting, or many more of the enemy would have been destroyed.'³

Encounter with Bhills

"A detachment of 130 men 3rd Cavalry, and 3 guns, 4th Company Artillery, marched from Aurangabad on the 17th November 1859, under command of Lieutenant Pedler, against a party of Bhils in the

1. *Ibid.*

2. About the activities of Govind Kasiraj Deshpande, from records preserved in the Central Records Office, it is apparent that the Resident, while forwarding the papers received from Bullock, officiating Commissioner, to the Diwan, has in his letter dated December 12, 1859 asked for the arrest of Govind Kasiraj Deshpande of Vaizapur. The charge against him was that he had collected about 2,000 Bhils and in league with Shajaji Naik had carried on an insurrection in the districts of Aurangabad and Ahmednagar. It appears that after the dispersal of the Bhils Govind Kasiraj Deshpande was arrested, and tried there. The information gathered at Vaizapur shows that Govind Kasiraj seems to have died in prison.

3. *Hyderabad Affairs*, Vol. III, p. 240.

vicinity of Byzapur. Lieutenant Pedler came up with the Bhils, about 400 in number, at Walela, on the 20th November, and attacked and defeated them, killing between 40 and 50, and wounding as many more, whilst the rest escaped into the jungles under cover of darkness. Lieutenant Pedler had one man killed and eight wounded."

In the middle of the year 1858, when Tatya Tope transferred his operations to Central India, the activities of the Rohillas and the Bhils increased. The passes leading to the Deccan were guarded by the Contingent Forces, which made it impossible for Tatya Tope to plan a march to the South, but elements which separated from him consisting of Rohillas and Arabs spread themselves over the Deccan and created widespread disturbances, which were put down, only by the end of 1860.

By the end of the year 1858, major operations connected with the outbreak of 1857-58 had come to an end in the Deccan. During the entire course of the war against the British, the Nizam Afzal-ud-daulah urged by some of his advisers to raise the standard of revolt refused to do so and listened to the counsels of his minister Salar Jang and cast in his lot with the British with unshaken loyalty. After the storm of the uprising had subsided, the British government in recognition of the services rendered by the Nizam modified the treaty of 1853.

In July 1860, the British Government made over to the Nizam the *Samsthan* of Shorapore, which had lapsed to the British Government after the death of Raja Venkatappa Naik, and restored also the districts of Raichur and Dharashiv (Osmanabad) to the Nizam. The debt of Rs. 50 lakhs due from the Nizam was also cancelled. Besides, a number of presents were made to the Nizam and to the officers of his court, on the 5th of October 1861. On June 25th of the same year a new order of Knighthood called the "Star of India" was instituted by the British Government and in the next month, the Nizam received this order from the Queen Empress of India. The confirmation of this order was made on the 31st of August 1861. On the 25th of November 1861, Colonel Davidson invested the Nizam with the insignia.

It may be noted here that the uprising of 1857 had postponed the introduction of reforms in the administration of the State by Salar Jang who was entrusted with the office of the *Divan* in 1853. After the year 1858 Salar Jang embarked on his scheme for the better administration of the State. Corrupt officials were removed from the districts and men of character posted in their places. The restoration of the districts of Dharashiv and Raichur in 1860 which had seen better administration under the East India Company enabled Salar Jang to visualise an improved system of revenue administration. In the year 1867 the system known as *Zilebandi* was promulgated. Under this scheme the State was divided into 5 divisions and 17 districts. Salaried officials were appointed to the divisions, districts and tahsils.

At the same time the Judicial, Public Works, Medical, Municipal, Police and Education Departments were brought into proper organization.

The system of assessment of land revenue was faulty in the extreme. It was therefore decided to start a Land Revenue Survey and Settlement Department in 1875. Within a short period the assessment system was thoroughly overhauled and the land revenue administration was settled on conditions similar to those obtaining in Bombay and other adjacent areas.

The Nizam Afzal-ud-Daulah died in February 1869 and was succeeded by his infant son Mir Mahboob Ali Khan, who was hardly 3 years old at the time of his accession. With the approval of the Government of India Salar Jang and Ameer-e-Kabir Bahadur were appointed coregents until the Nizam should come of age. This gave Salar Jang freedom from the jealous and galling influence of the late Nizam and enabled him to go ahead with further reforms in the State.

Communications in the State were steadily improving and the Hyderabad-Sholapur Road had been completed by 1860. The Bombay-Madras Railway line had touched parts of the State like Gulbarga and Wadi by 1868. By 1878 the city of Hyderabad was connected by a broad gauge line running from Hyderabad to Wadi with the Bombay-Madras Railway.

To improve the administration of the State Salar Jang attracted talents available in all parts of the country and as a result a number of people from U. P., Bengal, Bombay and Madras entered the services in Hyderabad. Some of them became famous in later days and distinguished themselves in various walks of life. Famous among them, who were drawn to Hyderabad under Salar Jang's inspiration were Syed Hussain Imadul Mulk Bilgrami, Dr. Syed Ali Bilgrami, Mushtaq Hussain, Wiqarul-Mulk, Syed Mehdi Ali Mohsin Mulk, Mohib Hussain, Abdul Khayum, Dr. Aghornath Chatopadhyaya and others. Legal talent was attracted from Bengal and Madras and we find a number of lawyers starting their practice in the courts of Hyderabad and the Residency. Some of these lawyers like Ramchandra Pillay, Bar-at-Law, Rudra and others attained great fame in public life in the nineties of the 19th century.

The judiciary had been improved by Salar Jang and a High Court and also a court of appeal had come into existence by the time Salar Jang's regime came to a close.

In the field of education a beginning was made during this period. A medical school founded in 1844 had already sent out a number of doctors in the districts. In the year 1855 the Darul-Ulum High School was established for education in English and Oriental languages. The City High School was established in 1870 and the

Chaderghat High School in 1872. An Engineering School was started in 1870 with a view to train students for service in the Public Works Department, and the Madrasa-e-Aizza School for the Nizam's family members was opened in 1868. The school for noblemen founded in the residence of the Minister in 1873 later developed into the Madrasa-e-Aliya. The Intermediate Classes attached to the Chaderghat High School were later joined to the Madrasa-e-Aliya, resulting in the establishment of the Nizam College in 1887.

Thus the reforms of Salar Jang, besides the pacification of the State, resulted in the growth of an educated element in country. The introduction of fresh talent from other parts of India resulted in the growth of a middle class public opinion in the State. Although this introduction of people from outside led to a friction between the outsiders and the domiciles of the State known as the *Mulki* and non-*Mulki* agitation yet a general awakening in the State was caused in no small measure by the people who had been drawn to Hyderabad from outside. It was during this period of Salar Jang's regime that English and Urdu journals began to appear in the State and considerably helped the growth of public opinion.

In his tours in India Salar Jang came into contact with the movement for educational and social reforms started by Sir Syed Ahmed at Aligadh. The efforts of Sir Syed Ahmed had the full and active sympathy of Salar Jang who released considerable financial assistance to the activities of Sir Syed Ahmed and his followers. Two officers of the Hyderabad State, Wiquar-ul-Mulk and Mohsin-ul-Mulk, who worked under Salar Jang, were later to take a zealous part in the development of the Aligadh College and other educational activities.

Thus, Salar Jang's period of office from 1853-1883 was a formative period for Hyderabad.

Salar Jang I died on 8th February 1883 when the administration of Hyderabad was entrusted to a Council of Regency consisting of the prominent noblemen of Hyderabad and presided over by the Nizam. Raja Narendra Bahadur and Mir Laik Ali Khan, the son of Salar Jang, were made the Joint administrators of the State. Mir Laik Ali Khan was also the Secretary of the Regency Council. During its brief term of one year the Council of Regency had to face public agitation in connection with what came to be known as "The Chanda Railway Scheme." In brief the scheme was that the existing State Railway running from Hyderabad to Wadi should be taken over by a (British) Company which would extend the railway to Warangal and thence on one side to Bhadrachallam or to Bezwada and on the other to a point at Chanda. On the capital raised the Hyderabad Government was to guarantee certain interest and the railway was to be known as the Nizam's Guaranteed State Railway. Although the scheme was approved by Salar Jang during his life time, it came up for implementation only during the term of the Council of Regency. In the absence of the details of the scheme it was widely believed that the Hyderabad Government was embarking on a scheme which was

likely to result in financial loss to the State. By this time the educated class had grown up in Hyderabad which had begun to take a lively interest in public affairs. They set up a committee known as "The Committee to consider the Chanda Railway Scheme" under the leadership of Dr. Aghornath Chattopadhyaya and Mulla Abdul Qayum. Dr. Aghornath at this time was working as the Principal of the Hyderabad College. This Committee felt that the full facts of the Chanda Railway Scheme should be placed before the public. A representation to this effect was made by the Committee to the Council of Regency. That for the first time in Hyderabad the public asked the Government to take it into its confidence was too much for either the Council of Regency or the officials of the Residency. The result was that Dr. Aghornath Chattopadhyaya was suspended from service and deported from Hyderabad on the 20th of May 1883.

On the 22nd of May a Revenue Officer named Dastur Ausaji Hoshang was also deported for alleged conspiracy in the agitation. The manner and method of the deportation of Dr. Aghornath Chattopadhyaya was to say the least heartless.

By the year 1885, Hyderabad was well set on the road to progress in the field of education as well as in the growth of an educated class, which steadily moulded public opinion in the State. A number of educational institutions had sprung up in the cities of Hyderabad and Secunderabad by this time. Apart from Government schools like Darul-ulum High School, the City High School, the Chaderghat High School, the Madrasa-e-Aliya, the Madrasa-e-Aizza, Christian missionaries had also started schools like the St. George's Grammar School, the St. Ann's Convent, the All Saints School, the Wesley School etc., private effort was also forthcoming in the educational expansion and a number of schools were opened by philanthropists in the twin cities. Among these mention must be made of the Mufeed-ul-anam High School, the Dharmavant High School, the Keys' High School for girls and the Mahboob College, Secunderabad. The last two institutions owed their foundation to public spirited men like Somasundaram Modaliar and Ramchandra Pillay. Among professional institutions, the Medical College and the Engineering College were noteworthy. Due to these institutions a number of educated persons were attracted to Hyderabad from various parts of the country. Among these, men like Dr. Aghornath Chattopadhyaya and others were to play a prominent part in the intellectual life of Hyderabad. In later times young men also started proceeding to England for higher studies with the encouragement of Salar Jang and his administration. A legal profession had also come into existence by this time in Secunderabad and in the Residency Bazars in Hyderabad. The press also started playing a prominent role in the life of the State by this time. The earliest English newspaper was *The Deccan Times* which was started in 1864.

One reform carried out in 1884-1885 by the administration was the switch over from Persian as the language of administration to Urdu by an order dated 21st February 1884. The Hyderabad Government laid down that the language of the courts should henceforward be

Urdu. This was extended to all other branches of administration in August 1886. The elimination of Persian as the court language and its replacement by Urdu had a profound effect on the progress of education in the country. From now onwards the educationalists in the State were attracted towards the medium of Urdu as a means of educational progress in the State. It was at this juncture that the Indian National Congress was founded on 28th December 1885. On that day it met for the first time at 12 noon in the hall of the Gopal Das Tejpal Sanskrit College, Bombay, an event which attracted widespread attention and evoked support from the leading public men of Hyderabad like Mulla Abdul Qayum, Ramchandra Pillay, Mohib Hussain and Dr. Aghornath Chattopadhyaya.

The birth of the Indian National Congress at the end of the year 1885 was bound to have a profound effect on the educated classes in Hyderabad, as in other parts of the country. The Hyderabad administration, dominated as it was by officers like Mehdi Ali Mohasin-ul-Mulk, Imad-ul-Mulk Bilgrami, Viqar-ul-Mulk and Mehdi Hasan Fateh Nawaz Jang, who had been influenced by the social and political thought of Sir Syed Ahmed, was highly critical of the Indian National Congress. Public opinion, on the other hand was sympathetic towards this new political awakening. Prominent among those, who supported the National Congress were Dr. Aghornath Chattopadhyaya, Mulla Abdul Qayum, Ramchandra Pillay, Mohib Hussain, the editor of *Muallim-e-Shafiq* and the pioneer of social reform in Hyderabad and Syed Akhil, the editor of *Hazar Dastan*. The Urdu press was outstanding in its criticism against the British policies in India and in the Middle-East countries. It strongly supported Lord Ripon in the Ilbert Bill controversy and bitterly criticised the opposition to it engineered by vested British interest in India. It gave prominence to unfair and discriminatory treatment in which Englishmen, both officials and non-officials, indulged in India. It was thus natural that when the Indian National Congress was established, public opinion should be favourably inclined to it, but the Hyderabad Government took up, as stated earlier a critical attitude against this situation. On the other hand every encouragement was given to the activities of Sir Syed Ahmed in the educational and political field.

In 1887 Mir Laik Ali Khan, Salar Jang II, Prime Minister of Hyderabad, resigned and was after a brief interval succeeded by Sir Asmanjah. Two important events which happened during his regime are worthy of note. The first was the replacement of Persian by Urdu as the language of administration. This measure of reform removed the artificial atmosphere created by the continuance of Persian as the Court language even when it had ceased to be so in the other parts of the country. The fillip, which Urdu received by becoming the language of the administration, strongly encouraged the growth of education in the State and paved the way for higher education in Hyderabad. The second event during the time of Salar Jang II was the extension of the railway communication from Secunderabad to Warangal. This line was in 1888 extended further to Dornakal and

Yellandu, the seat of coal mines, on one side and to Bezwada on the other side. There was now thus a through communication between Wadi on the Bombay-Madras line to Bezwada on the Madras-Calcutta line passing through the State.

Soon after he took charge as Prime Minister, Sir Asmanjah was called upon to investigate charges against Abdul Huk Dilair Jang, the Home Secretary, who was connected with the affairs of what was known as 'The Deccan Mining Company'. Abdul Huk had, in sponsoring this Company in England, persuaded the Government of Hyderabad to purchase shares at a high rate. It turned out that these shares had belonged to him. As a result Abdul Huk was found guilty of having deceived his own Government and thereby making a large profit. The scandal connected with the concessionaires of Mining rights and 'The Deccan Mining Company' created a great sensation in England, and affairs were investigated by a Committee of the Parliament. The Hyderabad Government suspended the Home Secretary Abdul Huk and sent its representatives Mehdi Ali Mohasin-ul-Mulk, Political and Finance Secretary and Mehdi Hasan Fateh Nawaz Jang, the Chief Justice of the Hyderabad High Court to England to assist in the investigation and also to negotiate with 'The Deccan Mining Company' to settle its affairs in order. While Mehdi Ali Mohasin-ul-Mulk was in England he strongly criticised the Congress and advised the Muslims against the Congress.

While, as noted above, the officers of Hyderabad were criticising the Congress, there were others who supported this institution. Mulla Abdul Qayum was among these sympathisers of the Congress. He was born in 1853 in Madras. He had his education in Hyderabad and in Mirzapur in U. P. He entered government service in 1875 and began to take an active interest in public affairs. Early in his life he had come into contact with Dr. Aghornath Chattopadhyaya and was one of those who took a leading part in what is known as the "Chanda Railway Scheme Agitation." After the birth of Congress he wrote articles in support of that body in the local paper *Safir-e-Deccan*. He also got a number of copies of the pamphlet entitled "A Spirited Defence of the Congress" which Pandit Ayodhyanath Kunzru had issued in reply to the criticism levelled by Sir Syed Ahmed and his supporters against the Congress. These were widely distributed by Mulla Abdul Qayum and Sharful Huq. For these activities the Government of Hyderabad issued a strong warning to Mulla Abdul Qayum on 20th September, 1888.

Opinions in Hyderabad continued to be sharply divided between those who were in favour of the Congress and those against the organization. Broadly speaking, officials belonging to the group of Mohasin-ul-Mulk and others were opposed to the Congress while officers like Mulla Abdul Qayum and Dr. Aghornath Chattopadhyaya, the press and the general public were in favour of this institution.

The public life in Hyderabad was slowly coming forward and expressing itself in various fields. By this time a class of pleaders

had come into existence since the examinations for pleadership were started for the first time in 1883. Legal talent was also attracted from outside the State and we hear the names of Ramchandra Pillay and Barrister Rudra, who started practising in the courts of Hyderabad and Secunderabad at this time. A number of societies and clubs had been started and were contributing to the shaping of public opinion. The Young Men's Improvement Society was established on 26th February 1879, in Chaderghat. The Society moved into its own premises on 8th August, 1886. It maintained a reading-room, a library and used to arrange lectures of prominent people.

The Theosophical Society was established on 26th December, 1882 by Ramaswamy Iyer in Chaderghat. It secured the patronage of officers like Pestonji and Jhangirji. The Society Hall was constructed and declared open on 7th January, 1906, by Mrs. Anne Besant. This Society was a centre of discussions on religious and cultural matters and attracted the elite of the city.

The Albert Reading-Room, Secunderabad, the Malwala Sabha in the city and the Hindoo Social Club, Chaderghat, were also beginning to take part in public affairs. Due to men like Dr. Aghornath Chattopadhyaya, Barrister Rudra and Ramchandra Pillay interest in public matters was quickened. Criticism of the administration began to appear at this time both in the press and on the platform. This criticism was resented by the official world who attributed these activities to outsiders.

The newspapers in their outspoken comments against the administration had to run up against many difficulties yet they maintained an independent outlook.

For a long time the 'Mulki and Non-Mulki' controversy was raging in Hyderabad State. *The Hyderabad Record* vigorously supported the cause of *Mulki* against the *Non-Mulki*. It wrote editorials and warned Sir Asman Jah for failing to keep up his promises. Referring to this controversy, it writes, "The tactics invariably employed by the party in power in this State which chiefly, if not exclusively, consists of all Hindustanis of Northern India are the following:—First to exclude Hindus and Muslims from all posts of dignity, emoluments and power. This is done not only with the purpose of the exclusion of the natives of the country but also to strengthen their own position. Another method generally adopted by the party in power is to withdraw from their opponents their efficient assistants. In illustration of what we have just said, it would not be difficult for us to show that the solemn promises and the professions Sir Asman Jah Bahadur has been publishing in the Jarida since he assumed the charge of the Ministerial office is to the effect that no appointments under the Government would be conferred upon foreigners. We can prove that within the short time that Sir Asman Jah Bahadur has been the Minister, there were more foreigners

imported into the State and appointments conferred upon them than during the tenure of any of His Excellency's predecessors."

Nawab Mohasin-ul-Mulk wrote in reply to the charges of *The Hyderabad Record* but that did not close the controversy.

In 1891 the Government of Hyderabad in the Home Department issued a circular imposing a number of restrictions on newspapers. The editors were expected under this circular not to publish anything that might "threaten an injury to a Government servant or tend to prejudice the mind of the people against His Highness the Nizam's Government or any of its officers". This action of the Government was severely criticised in the press of the day.

In the year 1892 Swami Giranand Saraswati visited Hyderabad and stayed with Mukund Lal. He delivered a number of lectures on the Arya Samaj. Due to his efforts the Arya Samaj was established in Hyderabad City in 1892. Earlier i. e., in 1891 the first Arya Samaj in the State of Hyderabad had been established at Dharur in the district of Bid, due to the efforts of Pandit Bhagawat Swarup and Sri Gokul Persad. The Arya Samaj in the Hyderabad City started functioning in 1892. The President was Sri Kamta Persad and the Secretary Mahatma Laxman Dasji. The first annual celebration of Arya Samaj was held at Kandaswami Bagh. Among the eminent persons who attended this function from outside the State were Swami Atmanand, Pandit Khushi Ram, Sri Kishandas and Sri Sevaklal. The Arya Samaj moved into its own building in 1905. Since Arya Samaj was for reforms in the existing religious observances, its lectures created a strong reaction amongst the orthodox section of the city. The Sanatan Dharma Maha Mandal was established at about the same time to counteract the activities of the Arya Samaj. The preachers of the Arya Samaj were Sri Gokul Persad and Sri Deen Dayal Sharma. A number of religious discussions seem to have been held between the Arya Samaj and the Sanatanists at this time and attracted considerable attention. In 1894 two preachers of the Arya Samaj viz., Pandit Bala Krishna Sharma and Nityanand Brahmachari were expelled from the State.

The starting of the Ganesh Utsav and the Arya Samaj Movement was a very good means of rousing public opinion in the State. Their importance in the evolution of public opinion in Hyderabad cannot be over-emphasised. They provided virtually a training ground for workers in constructive action. Among those who joined the Arya Samaj in its early days were Sri Keshav Rao Koratkar, who came over from Gulbarga and started practising in the courts of Hyderabad in the year 1896. In the following decade the Arya Samaj received great encouragement at the hands of Dr. Aghornath Chattopadhyaya, Sri Keshav Rao Koratkar and Pandit Sripad Damodhar Satwalekar. Sri Keshav Rao Koratkar was very soon to become a great pioneer of political, social and educational reforms in the State.

Meanwhile Mulla Abdul Qayum Khan who had very cordial relations with Dr. Aghornath Chattopadhyaya and was a staunch supporter of the Congress was carrying on his activities in the political and educational fields.

In the year 1900 Viqar-ul-Omrah, the Prime Minister was succeeded by Maharaja Sir Kishan Pershad. In the same year Hyderabad was connected on the metregauge with Manmad, thus opening the Marathvada districts for communications with the then Bombay Presidency. The decade between 1900-1912 is a formative period in the history of Hyderabad.

A library was opened in Sultan Bazaar, Hyderabad on 1st September, 1901 and was followed by the establishment of a literary association called Vignyana Chandrika Grantha Mandali. Hyderabad was also an active centre of examinations.

In the year 1896 Sri Keshav Rao Koratkar who was practising in the courts of Gulbarga came to Hyderabad and started his practice in this City. Keshav Rao Koratkar was one of the great leaders produced by Hyderabad about this time. Born in the year 1867 at Purjal in the Basmat Taluq of the Parbhani district, he had his early education privately at Gulbarga. He served for some time in the local revenue office, but soon left the service and having succeeded in the pleaders' examination started practising in the courts of Gulbarga. While at Gulbarga Sri Keshav Rao came under the influence of the strong awakening in the educational, social and political fields coming over Maharashtra at that period. He used to visit Poona frequently and attend functions like the Vasant Vyakhyaan Mala and have contacts with the leading personalities of Maharashtra. It was thus that Sri Keshav Rao got an urge to develop similar institutions in Hyderabad. When he came to Hyderabad in 1896 he found that there was a great field for public activities in the city.

The Marathi speaking public of Hyderabad felt the pressing need of having a Marathi Primary School. In 1901 a private Marathi Primary School was established in Hyderabad. It was made a complete Anglo vernacular middle school subsequently and renamed 'The Viveka Vardhini Pathashala.'

In January 1902 Sri Ramchandra Pillay died. He was one of the earliest of the Congress workers in the State. For more than 25 years Sri Ramchandra Pillay served the public cause in various capacities. He was associated with the educational and social activities in Secunderabad and was a staunch supporter of the Congress since its inception.

In the year 1902 Lord Curzon arrived in Hyderabad and the agreement assigning Berar on lease in perpetuity was signed on 5th November 1902. The manner and method of the agreement shocked public opinion in Hyderabad and created a great feeling of resentment against the Government of India. All these factors tended

to sharpen public opinion against the British. When the *Svadeshi* Movement in the then British India started, it was enthusiastically welcomed in Hyderabad. Meetings were held in a number of places in 1906-1907 where *Svadeshi* was preached and the boycott of foreign goods was urged. The preaching of *Svadeshi* was carried on through the institutions like the Arya Samaj, the Ganesh *Utsav* and various societies. The arrest, trial and the subsequent deportation of Lokmanya Bal Gangadhar Tilak in 1908 gave a great fillip to the movement for *Svadeshi*. Official reports of those days are full of measures taken to check these movements which embraced all communities in the State. The newspapers in Hyderabad became bold and critical and guided and expressed public opinion in this cause.

"The District Superintendent of Police, Aurangabad, in his report dated 4th August, 1908, marked confidential, said that on receiving the news of the arrest of Tilak, students studying in Matric and pre-Matric classes did not attend the school. They also persuaded the students of lower classes to abstain from classes. The teachers of the school remained in their classes till the evening. The report further stated that a student named Bapat along with a few others was responsible for this. One Gangaram who was studying in Matric came under the influence of *Svadeshi* Movement, left his studies, proceeded to Bombay and joined the *Svadeshi* movement. He was arrested in Bombay and sentenced to five days' imprisonment. He had returned to Aurangabad but was not taking any active part in the said affair and the police was keeping an eye on him. Shops were, however, not closed."

"Posters in Marathi and Urdu were pasted in public places. Reporting this incident, the D. S. P. in his report, dated 7-8-1908 said that some urchins amongst whom the son of the Inspector of Schools was prominent were responsible for the act. The posters were, however, removed later by the police. The D. P. I. was asked to investigate the whole affair who in his report said that the teachers were instructed to see that such incidents did not recur, and since the Inspector of Schools had severely punished his son, no further action was thought necessary. The file contains an original poster, the copy of which is appended to this."

The Commissioner of Police, Hyderabad, in his report dated 19th Aban/25th September, 1908 said that "in imitation of the celebrated picture of Dattatreya, a picture was printed and was being sold in the market with the faces of Lala Lajpat Rai, Bal Gangadhar Tilak and Bipin Chandra Pal. Six sets of these pictures were forwarded to the Secretary, Department of Judiciary, which were eventually passed on to the Residency. The Commissioner further reported that another picture, that of Mamba Devi, was also on sale in which Mamba Devi was shown to be exhorting the people to forget their differences and support her favourite devotee, Tilak, as that was the only way of serving the country".¹

1. From File No. 11 (Special Branch) 1317 F/1908, Home Secretariat, Government of Hyderabad.

"The following report was sent by the Sub-Inspector of Police, Gangapur Taluq, on 1st August, 1908 to the D. S. P. Aurangabad stating that a *Brahmachari* had arrived at Kayegaon village where he was said to be preaching religion and reciting religious books. The real fact was that in the name of *katha* he was preaching sedition to the people on lines of the *Svadeshi* movement in British India. The same S. I. made another report on 13th Meher 1317 F. stating that on hearing the news that there would be a *katha* on Janmashtami day, he proceeded to Kayegaon. The *jagirdar* of the place, one Martand, son of Vasudev, was in charge of the *jagir*. On that particular night, there was gathering of about 100 persons most of whom were Brahmins. The proceedings started with the singing of *bhajans*. After that he said a few words about religion. Then he delivered a lecture on agriculture. During this lecture, he said:

"There is too much of oppression in British territory. Your co-religionists are being arrested arbitrarily. They are being sentenced severely. Your country has been, by force, snatched away from you. You are regarded as fools. After getting united, if you throw a handful of dust over them, they will simply vanish. Since the British rule, the agricultural produce has decreased. Cultivators (he had used the word 'Kunbis') are forced to become labourers. The wealth of this country is being drained. The grains produced by you are going out, and you don't even get stale bread. All are forced to live like slaves. Thousands of taxes are levied on you. You must help yourself. You must meet your needs by the articles produced in your own country. You must not spare your life and property to claim your right. Everything is possible through unity."

On making enquiries, the Sub-Inspector discovered that the said *Brahmachari* arrived from British India where he used to deliver lectures. His real name was Anant, son of Vasudev Dandeker. He came from village Godge, Taluka Dervoli, District Ratnagiri. His parents were still at the village. Anant Vasudev came to Poona and stayed there for three years when he used to visit villages delivering speeches. The police arrested him but he was released for want of evidence. From Poona he proceeded to Sangam in British India that is only about 2 miles from Kayegaon. At Sangam also he delivered two or three lectures and then came to Kayegaon. After staying for a few days, he went back to Poona and again returned to Kayegaon and started giving lectures.

The said Sub-Inspector brought pressure upon Martand Vasudev to send away the *Brahmachari* who was eventually sent back. He was given a right royal send off.

The Sub-Inspector of Jalna submitted a report on 4th August 1908 to the District Superintendent of Police, Aurangabad stating that one Ramchander (Holkar) hailing from Akkalkote arrived at Jalna six days ago and was staying at the Anandswami temple. He

was a guest of Khande Rao Vakil. At the temple he delivered a *katha*. More often than not, he stressed on the importance of *Svadeshi* affairs. He was of roundish face, had slight marks of small-pox, his head and beard were clean shaven, with only a small bunch of hair at the top of his head, average height, average build, aged 40 years and a Brahmin.

On 5th August, 1908, the same Sub-Inspector reported that Ramchander read to a gathering a religious book and drew their attention to the need of using *Svadeshi* articles. He said that foreign cloth and foreign bangles should not be used. At the close of his exhortation he told the audience that they should take an oath to follow his advice, else he would be unhappy. That was the last day of his preaching at Jalna. He would proceed to Parbhani the next day. From Parbhani he would proceed to Hyderabad *viz.*, Nanded, Nizamabad and other places.

On 6th August, 1908, the same Sub-Inspector reported that Ramchander had boarded the train for Parbhani. The effect of the speeches of Ramchander was such on the Hindus that the ladies took out and threw away their bangles and decided that they would not thereafter use them.

Ramchander seems to have proceeded to Parbhani and then to Nanded.

In this connection, the following *firman* was issued on 3rd *Shaban*, 1326 *Hijri*:—

"The opinion given by you, Faredoon Jung and Aziz Mirza in the *Marooza* of 25th *Rajjab*, 1326 *Hijri* with regard to the persons who come from outside and propagate feelings antagonistic to the British Government is quite proper that institution of cases against such persons is not generally useful. Instead with the help of the State Police they should be quietly sent out. In such matters the police can do much tact. Accordingly all the concerned officers be instructed in confidence that with care but with firmness they should quietly take as much action as possible. Unusual excitement shall be avoided as far as possible. Opportunity for ado should not be given in matters that can be prevented quietly."¹

"On 22nd December 1907, the Political and Private Secretary to the Maharaja Bahadur addressed to the Secretary, Judiciary and Police Department, stating that one Pandurang Sastri and some others arrived in the State for the purpose of collecting funds for a temple in Mysore. A letter from the Residency was placed before the Nizam who ordered that the Police should quietly keep a watch over such persons and if they delivered seditious speeches on *Svadeshi* and other topics they must be immediately stopped. A *Marooza* was placed before the Nizam stating that the Maratha Brahmins were delivering speeches on *Svadeshi* and other political

1. From File No. 11 (Special Branch) 1317 F/1908, Home Secretariat, Government of Hyderabad.

subjects. The Nizam ordered that the Police should keep watch over such activities and report the matter."

A request was made that such reports be called for and placed before the Secretary, Judicial and Police Department. Orders were issued to this effect on 26-12-1907.

Lists of the people who had sympathies with the *Svadeshi* Movement and Lokamanya Tilak's activities were drawn up and a close watch was kept upon them. The official reports preserved in the Central Records Office, Hyderabad, teem with such references.

Efforts of the administration were directed to keep the individual spirit abroad in check through prescription of (1) objectionable books, (2) prohibition of newspapers from outside the State, (3) expulsion of outsiders working in the State, and (4) strong action against prominent workers in the field.

In the year 1908 Sri Datto Appaji Tuljapurkar, a leading Vakil practising in the Residency area, was expelled from the State for taking prominent part in the seditious movement taking place in the Deccan. Sri Tuljapurkar was a subject of the Hyderabad State. He studied in Poona and practised for some time in the Bombay High Court before he came to Hyderabad in 1905. He soon started taking an active part in the *Svadeshi* movement in Hyderabad and contributed articles to *Kesari* of Poona and other papers. His activities were considered objectionable and he was expelled from the Residency area on 4th August 1908. On representation from the Residency a similar order was passed by the Government of Hyderabad expelling him from the State. Sri Tuljapurkar protested that he was a subject of the Nizam and the order expelling him from the State was unjust. After a prolonged correspondence restrictions on his entry were removed in 1918, on his giving an undertaking to refrain from political propaganda. While at Bombay Sri Tuljapurkar wrote his famous Marathi novel *Mazhe Ramayan* which contains abundant references to conditions in Hyderabad prevailing at the time, written in a high literary style. It will thus be seen that the period from 1901-1908 was full of public awakening in various fields. The *Svadeshi* Movement received a great fillip due to the wave of enthusiasm which spread into British India, following the partition of Bengal and the trial and deportation of Lokamanya Tilak. Among the Muslims an urge for social and educational reforms became apparent due to the efforts of Mulla Abdula Qayum to which a reference has already been made.

Lokmanya Bal Gangadhar Tilak was sentenced to six years simple imprisonment in the month of July 1908. This created great agitation throughout India and particularly in Maharashtra. Later, on the 21st December 1909 Mr. Jackson, the Collector of Nasik, was murdered while entering a theatre at Nasik. These two incidents had their repercussions in the Hyderabad State, especially in Marathwada.

Mr. Jackson, the Collector of Nasik was shot by Anant Lakshman Kanhere, a student of the Arts School of Aurangabad and a member of a Secret Society established at Nasik. Anant Kanhere was escorted to Nasik by two fellow students Kashinath Hari Ankushkar and Dattatraya Pandurang Joshi. These two young men wanted to run away from Nasik after the murder but they were arrested at the Railway Station. The statements of these two young men gave a clue to discover the ramifications and membership of the secret society in the Hyderabad State.

Dattatraya Pandurang Joshi was a resident of Pimpri and stayed at Aurangabad with his younger brother and mother. D. P. Joshi was a classmate of Gangaram Rupchand Marwadi and knew Gangaram and Anant Lakshman Kanhere since 5 years. Gangaram and Anant Kanhere studied in the Arts School. Anant had no relatives in Aurangabad. Kashinath Ankushkar also came from Pimpri. Gangaram Marwadi seems to have been the ringleader of the whole party. He used to administer oaths to everybody singly and separately. There was closest friendship between Gangaram and Anant. The object of the secret society was to make the country independent, to get rid of the foreign yoke and to undergo all risks for that.

The Statement of D. P. Joshi is interesting and it is summarized below:—

"I was kept aloof for some time but when oaths were being administered by Gangaram to every one, I suspected something and so one day I was asked to take oath. The main thing in the oath was to be prepared to do anything and never to reveal secrets. The secret society required money and the means of collecting money were thefts and dacoities. After a little time one Ganu Vaidya came from Nasik and took away Anant Kanhere with him. This I came to know because Anant asked for some money deposited with me. But Anant did not go that day and waited for a letter from Vaidya Ganu of Nasik. Anant Kanhere wanted to keep many things concealed from Gangaram. Anant had a loaded pistol with cartridges. He wanted to murder the Collector. One day he received a telegram that his brother was ill. He left Aurangabad with his revolver and did not allow Gangaram to accompany him. Anant had been practising shooting.

After the departure of Anant I received a letter from Ganu Vaidya who was given to understand by me that Anant had not been at Aurangabad. I had also received letters from Anant. After a fortnight Anant came to Aurangabad. Anant had got six half size and six small size photos of his. Anant told me that he had been to his brother who was shocked to see a revolver with him. The brother dissuaded Anant from his resolution but Anant warned him to mind his way. The activities of Ganu and Anant were watched by some detectives but it seems they escaped their vigilance. After Anant's return from Aurangabad a dacoity was

being planned at Pimpri, but this was to be given up on account of insufficient arms. After this Kashinath and Bhagawan went to Hyderabad and brought a formula for making bombs. It was written in English and *Balbodh*. Ganu, Gangaram, myself and Anant discussed the question as to who should be asked to go to Pen and learn the process of making bombs. We could not get anybody.

A few days later a man by name Deshpande came from Nasik. He was anxious to have pistols made by somebody in Aurangabad or Bid. Deshpande said it was so difficult to get them in England. Ganu Lohar (iron-smith) said he could not make them. At Bid cartridges could be made. This Deshpande was about to start for Nasik when I could learn that the Collector of Nasik was transferred and farewell meeting was arranged for him. A drama was to be performed by the Kirloskar Dramatic Company. If this Collector was not murdered at Nasik such opportunities may not have come again. Later it was settled that Anant Kanhere and I also should go to Nasik. All of us reached Nasik, Kashinath, Anant and myself. Ganu Vaidya had been there to receive us. We went to Ganu Vaidya's house. Anant was not with us. We went for a walk in the evening. There were many young men who came and talked to Ganu secretly. When we returned home, a young man came to Ganu and said every thing was done. The Collector was murdered. Some pistols and cartridges they had were to be concealed. Ganu said he would make arrangements to see that we could escape from Nasik. When we went to the train it had left. Myself and Kashinath were suspected by a constable and were taken to Nasik city.

Gangaram was the person who administered oaths to persons. This oath taking ceremony had some significance. They were bound by secrecy.

(1) Tukaram Dalwalla was the son of Manu Lall and lived in Shah Ganj. He owned a grain shop. He was interested in gymnastics. An oath was administered to him.

(2) Dattatraya Dinkar Abhyankar was the brother-in-law of Vaijanath Bhogle; Abhyankar's sister was married to him. The oath was administered by Gangaram to Abhyankar.

(3) Dattatraya Nagesh of Dawnimohalla. His father was a teacher in the Arts School. He did not take part in *baithaks* but the oath was administered to him by Gangaram.

(4) Damodar Narayan Joshi. He stayed with Tavagaonkar. The oath was administered to him by Gangaram.

(5) Bhaskar Abaji Rasal, son of the Station Master at Satona. stayed in Raje Saheb's Vada in the Shaligram. The oath was administered to him. This enthusiast was always prepared to do some work or other.

(6) Vithal Gopal stays near the Gulmandi House. Gangaram gave him the oath.

(7) Prabhakar Bhogle, Assistant Master at the Paithan Middle School. He was a very smart person. Gangaram administered the oath to him but he was to be persuaded by Datto Abhyankar and Kashinath Mohan Potdar to stay opposite to the Vithoba temple at Aurangabad. He was clerk in the Nizam's Post Office. It is not known who gave him the oath. Umaji Shinde of Pimpri and Narayan of Limpri were also included in this secret society. There was one more person Baboo of Sari and yet another named Guru Gajaba. Some of the other names that appear and reappear in the statements of all the members of the Secret Society are those of Damodar Barve, Tukaram Dalwalla, Sadashiv Vishwanath Bapat, Pralhad Balwant Kale (under arrest at Nasik), Damodar Chintaman Bhogale, at Chader Ghat High School, Dattatraya Vaidya, Teacher at Nanded. Vinayak Tikhe was a very important person connected with the formula of bomb-making.

Raghunath Chintaman Ambdekar is also a very interesting figure. His uncle was Govind Mahadeo Sathe, a goods clerk at Tandur, and came from Nasik to stay with Sathe because his mother was no more. Raghunath stayed at Secunderabad to study at the Technical School of Seth Ramgopal. Raghunath and Waman Dhondu Punde administered the oath to Dharmalingayya, a son of Chetty living in Tandur. Raghunath lived with Vasudeo Dhondo Dikshit, a clerk in the Agent's Office, N. S. Railway, Secunderabad. Political consciousness came to him at Malegaon. At Nasik he read the life of Mazzini and that of Garibaldi, the Marathi novel 'Usshakal', the history of the Mutiny of 1857 and the History of Japan. Such reading fired him with the ambition of becoming a patriot. Shankar Ramchandra became his class-mate in 1908. Both S. R. Soman and R. C. Ambdekar talked about the liberation of the country on the banks of the Godavari. Soman persuaded Raghunath to become a member of an association founded for freeing the country. An oath was administered with the picture of Ramdas in front of him. There other names of the members of the association were disclosed to Raghunath. They were Ganesh Balaji Vaidya, Balkrishna Janardhan Vaidya and Purushottam Dandekar. They paid a rupee per year and wanted to purchase arms to kill the Europeans who did injustice to the motherland. They practised shooting with air guns. Raghunath was told there was a store of arms at Panchawati but it was not shown to Raghunath. While leaving Nasik Soman showed a nickelplated revolver and dagger to Raghunath and asked him to collect such things and send them to him to Nasik. Raghunath was asked to increase membership of the association by finding good young men. Raghunath was asked to purchase acids which were useful in preparing bombs. I will recount from memory the acids noted on the paper which were given to him:—(1) Picric acid, (2) Alcoholic acid,

(3) Sulphur, (4) Mercury, (5) Potash, (6) Sulphuric of Carbon, (7) Nitric acid, (8) Hydrochloric acid and (9) and (10) were powders the names of which I do not remember. Cypher was used by them for writing letters to each other. Soman enquired the price of buck shots. On account of Soman's pressure Raghunath enquired the whereabouts of the arms-shop of Bandu Sadashiv Kimbahune. Raghunath was asked to commit thefts, sell the stolen articles to a goldsmith pointed out by him from Nasik and send arms to Nasik. One Ganu Jog, a signaller, had sent four revolvers. Raghunath was told that one Baboo, who stayed in the Residency Bazars, purchased arms and Raghunath was asked to see him. Dinkar Raghunath Sadekar of Regimental Bazar knew Babu and also Namdeo Deokar knew Babu. Bandu Sadashiv Kimbahune said that two revolvers were sent by him to Pune in a pillow.

B. A. Yadav Rao was Head Drawing Master at the Industrial School in Aurangabad. He was dismissed and his appeal was not favourably considered. The charge on him was that he showed indifference to Mr. Harris, Inspector of Arts School, on the day on which the murder of Jackson took place. He had entertained Kashinath, the associate of Kanhere for a long time. There were musical parties and physical exercise at the house of one Mr. Sadashiv, a well-to-do Maratha. Yadav used to take part and attend those functions. Yadav Rao must have been in sympathy with the activities of this group and he moved very intimately with them. He deserved to be punished with dismissal. He was given salary for three months and gratuity.

Ratan Lall of Aurangabad was kept under vigilance for a very long time.

Sohoni was the Superintendent of the Industrial school at Aurangabad. He was transferred as a Translator to the Office of the Director, Public Instruction, from Aurangabad. The allegation against Sohoni was that a non-*muiki* student under him had committed the crime at Nasik. The names of Kale and Sohoni were noted by the Police as early as 1899.

After the attempt on Jackson's life, for the first, time, in September 1909 a communication from the Punjab Police had come to the effect that a party in Hyderabad State was manufacturing arms and importing them into British territory. In the list of names Dr. Kibe, legal practitioner at Aurangabad, Gopal Krishna, Assistant Conservator of Forest, Kale, Inspector of Schools, and Sohoni, Superintendent, Technical School had appeared. This Sohoni (Shankar Govind Sohoni) was removed from service.

Anant Lakshman Kanhere was the son of Lakshman Kanhere and came from a village named Aini in Ratnagiri district. A cousin of his was employed at Barsi road as a time keeper. His uncle was Govind Barve, a P. W. D. contractor. Kanhere was a student of the Government High School from 1st *Amardad 1312 Fasli*

(7th June 1903). He took drawing lessons in the Industrial School. He passed the first grade drawing text. On 7th *Ardibehest* 1318 *Fasli* (11th March 1909) Anant was admitted as a student in the Industrial School by Uttam Chand Marwadi. He was a very intelligent lad but took little interest in manual training. His attendance was irregular.

He got a small scholarship. But he dressed well. His mathematical instruments and drawing appliances were very superior to all. He sometimes lived with Gangaram Marwadi. Gangaram was not admitted to the school, so he opened a Marathi School in Sarafa Lane. At the time of the death of Lokmanya Tilak, Gangaram had organized a meeting of the boys and asked them to demand a holiday. Anant had few friends and he spoke little and always lived in a detached group.

Once a party of students was taken to Khuldabad and Ellora to copy the sculptures there. But Anant evaded to join the party for reason of health. On the 17th of *Bahman* (20th December) Anant was present in the school. But on the 18th (21st December) he was seen at Manmad station and before 20th *Bahman* (23rd December) the murder of Jackson had taken place.

During these days a man by name Mokashi conducted a *yogic* school at Aurangabad. There were strange reports about this man. A watch was kept by the police on him. He taught wrestling, *lathi* and Indian club drill and some system of holding of breath so that even after being hanged one would not die. Mokashi came from Amaravati. It was rumoured that Mokashi's school had branches at Tuljapur and other places.¹

[Further correspondence and extracts in the subject are reproduced below.]

Camp Aurangabad,
31st January 1910.

To

Nawab Nizamat Jung Bahadur, M. A., LL. B.

Secretary to Government, Police, etc., Depts.,

H. H. the Nizam's Government.

Report submitted under special powers given by H. H. the Nizam, in his *firman* dated.

My dear Nizamat Jung,

I have the honour to forward the report for such action as His Excellency thinks fit to suggest to His Highness. If this sort of thing is to be nipped in the bud the action must be prompt and of such a nature as to act as a warning to others. I beg that these papers do not go into your office, and that they be submitted through Mr. Faridoonji to His Excellency with your opinion.

1. From Files preserved in the Home Department (H. E. H. the Nizam's Government).

As you are fully aware Mr. Jackson, the Collector of Nasik, was murdered on the 21st December, whilst entering a theatre. He was shot by Anant Laxuman Kanhere, a student of the Arts School of Aurangabad and a member of Secret Society, a branch of the Nasik one formed at Aurangabad by one Gangaram Marwadi whose statement has already been submitted to His Excellency. Anant Laxman Kanhere was escorted to Nasik by two fellow students, viz., Kashinath Hari Ankushkar and Dattatraya Pandurang Joshi. No sooner was Anant arrested than the Nasik Police searched for, and succeeded in arresting his 2 companions abovementioned before they could leave Nasik Station. From the statement of these two students the Nasik Police unravelled what turns out to be a series of Secret Societies affiliated with the Savarker Society of Nasik. Savarker, the head of the Nasik Society, and brother of Savarker of India House Fame who is supposed to have instigated the murder of Sir Curzon Wyllie has been transported for life, and it was to avenge this sentence that Anant and his party decided to murder Mr. Jackson, the Magistrate who committed Savarker to the Sessions. Mr. Kennedy, the Sessions Judge, gave him life.

So far the statements of Kashinath Hari Ankushkar and Dattatraya Pandurang Joshi have been found to be most correct in every way and I must say that I was most favourably impressed with the straightforward way that they gave their evidence to me yesterday at Nasik. They never gave hearsay evidence as their own but always said "I heard so and so"; this of course is in keeping with the rules of the Secret Society. From their statement you will see that the following persons of Aurangabad are said to have taken the oath of allegiance to the Secret Society.

It is absolutely impossible to get the statements of any person outside the society to corroborate their statements. It is also impossible to get 2 members of a Secret Society to swear to one facts as eyewitnesses because strict secrecy was observed, and one member was not necessarily present when the oath was administered to the other, hence what we chiefly have to rely on is the uncorroborated statements of accomplices but there is the fact that over and over again both to the British Police, to the Magistrate, to my superintendent, and to me made the same statements, and the information given has always turned out to be true. It was on their original statements that the original houses were searched and many incriminating documents found such as in Tikhe's house for instance, and therefore I have every reason to believe that they are speaking the truth and that the persons mentioned by them have taken the oath, and I consider that it is dangerous to allow them at large. Anant took the oath so did Kashinath and Dattatraya and all 3 with others of Nasik are in for murder. What is to prevent these other members from doing likewise, if not now, in the near than far off future.

I have visited Nasik and spoken to many of the prisoners, some 50 in number. Each and every one seems proud of what he has done and of the part he has taken in the general cause for what they are pleased to call the independence of their country.

That it is a dangerous and far reaching organization is proved by the fact of the murder and that no less than 20 automatic pistols were

sent out from England by 'Savarkar' of the India House Fame for the use of these Societies, all but one have been recovered and most of these on the statements of one man who told against the other. The finding of the pistols of course corroborated the statements, just as in the case of Kashinath regarding Tikhe having the Bomb formula which was found exactly where he said it would be found in Tikhe's house.

The persons then who are implicated in taking the oath are as follows, and do not include the names of those under arrest at Nasik.

1. Dattatraya Dinkar Abhyankar,
2. Damodar Narain Joshi,
3. Bhaskar Abaji Rasal,
4. Vithal Gopal,

Tikhe,

5. Bhagwant Krishna Bhoomker, was also acquainted with
6. Tukaram Dalwalla,
7. Datto Pant in the Arts School, 2nd grade,
8. Mohan of Daoni Mohalla now in the post office Hingoli as post master, and
9. Prabhakar Bhogle a school-master of Paithan Middle School, a rank Swadeshist and a recent student in the Aurangabad High School.

To most of these men Gangaram is said to have administered the oath. He naturally denies it but then he would of course, it is part and parcel of the vows of the Society not to divulge the secrets of one of the other.

You will see from Dattatraya Pandurang Joshi's statement that he mentioned the above names as men who had taken the oath. In Kashinath's statement made to me on oath he mentioned the following:-

1. Dattatraya Dinkar Abhyankar,
2. Damodar Narain Joshi,
3. Bhagwant Krishna Bhoomker,
4. Bhaskar Abaji Rasal,
5. Bheem Rao Sonar,
6. Mohan Sesha Rao Potdar, the Post Master at Hingoli, also No. 8 in the above statement,
7. Tukaram Dalwalla,
8. Dattatraya Nagesh Bharaswadkar,
9. Prabhakar Kashinath Bhogle, School Master of Paithan, and formerly a student of the High School and companion.
10. Vithal Gopal and
11. Umaji Shinde.

Nos. 5, 8 and 11 are in addition to those mentioned by Dattatraya and it is quite possible that Dattatraya did not know that they had taken the oath. This peculiarity has been found in all the statements.

I may mention that I have questioned all these men and they naturally deny it. One night, however, Bhoomker admitted to me that he had taken the oath but the next morning when I proceeded to take down his statement he denied it and said it was an oath to be true to Kashinath but I am convinced that he did take the oath, he it was who accompanied Kashinath to Hyderabad to meet Tikhe, who is well known and a sworn member of Savarkar Gang, and in whose possession the Bomb formula was found. Kashinath met him at his brother's house in Hyderabad.

Personally I am of opinion that every one of them did take the oath, and had not Anant precipitated matters, and waited for more combined action, that instead of one murder there would have been more like 20. You can hardly realise the ramifications of these Societies till you go into the whole thing as I have done but as the Nasik Case is *sub judice*, I do not feel justified in asking for and quoting the evidence against each man all of whom are associated for the purpose of overthrowing the British Rule, some are charged for murder, others for conspiracy.

I dare say you saw in the papers the other day that Inspector Alum who was assassinated in the High Court at Calcutta gave it as his opinion that 10,000 such Secret Societies existed all over India.

Whether it is advisable to allow such persons against whom there is reason to believe that they were members of a Society to remain at large is not for me to decide as of course I may be biased but I feel bound to say that you cannot treat this as an ordinary case and you should consider this serious matter very carefully when forwarding it with your opinion to His Excellency for His Highness' Commands. I personally am convinced that the oath was administered to these men.

No amount of further enquiry will even divulge more secrets or produce more evidence against these men and a careful perusal of Gangaram's statement will show you how carefully these students read and imbibed literature, and how determined they were when the time came.

I am forwarding to you several statements of each man taken before the Police, and before the Magistrate and before me, and you must remember that I took the statements with the object of finding out who had taken the oath whereas the Magistrate of Nasik knew nothing about this, hence asked no questions. The first statement to the Police on the 24th December 1909 of Dattatraya is to my mind the most important and reliable of all, as it was on this that the whole case was unravelled. Each member seems to have made a clean breast of it as soon as he was arrested and implicated his associate or associates. Had Anant committed suicide as he was intended to do, we should still have been in dark and the other members would have been unknown to the Police, and free to work their wicked will.

To lock up the boys as I have suggested to Mr. Faridoonji in a letter on the subject, and continue their education is in my opinion to do them a good turn in the end, let them forget the past and begin

a new life but prompt action is necessary to act as warning to others, and I venture to predict it will put a stop to further activity here.

To make it easy for you I have made notes wherever possible and advisable.

Yours faithfully,

(Sd.) A. C. Hankin."

From the records available, information regarding persons alleged to have been connected with this conspiracy and the action taken by the Government against them is given below:—

In connection with Jackson's murder conspiracy the houses of (1) Sham Rao Malhar Rao Deshmukh, a *jagirdar*, (2) Balkrishna Rao, clerk in the Revenue Secretariat, (3) Hanumanth Damodar Barve, resident of Chaderghat, (4) Govind Bhaskar Barve, (5) Kushan Ali, the resident of Nampalli, (6) Waman Rao, the resident of Gowliguda, and (7) Hari Govind Tikhey were watched in the city of Hyderabad. Yadav Rao, Headmaster, Industrial School, Aurangabad was dismissed as a result of the enquiry. He appealed against the sentence, the charge against him could be gleaned from the report of Mr. Haris, Inspector of Arts and Industrial School, given below :—

File No. 72 of 1319-F.

Record Section No. 149.

Subject:—Regarding Appeal by B. A. Yadav Rao, Head Drawing Master, Industrial School, Aurangabad.

The file contains papers relating to the appeal of Shri B. A. Yadav Rao, Drawing Master Industrial School, Aurangabad. In file No. 25 mention has been made of the dismissal of Shri Yadav Rao in connection with the murder of Mr. Jackson, Collector of Nasik. The appeal mentions the fact that Shri B. A. Yadav Rao received the order No. 3 dated 26th January 1910 from the Inspector of Arts and Industrial School in pursuance of Director of Public Instruction's Camp letter No. 15 dated 26th January 1910 to the effect "It is not considered desirable to retain your service any further and I am directed to relieve you of your duties and to give you notice that your services are no longer required by the State." The appeal had been sent by Yadav from Bombay dated 27th June 1910. It is addressed to the Secretary, Judicial, Police and General Departments. The endorsement of the Home Department is to find out from the Director of Public Instruction the reason for the dismissal. The file also contains D. O. letter No. 15/30/2, dated *Shehrewar* 1319-F marked confidential from the Director of Public Instruction to the Secretary to Judicial, Police and General Department. It is in reply to D. O. letter No. 426, dated 3rd *Shehrewar* 1319-F, addressed by the Secretary, Judicial, Police and General Department. The D. O. states that

Shri B. Anantrao Yadav at the time of his dismissal was Head Drawing teacher at the Industrial School, Aurangabad. In the detailed report submitted in connection with Anant Laxman Kanhere, the assassin of Mr. Jackson, Collector of Nasik, Mr. Harris, Inspector of Arts and Industrial School made the following observations regarding Shri Anant Laxman Kanhere, "The news of the assassination of Mr. Jackson, Collector, Nasik, spread in Aurangabad on 20th *Bahman* sometime in the afternoon. The local police went to the Industrial School at 4 O'clock which was closed on account of *Bakrid*. Mr. Yadav Rao, First Assistant and Head Drawing Teacher was called for in view of the fact that the Superintendent of the School had gone to Bombay during holidays with my permission. The police demanded the register of the School and I am given to understand that Mr. Yadav refused to submit the Register on the ground that he was not formally given the charge of the School and its papers by the Superintendent of the School. When the Inspector of Police insisted on the register he however showed it to him. Shri Yadav Rao knew well that I (Mr. Harris) was camping at Aurangabad on that day. He never informed me of this fact nor did he send a messenger conveying this news. Apparently he believed that he had done his duty. He sent an ordinary telegram to Bombay to the address of the Superintendent of the School. He is now putting a lame excuse to the effect that as his immediate boss was not present on the spot he could not know what to do nor did he feel the necessity to inform me (Mr. Harris) of all these facts. He presumed that I had left Aurangabad during the Christmas holidays". Mr. Harris, further writes : "The behaviour of Mr. Yadav Rao particularly deserved your attention. I would have suspended him but for the fact that the Hyderabad Police or the British Police should make further investigations among the school staff." He further writes "I am aware of the fact that Kashinath, an associate of Kanhere, (the assassin) was for a long time with Mr. Yadavrao at his residence and he went away from there only two months ago." Mr. Harris in the course of his report mentions. "I place the fact that the Police had strong suspicion regarding Sadashivrao, a well-to-do Maratha at whose place it is alleged music and physical exercise parties were held and recently Mr. Yadav Rao participated in these functions." It further states, "In the light of these facts it is but inevitable to say that to a great extent not only Yadavrao was aware of these facts but he had great sympathy for them. He was mixing up with the suspects so intimately as if they belonged to one group. On the receipt of information of such a serious news, he could not have delayed the matter even for a minute. But he in the first instance, refused to assist the police and on their insistence somehow produced the Register. He should have had the knowledge of the presence of Mr. Harris at Aurangabad. In view of the fact that he did not furnish him any information Mr. Harris could not take any steps in the matter. This behaviour of Mr. Yadavrao could not be interpreted merely as an act of indifference or inexperience, in view of the fact that he was

not so simple one and experienced as not to understand the implications of this incident. He has thus made an attempt to bring disrepute to the Department of Education. But by the grace of God and the glory of His Highness, he could not succeed in his attempt. His behaviour, therefore, proves the fact that he deserves commensurate punishment and the dismissal order served on him is in my opinion quite appropriate.

The appeal was rejected and Sri Yadav Rao lost his service. Sri Padhye, Superintendent of the Industrial School, Nizamabad, was also dismissed. He appealed for his reinstatement. The Director of Public Instruction to whom a reference was made reiterates :—

The petition was submitted to the Government by Shri K. B. Padhye, requesting for his reinstatement and pleading his innocence. The Government demanded a report from the Director of Public Instruction. Through D. O. No. 121-0, dated 1st *Amardad* 1319-F., the Director of Public Instruction justified his action in dismissing Mr. Padhye. He stated that Messrs. Yadav Rao, Dharak, Bhogle, Katgare and Kale had been dismissed on the cursory investigation carried out by the Departments of Education and the Police. No action was taken to collect detailed information about these persons. Whatever these Departments gathered, investigation became a cause of action. The Director of Public Instruction reiterated that the conduct of Mr. Padhye was doubtful. He was transferred from Aurangabad with the idea to change the environment and make him improve his conduct. But later on, it proved that his strong convictions could not be changed. He dormantly carried out his activities. He was involved in activities most objectionable. In this connection reference is made to the *Swadeshi* Movement at Aurangabad where a store was opened and the Director in his report says that Mr. Padhye has a dominating part in this activity. He was a staunch friend of Mr. Kale. Mr. Paghe, Deputy Superintendent of Police, British India, Criminal Investigation Department had informed Mr. Harris, Inspector of the Art and Industrial School, that he was in possession of many more facts regarding Mr. Padhye. According to him, he was involved in the case of the revolver and the result of the Police investigation proved that Shri Padhye was in the forefront in this crime. The Director further says that, in consultation with Mr. Hankin, he felt that there was no other course open to him than to dismiss Shri Padhye in order to create necessary fear among other members of the staff in the Department of Education.¹ Mr. Harris reported about Padhye stating that he had a strong suspicion about Mr. Padhye in connection with the Poona Revolver Case. During the time of the meeting held at Aurangabad, he had obtained leave with a view to proceeding to Bombay, but stayed away at Aurangabad till the meeting ended. Mr. Harris recorded that he

1. File No. 75 of 1319 *Fasli*, Home Secretariat (H. E. H. the Nizam Government).

had completed the proceedings of the case of Mr. Padhye by 16th December 1910 and he casually came to know that Mr. Padhye was at Aurangabad when the meeting was held in the temple. For detailed information he proposed to get it from the I. G. P. He stated that Mr. Paghe, Deputy Superintendent, Criminal Investigation Department, Government of India, had informed that he was fully convinced of his rebellious activities. Mr. Paghe, Superintendent to the Deputy Director of Criminal Intelligence, stated :

"With reference to your memo. No. 7363, dated the 28th Ultimo about K. B. Padhye, I have the honour to submit that during my inquiries of Nasik cases of Aurangabad and Hyderabad it has transpired that K. B. Padhye was a staunch *Swadeshi*, had kept or had supported *Swadeshi* shops at Hyderabad and also at Nizamabad and that he was supporting students like Hanmant Damodar Degaonkar, who had doubtful characters. I made no special inquiries about Padhye, and I did not visit Nizamabad. I do not know Padhye personally. From the enquiries made I think he was a supporter of *Swadeshi* movement."

Mr. Padhye's appeal was rejected.

Sri Narhar Trimbak Gharpure, ex-Assistant Commissioner, Survey and Settlement in the Sarf-e-Khas, had taken part in the *Swadeshi* Movement. This was reported by the Political Secretary to the Home Secretary. The Resident had also informed that he was an extremist with the result that Sri Narhar Trimbak Gharpure was expelled from the State. Balkrishna Hari Ankushkar, a clerk in the Revenue and Narayan, serving in the Court of Wards, were the brothers of Kashinath Ankushkar involved in the 'murder of Jackson' case. They were dismissed and expelled from the State.

Mr. Sohoni was the Superintendent of the Technical School, Aurangabad. Anant Kanhere was the student of that School. Mr. Sohoni was transferred from Aurangabad to the office of the Director of Public Instruction. The Inspector General of Police had the following to say about Sohoni :—

"Confidential."

Camp Parbhani, 26th February, 1910.

My dear Faridoon,

Re. the correspondence regarding Mr. Sohoni, as I told you verbally, and showed you personally, I prepared a list of suspicious Brahmins in 1899, 11 years ago, of the Aurangabad District. In that list I had the names of Mr. Sohoni and Kale, Inspectors of Schools.

On the 7th September 1909 about the time of the first attempt on Mr. Jackson's life I received a Confidential letter from the Assistant

to the Deputy Inspector, Criminal Investigation Department, Punjab, in which he said:—

'I am desired to forward for your information a copy of a report made by a Sub-Inspector of Police, Rohtak District, regarding the manufacture and export of arms in Hyderabad'.

The report runs as follows: 'Sub-Inspector 2nd grade Bahadurgarhi, P. S., Rohtak District, reported to me today that he has "learnt through a reliable source that a party of men residing" in Hyderabad State Deccan some of whom are in the employ of the "States Government are manufacturing arms, and exporting them into British Territory, i. e., Poona and another district" (the name of which he could not give me but would do so later).

"(1)

(2) Dr. Kibye Maratha Hindu, Private Practitioner, Aurangabad City."

Note.—On enquiries made by me I traced one gun sold by this man to a Mussalman for Rs. 100—A. C. Hankin."

(3) Gopal Krishna, Assistant Conservator of Forests.

(4) Mr. Kale, M. A., Maratha Hindu, Inspector of Schools, Aurangabad Division.

(5) Mr. Sohoni, Maratha Hindu, Headmaster, Technical School, Aurangabad.

(6)

(7)

(8)

(9)

सत्यमेव जयते

I had enquiries made but so far have failed to trace any other arms. We have Dr. Siraj-ul Hasan's statement to you against Sohoni's honesty. In fact he had to go to Bombay to make enquiries. Nawab Nizamat Jung can vouch for the State of the Orphanage Accounts in this man's time.

I have already told you that I reported the extraordinary conduct of the Nasik Police in not searching Sohoni's house and all of a sudden abandoning the idea. Had the search taken place I personally am convinced that much damaging evidence would have been forthcoming. I am having further enquiries made.

I would suggest your sending for Mr. Habib-ud-din, privately and asking him his opinion of Mr. Sohoni's accounts.

Yours sincerely,
(Sd.) A. C. Hankin."¹

1. File No. 38 of 1319 *Fasli*, Home Secretariat (H. E. H. The Nizam's Government).

After his transfer to the Director of Public Instruction's Office, Mr. Sohoni was removed from service.

About Mr. Mokashi who ran a Physical Gymnasium in Aurangabad the following is from Mr. Harris, Inspector of the Art and Industrial School, Aurangabad's report:—

"There is in Aurangabad a man called Mokashi. I regret that I did not note his other and probably full name. There are many strange reports current about him and he is doubtless being watched by the Police.

It is certain that a number of scholars in the Industrial School and High School have been attending this man's so-called athletic courses. The Superintendent, Industrial School, had done his utmost to discontinue the attendance of his pupils at these classes. At present only three or four senior Industrial School boys visit this man for instruction.

There is no doubt that he and his assistants teach wrestling, lathi, Indian club drill and some system of holding the breath (said to be an infallible preventive from hanging). The teaching is due to singing often a song embodying Tilak's last words in the Bombay High Court, and called "Sree Mitra Mala" being apparently a great favourite. It is embodied in a little pamphlet, "Sree Mitra Samaj" of which I am trying to secure a copy. It was, till recently, available in the bazars here. This man called his room the "National Athletic School" or "Rashtriya Mulla Sabha." Its name was altered last year to "Datta Mulla Shala" (God of strength's school). Mokashi lived for some little time in the Ram Mandir, and then rented a place in Johri Para. He is a resident of Khomgaum Oomaroti, and was at one time a Government servant there. Religious teaching is given, and lectures upon political matters, and the past and hoped for future of the Maratha race are, it is said, often delivered. Great stress seems to be laid upon the Shivaji Cult and the example of Shivaji is held up to all as the great goal for imitation. I am of opinion that this place should be closed and Mokashi (who by the way does not appear to have the physique of an athlete, and who sets up to be a *Brahmachari*) should be deported or called on to leave the Dominions forthwith."

It has been whispered that a considerable number of persons, including one or two teachers in Schools were, late on the night of the murder, in one of the temples, taking part for several hours in a special ceremony although the day does not seem to be one for particular and prolonged *pujas*.

There is also rumour of branches of certain Nasik Associations which are in special force at Tuljapur near Osmanabad and it is said that Nasik, Sholapur and Poona Brahmins have been frequently of late holding meetings and delivering lectures, etc. in the temple there."¹

1. File No. 41 of 1319 *Dasli*, Home Secretariat (Government of Hyderabad).

The report submitted by Dr. Syed Siraj-ul-Hasan, the Director of Public Instruction, is based on the report of Mr. Harris:

There is an Urdu report as well forwarded by Dr. Syed Siraj-ul-Hasan, Director of Public Instruction. The Report is based on the information given by Mr. Harris in the Confidential note cited above. The Director mentions in his report that he received great assistance from the reports sent by the Police and the action taken against the employees of his Department was mainly based on the report sent by the Police. He ordered the Inspector of the Art and Industrial School to remove from service Yadav Rao, Head Drawing Teacher, Industrial and Technical School, Aurangabad, and Barve, Superintendent, Industrial School, Nizamabad and Dattatraya, servant, Industrial School, Nizamabad. On the same day the Director sent a letter to the Divisional Inspector of Schools, Aurangabad, saying that Shri Bhogle, Teacher, Bid, and Shri Khadware, First Assistant, Bid School, be dismissed forthwith and the statements for gratuity or pension, as the case may be, for which they were entitled, be forwarded. On the same day he addressed a letter to the Divisional Inspector of Schools, Gulbarga Division ordering the dismissal of K. G. Kale, B. A., Headmaster, Middle School, Raichur, and asking for his pension statements. These were the persons about whose conduct the Police had reason to doubt. In addition to the removal of these persons, the Director refers to the fact that, as a measure of policy, certain other persons were removed from Aurangabad although there was no Police report against them. For example, Shri Sohoni, Superintendent, Industrial School, Aurangabad, was removed from this place. The Director of Public Instruction says that the behaviour of Shri Sohoni although was above suspicion, he thought it advisable to remove him from that place. The report also refers to the fact that Mr. Harris, Inspector of the Art and Industrial School and the Divisional Inspector of Schools, Aurangabad, had been asked to furnish a list of such persons studying at various Schools at Aurangabad, who were suspected of having doubtful character. The report mentions that, according to the view of the Director of Public Instruction, the boys studying in the schools could be divided into two categories: Those who were not the subjects of His Highness, their ancestors have nothing to do with Hyderabad. In his opinion such boys were to be relegated from the schools, immediately on the slightest doubt arising as to their conduct and they were also to be sent out of the Dominions immediately, failing which they would prove more harmful than when they were studying at the schools.

The second category consisted of the students, whose ancestors and forefathers belonged to the Hyderabad State. The Director took pride in the fact that till now none of the subjects of His Highness indulged in rebellious activities. Such ideas were common among the British subjects. It was, therefore, not proper to form immediately any adverse opinion about the original subjects of the Hyderabad State. May be some persons residing on the borders might be

found wanting in the sense of loyalty. It was, therefore, not proper to remove such boys from the schools. Their removal from the Government school would result in their admission into the private institutions which were not under the control of the Government. They would deteriorate further. They may be kept in Aurangabad, if they were the students of the Industrial School at Aurangabad and an opportunity might be given for improvement under able teachers of *bona fide* conduct. If the students pertain to the schools other than the Industrial School, they could be shifted to the schools in the same taluk and a separate Boarding House be opened particularly for such students in order to improve their conduct.”¹

As a result the Nizam issued the following *Firman* in February, 1910, as follows:—

“The opinion expressed by you, through *Arzdasht*, dated 24th *Moharrum* 1328, *H*, regarding taking into custody or expelling the ill-wishers of the Governments and the method of taking the evidence from the informants, is approved.

The result of such a course will be that any person would be deprived of his freedom without giving him an opportunity for defence. It is, therefore, necessary, as far as possible, caution is exercised so that no innocent person is punished on hearsay evidence. When people know that persons accused of sedition would be punished without judicial enquiry, they would try to get their opponents arrested by giving false information. It is, therefore, necessary that adequate care is taken in examining the secret information supplied. It will be difficult to punish person on the basis of oral or unaffirmed evidence. It should not be deemed that on cursory report any person would be expelled or he would be kept under custody.”

Vinayak Govind Tikhe was also expelled from the State. The following letter which bears on the subject was sent by Nawab Faridoon Jung to Major A. B. Minchin of the Residency :—

“Kindly refer to your letter No. 830 of the 14th of October 1912 to the address of the Nawab Faridoon Jung Bahadur, explaining why it has been decided to expel Vinayak Govind Tikhe from the Residency Bazars, and requesting that the orders of His Highness the Nizam may be obtained for Tikhe’s deportation from these Dominions.

The matter was duly submitted to His Highness who has been pleased to direct that the same procedure should be adopted in this case, as was followed on the occasion of the deportation of Mr. Datto Pant Tuljapurkar, B.A., LL.B., in 1908.

On receipt of an intimation from you to the effect that Vinayak Govind Tikhe has been expelled from the Residency Bazars I shall at once issue the necessary orders prohibiting his residing anywhere within His Highness’ Dominions.....”.

1. File No. 41 of 1319 *Fasli*, Home Secretariat (Government of Hyderabad).

The letter addressed by Major A. B. Minchin to Nawab Faridoon Jung reads as follows :—

"I am desired to address you regarding one Vinayak Govind Tikhe, who was arrested and sentenced to 2 years' imprisonment for complicity in the Nasik conspiracy case.

2. Mr. Jackson was murdered on the evening of the 21st December 1909. Amongst others arrested in this connection was one Kashinath Ankushkar, who stated that one Vinayak Govind Tikhe had in his possession a formula for making bombs and that this formula was kept between the leaves of a book of poems by Ram Das, which book in its turn was under lock and key. The house of the suspect was in Troop Bazar near the Bank of Bengal and belonged to Raja Bhawan Das, who also owns a house in the Hyderabad City (Karawan Sahu), where Vinayak Govind Tikhe with his brother Hari Govind Tikhe had previously been living, the family having only recently settled in the Residency Bazars. The house was searched with the usual formalities, and the bomb formula and the book of poems found exactly as described in the information received.

3. The following were also found in the Residency Bazars :—

(i) A leaflet containing poems about.....(ii) Receipt for Rs. 10 from the Bank.....Vinayak Govind Tikhe, on the back of whichin Balbodh Marathi, binding the persons takinghimself to the cause of his country's independence, bearing the signature of Ganesh Damodar Savarkar of Nasik in Marathi, and of Vinayak Govind Tikhe in English; and (iii) a letter written by Kashinath to Vinayak Govind Tikhe in symbolical language which was believed to refer to the purchase of arms and a dacoity planned by 9 persons in Aurangabad.

4. V. G. Tikhe was arrested at Devalgaon where 2 swords and a pistol were found, and also several books and papers, on the back of one of which was a prescription apparently for making bombs. A further search of the houses of Vinayak Govind Tikhe and Ambadas, his brother-in-law, led to the discovery, among other things, of two books showing how explosive can be made, and red lead $67\frac{1}{2}$ tolas, a cocoanut shell, sulphur $6\frac{1}{2}$ tolas, brass shavings 23 tolas and one metallic stone.

5. The man was arrested under Act VI of 1908, since in the preparation of bombs the fillings of any metal, preferably brass, form an essential feature. The accused's explanation that they were intended to be melted down to make idols and that the cocoanut was for snuff was considered unsatisfactory. The possession of the ingredients, together with the fact that he had a formula and also literature on the subject, formed very strong evidence that he was studying and experimenting in the manufacture of bombs. Further it was admitted that Vinayak Govind Tikhe gave a Marathi translation of the bomb

formula to Kashinath when the latter visited Hyderabad. He also asked Kashinath to let him know the result of the dacoity, expressing his desire to help as far as possible. The evidence was sufficient to justify his being charged under Act VI of 1908, and afforded strong proof that this connection with was more than nominal and that his case also 124-A of the Indian Penal Code Vinayak Govind Tikhe was sent up with the in the Nasik Conspiracy Case, and was sentenced.....years' imprisonment. He has been recently released from Jail and is now at Hyderabad, where he is staying with his brother Hari Govind Tikhe in Raja Bhagwan Das's bungalow in the Residency Bazars, where a number of medical students also is likely to be productive of harm, and it has been decided to expel him from the Residency Bazars.

7. It is understood that Vinayak Govind Tikhe is not a Hyderabad subject, and the Resident is sure that His Highness's Government will agree that it is not desirable that a person with such a record should reside in the State. The Resident will be glad therefore if you will kindly obtain the Nizam's orders for the man's deportation from His Highness's Dominion.

An *Arzdasht* was submitted to His Highness for the expulsion of Vinayak Govind Tikhe and the *firman* was issued, stating that the procedure adopted in the case of the expulsion of Datto Pant Tuljapurkar would be adopted on the receipt of the information regarding the expulsion of Shri Vinayak Govind Tikhe from the Residency area. The Residency accordingly informed the Government of Hyderabad stating that the formal orders would be issued on the 14th November 1912 for the expulsion of Vinayak Govind Tikhe from the Residency Bazars. On receipt of this information, the Political Secretary to the Nizam's Government addressed a letter to the Secretary to Government, Judicial and Police Departments on 13th November 1912, asking him to issue necessary orders in the matter to the City and the District Police, prohibiting the stay of Shri Vinayak Govind Tikhe anywhere in His Highness's Dominions, on his expulsion from the Residency Bazars.

These were the repercussions of Jackson's murder conspiracy in the State of Hyderabad. The action taken by the Government against a number of employees and institutions clearly reveals the extent of the *Swadeshi* agitation in Hyderabad following the sentence on Lokmanya Bal Gangadhar Tilak.

In August 1911, the Nizam Mahboob Ali Khan died and was succeeded by Mr. Osman Ali Khan. Soon after, the Prime Minister Maharaja Sir Kishan Pershad Bahadur was replaced by Salar Jung III who worked for 2 years until his resignation in 1914. The *Swadeshi* Movement continued attracting widespread sympathy in the State. It took various forms, such as lectures, processions, *bhajan mandalis*, associations, publication of literature, eulogizing the heroes of the national movement, the printing of pictures on various articles of daily use like dhotis, match-boxes, lockets and buttons.

In 1914 the First World War broke out. It had a profound effect all over the country and the State of Hyderabad was no exception to it.

In the year 1915, Dr. Aghornath Chattopadhyaya died. He had retired from the Nizam College in 1907. His death removed a very strong figure from the public life of Hyderabad. Ever since he came to Hyderabad in 1878 he was connected with all intellectual, social and political activities of the State. He drew round him scholars, politicians, literary writers and social reformers and inspired them to work with zeal in their respective fields. The contribution of Dr. Aghornath to the public awakening in Hyderabad is without a parallel.

It may also be noted here that Mohammed Murtuza's efforts in the cause of education also bore fruit and the First Hyderabad Educational Conference was held early in 1915. Mohammed Murtuza was one of a band of young graduates and enthusiasts of the Dar-ul-Uloom Oriental College. The Educational conference held its second session in 1916 at Aurangabad, in 1917 at Hyderabad and in 1919 at Latur. The conference did much work in spreading education and in pressing for the establishment of a University and provide scholarships to the poor and needy students. It also drew the attention of the scholars towards the need for publishing scientific literature in the Indian languages.

It has been remarked above that Sri Keshav Rao Koratkar and Sri Waman Naik were during this period taking a prominent part in the public activities of the State. In the plague epidemic which became a recurring feature in Hyderabad in those days, the social services of these two leaders and those of institutions like the Arya Samaj were very noticeable. They also used to take interest in the politics of the country and were regularly visiting the sessions of the All-India National Congress. They were also connected with educational institutions like the Vivek Vardhini High School and libraries like the Marathi Grantha Sangrahalaya. Interest in the social evils began to be widespread among the enlightened people of the community during this period. In 1913 the Humanitarian League was established with Rai Bal Mukund, a retired Judge of the High Court, as the President and Lalji Meghji and Ganesh Mul as the Secretary and the Joint Secretary. Rai Bal Mukund was the pioneer of reform work among the Harijans in those days. The Humanitarian League was also joined by Sri Bhagya Reddy Varma who belonged to the Scheduled Caste and later developed into a social reformer. It was in these circumstances that Sri Keshav Rao Koratkar and Sri Waman Naik conceived an idea of holding the Social Conferences under the auspices of the Hyderabad Social Service League which was established in the year 1918. The First three Social Conferences were held in Nanded in 1918, 1919 and 1920. These conferences succeeded in attracting the attention of both the Government and the educated classes to the need for measures of social reforms in the State.

The Congress Movement which was gaining ground in the rest of the country had its effect in Hyderabad as well. A Congress Committee was formed in Hyderabad with Sri Waman Naik as the President in 1918. The Montague-Chelmsford Report published in 1918 was the subject of strong criticism throughout country.

The subsequent events like the Rowlatt Act and the Jalianwala Bagh tragedy created a profound effect throughout the country. Added to this was the Khilafat Agitation. Hyderabad too witnessed the effects of the Congress Movement and the Khilafat struggle.

In 1919 the administration in Hyderabad underwent a structural change. On 17th November 1919, the old Cabinet Council was dissolved and the administration of the State was entrusted by the Nizam to an Executive Council with a President.

While the administrative structure of the State was undergoing a change, the attention of the State was diverted to the Khilafat Agitation and the Congress Movement which were sweeping over the country and this time, Hyderabad too took a prominent part in the movement. Awakening in the Hyderabad-Karnatak districts also started when Pandit Taranath, a teacher in Raichur High School left service and started "the Hamdard High School" at Raichur in 1920.

Widespread demonstrations took place all over the country during the year 1920. Hyderabad was also affected by this movement profoundly.

While the agitation was very strong and meetings were being held under the auspices of the Khilafat Committee, the Government took strong action against some enthusiastic young men who were leading the agitation and who it was alleged had violated the *firman* on holding public meetings.

It will thus be seen that the second phase of the Freedom Struggle that is from 1885-1920 is a very important one in the history of Hyderabad. This period witnessed the growth of journalism and the strong reaction against British policies in India and the Middle-East. The establishment of the Arya Samaj, the Ganesh Utsav and the spread of the *Swadeshi* Movement followed by the establishment of the private educational institutions resulted in increased political consciousness in the State. On the educational side Mulla Abdul Qayum's plea for Compulsory Education, Mr. Murtuza's plea for the establishment of the University and the Educational Conferences of 1915 and 1916 resulted in the establishment of the Osmania University. The revolutionary activities also began during this period. Rao Saheb *alias* Baba Saheb's insurrection in Bid in 1898-1899, Balkrishna Hari Chaphekar's sojourn in the district of Raichur in 1898 and the establishment of secret societies in Aurangabad in 1909 leading to the murder of Mr. Jackson, the Collector of Nasik, created a strong reaction on the public mind in the State. The growth of communications in the State brought the other parts of

the country in close touch with Hyderabad. The interest of Hyderabad in the affairs of the Middle-East was demonstrated by the Hejaz Railway Construction Fund Campaign for greater conveniences for the Haj pilgrims and later the activities of the Red Crescent Society helped the victims of the Balkan War. The Social Conferences sponsored by Sri Keshav Rao Koratkar and Sri Waman Naik paved the way for greater public interest in the political situation of the State. The establishment of the Congress in Hyderabad in 1918 was an event of great importance. The Khilafat Agitation which convulsed the State along with the rest of the country made public opinion more conscious of the need for the political progress of the State. The change made by the Nizam in the administrative structure of the State and his *firman* touching on the expansion of the Legislative Council raised hopes of a further measures of reforms in the minds of the public. The State Reforms Association established at the end of this period was the first public body which worked for the cause of reforms in the State.

It may be pointed out here that the First World War (1914-1918) brought in its wake further public awakening. The civil disobedience movement of the Congress and the Khilafat agitation saw an unprecedented agitation of public mind in Hyderabad. The government tried to suppress the agitation for reforms. From the beginning of the 20th century a number of public workers had to leave the State. Pandit S. D. Satvalekar, D. A. Tuljapurkar, Pandit Taranath, Raghavendra Sharma were some of the public workers who had to leave the State on account of activities not to the liking of the government. The movement to have regional conference for Marathwada, Telangana and Karnatak was also started in the twenties. Public education focussed its attention on the lack of service opportunity for the majority community of the State since about 90 per cent of the services in the State were held by the Muslims. Agitation also grew against the widespread corruption which prevailed in the State during this period. The result was that a strong British element was introduced in the administration of the State. Partly this was also the effect of the persistent efforts of the Nizam to get back the possession of Berar and to acquire a status of equality with the Government of India.

With the rapidly rising number of educated youth and the struggle for a place in the services, communal agitation began to make itself felt. This took the shape of the *Mulki* agitation and also the struggle between the major communities of the State. While the Hindu community was moving towards reforms in the State, the leaders who influenced the Muslim community began to think in terms of consolidating the privileges already enjoyed by the community. While the government could not prevent the march of public opinion, it was not very keen to see the development of the Congress movement in the State. Under these circumstances communal movements found a ready field in the State. The rise of the Ittehad-ul-Musalmi and its militant wing, the Razakars under the

leadership first of Bahadur Yar Jang, a *Jagirdar* and then of Kasim Rajvi was a feature of the period between 1930 and 1940 in the State.

In 1930, Sir William Barton, Resident of Hyderabad, submitted a memorandum containing the following significant observations, "Flung almost completely across the Indian Peninsula, the great State of Hyderabad holds a strategic position of the first importance both from the political and military point of view. In an emergency, it could practically isolate the South from the North".¹ Though the vanity of the Nizam was tickled by fulsome words used in official pronouncements, he was reminded of his subservience whenever an occasion arose. Lord Reading, in his famous letter of March 26, 1926, addressed to the Nizam, refused to treat the Indian Princes as equals, whatever the language of the treaties. According to the Viceroy, responsibility for the defence and internal security of the country gave the paramount power the right to intervene at its discretion in the internal affairs of the State.² The establishment of a State Congress was opposed by the government and many obstructions were placed in its functioning. Restrictions on religious and civil liberties agitated public feelings throughout the State. They had their repercussions in other parts of India. A *satyagraha* was sponsored by Arya Samaj in 1938 for the removal of restrictions on civil and religious liberties in Hyderabad. In this *satyagraha* the government found itself for the first time very much on the defensive. The State Congress, too, offered *satyagraha* at this time to achieve its right of establishing itself. Among the leaders of public opinion who emerged into the forefront of the struggle at this time were Shri Govindrao Nanal, the pleader from Parbhani, Shri Digambarrao Bindu who later became Home Minister in the government of Hyderabad, Dr. Melkote, later Minister for Finance, B. Ramkrishna Rav, later Chief Minister, Shri Vinayakrao Koratkar, the son of Keshavrao Koratkar and later finance minister in Hyderabad government, Swami Ramanand Tirth, Phulchand Gandhi, K. V. Rangareddi, Shri Devisingh Chauhan and others.

In 1937 feeling that some reforms were due in the State, Government appointed a Committee under Diwan Bahadur Aravamudu Ayyangar to suggest a scheme of reforms for the State. The terms of reference for the Committee were, however, only to suggest the setting up of a body through whom government would be in a position to ascertain the wishes of the people. The theory was that the Nizam held his power from God and that he could not surrender his sovereignty to the people. The committee suggested a very modest scheme for the setting up of assembly representative of various sections of the people. Even this scheme was opposed tooth and nail by the Ittehad-ul-musalmin and the Razakars led by Bahadur Yar

1. K. M. Munshi, *The End of an Era, Hyderabad Memoirs*, p. XXII.

2. *Ibid.*

Jang, who felt that it would mean a surrender of the right of Muslims to the majority community. In 1938 the great *satyagraha* movement in Hyderabad was started.

Group meetings in large numbers were held to explain the cause of the State Congress and to enroll sympathisers, donors and active workers and Satyagrahis. Though these meetings were concentrated in the cities, the villages, at many places showed keen interest in the developments that were taking place and the *satyagraha* that was started in the State. In the last stages of the *satyagraha* movement, particularly at Aurangabad centre people from far off villages flocked at the places where young and old *satyagrahis* bravely courted arrest and defied the Government. Actual participation of the peasants in the movement could not take place for two reasons. Firstly, this awakening could not be carried to the villages due to the severe restrictions by the Government and secondly, the character and programme of the movement did not warrant their participation.

Maharashtra Parishad contributed a large share in that struggle. Most of the Working Committee members and other prominent workers of the Maharashtra Conference joined the *Satyagraha* movement one after another. This resulted naturally in a virtual effacement of the formal existence of the Conference Committees and their day-to-day work. The situation remained unaltered for a considerable time even till about the end of 1940. A section of young workers who had joined the State Congress struggle was not willing to revert back to the provincial plane of the Maharashtra Conference. They were reluctant to revive their activities of the Maharashtra Conference. The State Congress, was not able to function on account of the continued ban. Thus there was no organizational medium through which people could work unitedly and create popular sanctions behind them. Arrests and imprisonments were not over. Swami Ramanand Tirth and some of his colleagues had under the advice of Mahatma Gandhi started individual *satyagraha*. Sjt. Govindasaji Shroff, Waghmare and some other active workers from Aurangabad were arrested and imprisoned on the ground that they were communists. In the Maharashtra Conference therefore, there were very few active workers who could successfully carry on its activities.

The second Session was decided to be held in the Aurangabad district. People there had decided to hold the session at Latur. As there was no constitution so long the president was elected by the local Reception Committee of the District, the late Mr. Shriniwasrao Sharma, B. A., Bar-at-Law being elected president.

The whole atmosphere was seething with political unrest for a considerable time. There was a deep feeling of resentment and suppression. The restrictions over the Civil Liberties of the people were becoming unbearable from day to day. Young men had begun to think that they must strike hard and assert for the fundamental rights. Vague ideas were entertained about organising a huge popular movement.

There was no press in Hyderabad which would freely ventilate the feelings of the people and advocate their cause. Attempts of securing permission for starting a Marathi Newspaper having failed, Mr. Anandrao Waghmare, started his well known "*Marathwada*" from Pune and began to propagate his ideas about the new militant nationalism. In Hyderabad throughout the year 1937 and even in the early part of 1938 there was a wave of communal riots throughout the important centres of the State. The last riot in the chain was the notorious Dhulpeth Riot of Hyderabad which shook the people of their foundations and they lost all belief in the justice and fairplay of the Government. It was generally believed that those who were responsible for maintaining peace and order not only did not suppress the hooligans but actually helped them. The already existing political unrest was heightened to the eleventh degree by the weak and unjust policy of the Government displayed during the riots. That was the background on which the people of Marathwada were gathering at Latur to hold their second session.

This time also some conditions were laid down by the Government while granting the permission for holding the session. It was stipulated as a condition that before placing any resolution in the open Session they must be sent to the District Collector and his approval should be sought. A copy of the resolutions passed by the Subjects Committee was sent to the District Collector, who informed the Secretary that he was not prepared to allow two resolutions to be placed in the open Session. The first was pertaining the recent chain of riots, enquiring to their causes remote and immediate and to propose remedies. This resolution had also condemned those communal riots and had expressed sympathy for the victims both Muslims and Hindus of these riots. After much discussion, the District Officer was prepared to concede to the resolution on civil liberties but the second one he could not allow. Probably he had received definite instructions from above. He was therefore, unable to give necessary approval. This news was received by the delegates of the Conference with a great feeling of resentment. None was in the mood of submitting to such humiliating conditions.

It was therefore decided unanimously to read a statement to the open Session explaining the situation and to declare that the Session would not proceed as a mark of protest against the highhanded policy of the Government. Thus the second Session of the Maharashtra Conference ended abruptly.

An informal meeting was held later on, by the delegates and the workers of the Maharashtra Conference in order to consider the future programme.

It was unanimously decided that there was a great necessity of starting a statewide movement for achieving Civil Liberties. A Sub-Committee consisting of Mr. Kashinathrao Vaidya, Swami Ramanand Tirth and Mr. Digambarav Bindu was appointed to decide the future

programme. A Working Committee was also elected to carry on the general work of the Conference. Swami Ramanand Tirth accepted the Secretaryship and completely devoted himself to the cause of the Maharashtra Conference.

During the course of the next year some useful work was turned out by the Conference workers and its Committees. The late Shri Laxuman Rav Valujkar of Aurangabad was the main inspiration and guide of the younger workers. It was mainly through his efforts that several adult schools and literacy centres were opened in the districts. Members were enrolled in thousands and other useful activities were taken up. The All India political situation was deteriorating day by day. It had its repercussions even in Hyderabad. War-time restrictions were freely utilised to suppress political activities. No relief could be seen in the immediate future. The August 1942 movement burst as an avalanche. The State of Hyderabad had its share in this struggle. Thus there was another break in the work of the Maharashtra Conference.

However, the fourth Session was taken at Aurangabad in 1943 mainly through the efforts of Mr. Waghmare, Shri Govindasaji Shroff and other young workers of Aurangabad who were released after a long imprisonment. The Aurangabad Session was the real beginning of the organizational growth of Maharashtra. So far the Maharashtra Conference had no regular constitution. A constitution framed after the Partur Session would have ordinarily passed in the second session of Latur. The session was, however, given up in protest and the organization had no constitution passed in the open Session. The Umri Session could pass it but the main consideration which weighed with the leaders of the conference was about the difficulty of adopting the same ideal which was originally framed at the time of the Latur Session. Some of them thought that after the State Congress struggle it was not possible for them to adopt any constitution which had no responsible Government as its ideal. If they had accepted Responsible Government as an ideal in their constitution, they reasonably feared that the Government would automatically ban the organization. Thus the attempt was deferred for the time being and the constitution was adopted in the Aurangabad Session of 1943. The conference was presided over by Shri Shridhar Vaman Naik B. A. Bar-at-law. The main political resolutions passed by the Conference are a great land mark in the progress of the people's movement in Marathwada. The main political resolution and the programme, adopted in the session gave a new turn to the whole movement of the Conference.

The Session was described by an official who was by no means prejudiced in favour of the Conference as a "Replica" of the Indian National Congress. The speeches, the resolutions and the general tone of the conference reminded the people that the spirit of the Congress was properly assimilated and the Maharashtra Conference had begun to work with proper spirit.

While the new constitution was being discussed by the Subjects Committee, the same difficulty about changing the ideal was realised by the members of the Committee. It was, therefore, considered expedient to retain the old ideal which was approved by the Subjects Committee at the second Session while the rest of the constitution was altogether framed anew in order to give sufficient scope for the rising forces. The Working Committee was elected according to the new constitution and Mr. Govindasaji Shroff, the leader of the Hyderabad youths, was elected as the General Secretary. As soon as the Conference was over the organizational work was taken up with earnestness and with a planned method. The question of appointing whole timers as district organizers was given due priority and the appointments were made accordingly. The programme of finance was chalked out and the quotas of finance and work were divided and subdivided among the district and the taluka centres. The years 1943-1944 were the years of food-shortage and the various schemes regarding the levy and the procurement of food grains and their distribution were launched by the Government. There was nothing wrong in them in so far as the theoretical aspects were concerned. But in practice they were used as instruments for exploitation by the corrupt and selfish officialdom. This had to be resisted. The work was rightly taken up by the workers of the Conference. The peasants were helped in placing their grievances before the proper authorities. Peasants began to organize under the banner of the Conference. Government could not take this easily. Lower corrupt officials who were personally aggrieved against the Parishad workers, provided the Government with abundant false and exaggerated reports. Repressive measures against several workers and regular campaign of misrepresentation and calumny through the local papers was the immediate result.

The 5th Session was convened by the Bid district and Mr. Manikchand Pahade of Aurangabad was elected president. Mr. Pahade was the first dictator of the State Congress *satyagraha* of Aurangabad centre. He was well-known for his radical leaning in words as well as in deeds. On the eve of this Bid session, the Government thought it fit to serve detention orders on several prominent workers including the General Secretary Mr. Govindasaji Shroff and the new president elect Mr. Pahade. Later on even the permission for holding the session was refused. It was therefore, decided to hold the meeting of the newly elected Standing Committee at Aurangabad as the new president was not allowed to move out of the place and also to take the necessary decisions for carrying on the organizational activities. The Standing Committee was held on the 2nd and 3rd June of 1944.

The next two sessions of 1945 and 1946 were held respectively at Sailu and Latur. The Sailu session was presided over by Mr. D. G. Bindu and the Latur session was held with Mr. Anandrao Waghmare in the presidential chair. Both of these sessions show a higher level mark of the rising popularity and strength of the organization. Through its various programmes, the organization had caught the

imagination of the people and got a huge following from the rural population. Thousands of peasants attended the sessions and other programmes. Even Taluka Conferences began to be very huge affairs during these days.

Meanwhile the Second World War had broken out and no further progress in the setting up of assembly could take place. When the war ended in 1945, the entire country was in the throes of the Quit-India Movement. In Hyderabad, Bahadur Yar Jang had been followed by the extremist leader Kasim Razvi. Bands of militant Razakars spread all over the State creating a great sense of insecurity among the people. At the end of December 1943 Swami Ramanand Tirth issued a statement in which he reviewed the political situation in the State and warned the Government to read the signs of the time, and grant freely if not what was absolutely desirable at least what was inevitable. The acid test of what was inevitable under the given situation in Hyderabad, he continued, was the lifting of the ban on the State Congress which in fact would wisely be conceding to the elementary civic right of free association and recognition of the right of the people to strive for Responsible Government. He further said "the struggle the Hyderabad State Congress has passed through in 1938, 1940 and 1942, remains perforce unfulfilled. The Government has not as yet seen its way to effect any change in its policy towards it. It shall therefore be the duty of one and all who believe in and are working for a progressive and democratic Hyderabad State to strive to get the ban on the organisation lifted. The State Congress has all along striven for definite principles and has made its indelible mark on the political history of the State. The freedom of the people of the State can only mean the attainment of Responsible Government under the aegis of H. E. H. the Nizam and I am confident that all the democratic forces, individuals and organisations, shall popularise this ideal and mobilise the strength of public opinion behind it, so that the demand of the State Congress is made irresistible." However the State congressmen who were working in the provincial conferences before 1938 re-entered the conferences with a new spirit and a new vision. They gave the organisations a definite political basis. Thence forward the political organizations became in effect instruments for educating and organising the people for the very political objectives for which the State Congress stood. Although the ideal of Responsible Government was not incorporated in their respective constitutions, for a long time, it was propagated through their resolutions and speeches. The minimum political demands of these conferences were for granting civil liberty and lifting of the ban on the State Congress. Thus the illegal State Congress

was gathering popular strength behind it as time rolled on. It was evident that the State Congress was in fact banned for having Responsible Government as its ideal although the Government had tried to hide its intentions behind several other objections. In 1940 the seven *satyagrahis* headed by Swami Ramanand Tirth had offered themselves for arrest for the vindication of their right to preach the ideal of Responsible Government. Other State Congressmen in the provincial conferences practically asserted this right. Mr. Kashinath Rao Vaidya presiding over the 3rd Session of the Maharashtra Conference held in 1941 at Umri (District Nanded) pleaded the cause of Responsible Government in his presidential address. The conference at the same time while rejecting the reforms of 1939 demanded a new reforms scheme based upon Responsible Government.

The first jitters of the intention of the Government to suppress the conference were already being experienced. The lives of the political workers were already in danger. Threats were being held out to them, their houses were being attacked, they were being shot at and murdered. The brutal murder of Shri Govindrao Pansare, a brilliant and selfless worker of the State Congress at Assapur in Nanded district by an armed band of two hundred strong, was indeed the work of the anti-democratic and counter-revolutionary forces. There could be no other reason against such a man who throughout his life served the people without making any distinction of caste or community, who was a devotee of non-violence and truth and who worked throughout his life for the amelioration of the masses. It was an action directed against those who dared to oppose and lay bare the atrocities and corruption of the officials; it was an action against the vanguard of democratic forces and a challenge to the growing aspirations of the people and those who championed them; it was a shot fired at the rising tide of the mass awakening.

This indirect repression was supported by the direct one by the Government. Hundreds of workers on the democratic front were put under arrest, scores were fired upon and worst crimes of rape, loot and arson were perpetrated by the police against the people in places like Macharadpalli, Aknoor, and Suryapeth.

But all this could not deter the democratic forces from their onward march. As the hour of India's independence drew nearer, the rabid communal activities of the Ittehad-ul-Musalmi increased in volume and violence. The State Congress fought valiantly against these elements. Meanwhile the Government of Hyderabad which had till now been led by moderates like Sir Mirza Ismail had come into the hands of the Razakar supported leaders, who brought the State to a difficult position, through their spirit of adventurism.

MODERN PERIOD

India won its Independence in 1947. The future of Hyderabad was now to be settled. Public opinion in Hyderabad was overwhelmingly in favour of joining the Indian Union. This was opposed by the leaders of the Razakars who now controlled the government. All efforts of moderates like Sir Mirza Ismail and Sir Sultan Ahmad to establish the relation between the Indian Union and Hyderabad in consonance with the realities of the situation were opposed by the Razakars. The movement of the State Congress to force Hyderabad to join the Indian Union was strongly attacked by the communal elements. In the latter struggle thousands went to jail and suffered strongly at the hands of the administration. Due to the activities of the Razakars hundreds of thousands of Hindus had to flee the State and take shelter in numerous camps set up by the sympathetic Indian opinion across the borders. The district of Aurangabad too had its share of public workers who fought and suffered. At last the government of the Union moved into the Nizam's State and after a brief but brilliant police action put an end to the intolerable conditions prevailing in the State. Soon after, elections were held in the State and a representative government was set up. The State of Hyderabad acceded to the Indian Union.

In 1956, following the reorganisation of States the district of Aurangabad along with the other districts of Marathwada became a part of Maharashtra.

Since Independence the district has made commendable progress in economic, social and educational fields. This has been mainly the result of a liberal policy of socio-economic reforms followed by the government which is dedicated to the programme aimed at the implementation of the socialistic pattern of society. Over a period of years the population of the district has increased from 733,291 in 1901 to 19,71,006 in 1971. The population has mainly remained agricultural though agriculture is not today bound by the orthodoxy and conservatism that haunted it in the past. The farmer has become more conscious to the changing needs of time and the various measures undertaken by the government such as provision of irrigation facilities, supply of better seeds and chemical fertilizers, introduction of modern methods of production including tractors etc., have contributed immensely to the productivity of agriculture.

In no lesser degree has the progressive legislation such as (i) Hyderabad Tenancy and Agricultural Lands Act, 1950, (ii) The Hyderabad Prevention of Fragmentation and Consolidation of Holdings Act,

1956, (iii) The Bombay Prevention of Fragmentation and Consolidation of Holdings (Extension and Amendment) Act, 1947, (iv) Hyderabad Consolidation of Holdings Rules, 1956, and (v) Hyderabad Land Revenue (Special Assessment) Regulation, 1952 undertaken by the government contributed to the prosperity of agriculture in the district, which has been reflected in the increasing living standards of the people. As in agriculture so in industry the efforts of the government have been directed towards bringing about a balanced growth of the district economy by encouraging industrial development. The increase in the number of persons employed in industry and allied occupations over a period of time is not the only indication of the industrial growth of the district, but the growing urbanization that has taken place during the last 25 years, the response that the government's policy of encouraging industrial growth by inaugurating industrial estates has received in the district as also the change in the nature and composition of industrial organization in the district are also the definite indicators of the same. That the government is conscious to the needs of the industry in the district in regard to its demand for capital and adequate labour force could be seen from the financial help extended by it through various institutions both at the district and State levels as also by various measures undertaken by it in regard to labour welfare in general and for improvement of labour conditions in regard to wages, hours of work etc., in particular, as for example—

- (i) The Indian Trade Disputes Act, 1929.
- (ii) Industrial Disputes Act, 1947.
- (iii) Industrial Disputes Act, 1956.
- (iv) Indian Trade Unions Act, 1926.
- (v) The Trade Unions Bill, 1950.
- (vi) Labour Welfare Fund Act, 1953.
- (vii) The Minimum Wages Act, 1948.
- (viii) Bombay Industrial Relations Act, 1946.
- (ix) The Industrial Employment (Standing Orders) Act, 1946.

This progress which the district economy has achieved has been made possible due to the ambitious five years plans the government has executed during the course of the last 20 years. Planned economy or attempt at deliberate economic growth which was unknown in the past has now become the watch-word in practically every field

of the socio-economic life of the district as also in the immense progress the economy of the district has made during the five year plans.

This measure of progress which the district has achieved could not be possible without an enlightened public opinion. The policy of the State has been to encourage education and thereby create and perpetuate a sound public opinion. The progress the district has made in this field could be seen from the increase in the number of educational institutions and the students taking advantage of them.

This progress in educational field has created a mass of enlightened electorate and has set in motion a liberal spirit that has transcended the bounds of social division which for so long had retarded the progress towards social and economic reforms. Today no one any longer has a feeling of being persecuted or oppressed but, everyone feels himself to be the part and parcel of the community of which he or she is a member. This liberalism has also destroyed the spirit of individualism and self interest and individuals to-day have cast away their feeling of apathy towards their fellow beings and are moved by a sense of brotherliness and fraternity. The role of the State is definitely significant in creating such a positive approach on the part of the individuals towards life in general and their problems in relation to State in particular. The importance of associating the people with the administration and the working of the district in particular and of the State in general was recognised by the State and was reflected in various measures undertaken by the State particularly in the inauguration of the Zilla Parishad in the year 1962.

सत्यमव जयने

During the last 22 years after independence the country witnessed vast changes in the politico-economic fields. Thrice the country had to face foreign aggression. These phenomena and their repercussions though in a small degree were reflected in the day to day life of the district. Though local problems never turned the minds of the people from wider problems of national importance they definitely influenced the people of the district. Local leadership developed on the same lines as the national one and people were taken away by varying senses of loyalties and alignments. Such local problems were either of a political, social or religious nature, for example—

- (i) Problem of election.
- (ii) Problem of literacy and education.
- (iii) Insufficiency of factors of industrial production.
- (iv) Lack of sufficient transport facilities.

- (v) Problem of unemployment.
- (vi) Low standard of living.
- (vii) Inadequacy of water supply.

But the people as well as the leadership never made these issues preponderate over the national emergency. The people of the district responded magnanimously at the time of the Chinese and Pakistani invasions and showed the spirit of oneness that had permeated through them for generations. For creating such a feeling of oneness, union and solidarity amongst the people of the district, the State and local leadership was mainly responsible. However the horizons are wide, the progress to be achieved is immeasurable and the obstacles are many but the people of the district with glorious traditions of the past are definitely well equipped to overcome these obstacles and to continue their onward march to further and better progress and growth.





CHAPTER 3—THE PEOPLE *

POPULATION

THE POPULATION OF AURANGABAD DISTRICT, according to the 1971 Census is 19,71,006 (males 10,14,481, females 956,525). The following table gives the census statistics of the distribution of area and population in Aurangabad district in 1971.

TABLE No. 1

AREA AND POPULATION IN AURANGABAD DISTRICT IN 1971

Tahsil	Total Rural Urban	Area in sq. km	Popula- tion per sq. km	Population		
				Persons	Males	Females
Aurangabad	T. ...	1499.1	219	328,185	174,857	153,328
	R. ...	1448.6	112	162,932	83,627	79,305
	U. ...	50.5	3,274	165,253	91,230	74,023
Khuldabad	T. ...	436.4	130	56,699	28,884	27,815
	R. ...	420.1	120	50,550	25,835	24,715
	U. ...	16.3	377	6,149	3,049	3,100
Kannad	T. ...	1364.7	118	161,088	82,331	78,757
	R. ...	1348.7	112	150,690	76,927	73,763
	U. ...	16.0	649	10,393	5,404	4,994
Soegaon	T. ...	575.5	77	44,455	22,599	21,856
	R. ...	575.5	77	44,455	22,599	21,856
	U. ...	...	...	...	...	...
Sillod	T. ...	1430.2	125	178,400	91,264	87,136
	R. ...	1430.2	125	178,400	91,264	87,136
	U. ...	...	...	...	...	...
Bhokardan	T. ...	1235.7	117	144,705	74,013	70,692
	R. ...	1233.1	112	137,622	70,242	67,380
	U. ...	2.6	2,735	7,083	3,771	3,312
Jafferabad	T. ...	690.7	104	71,607	36,278	35,329
	R. ...	690.7	104	71,607	36,278	35,329
	U. ...	...	...	...	...	...
Jalna	T. ...	1855.5	153	284,445	146,235	138,210
	R. ...	1829.6	106	193,346	98,714	94,682
	U. ...	25.9	3,517	91,099	47,521	43,578
Ambad	T. ...	2099.5	112	235,712	119,807	115,965
	R. ...	2094.3	108	226,550	115,038	111,512
	U. ...	5.2	1,780	9,222	4,769	4,453

* A part of the material for this chapter has been supplied by Shri T. V. Parvate Bombay.

THE PEOPLE

Tahsil	Total Rural Urban	Area in sq. km	Popula- tion per sq. km	Population		
				Persons	Males	Females
Paithan	T. ...	1371.4	119	163,344	83,234	80,110
	R. ...	1366.3	109	148,818	75,539	73,279
	U. ...	5.1	2,859	14,526	7,695	6,831
Gangapur	T. ...	1230.5	113	139,011	70,937	68,074
	R. ...	1219.1	107	130,140	66,275	63,865
	U. ...	11.4	780	8,871	4,662	4,209
Vaijapur	T. ...	1162.9	140	163,295	84,042	79,253
	R. ...	1155.1	127	146,635	75,114	71,521
	U. ...	7.8	2,144	16,660	8,928	7,732
District total	T. ...	16,200.0	122	1,971,006	1,014,481	956,525
	R. ...	16059.2	102	1,641,745	837,452	804,293
	U. ...	140.8	2,340	329,261	177,029	152,232

It can be seen from the table given above that the population of 19,71,006 is spread over the district area of 16,200.0 sq. km which works out at about 122 persons to a sq. km. Of these, 1,641,745 persons or 83.29 per cent are distributed over the rural area of 16059.2 sq. km and the remaining 329,261 or 16.71 per cent are spread over the urban area of 140.8 sq. km. It can be seen that the percentage of rural population to total population which is 83.29 is much higher than that of the State viz., 68.83. On the other hand the percentage of urban population to total population of the district which is 16.71 is less than that of the State viz., 31.17. This shows the high concentration of population in rural areas of the district.

Variation in Population 1901-1971.—The decade variation of population of the district since 1901 is given below.

Year	Population	Decade variation	Rate of variation
1901	..	733,219	..
1911	..	879,847	+146,556 +19.99
1921	..	720,699	-159,148 -18.09
1931	..	956,598	+235,899 +32.73
1941	..	1,082,729	+126,131 +13.19
1951	..	1,179,404	+96,675 +8.93
1961	..	1,532,341	+352,937 +29.93
1971	..	1,971,006	+438,665 +28.63

Many important developments occurred in the decade 1901-11. The opening of the Hyderabad-Godavari Railway line in 1900 connected the district to Bombay and Hyderabad cities and stimulated the growth of trade. Public health facilities improved considerably and the recovery from the famines and severe plague epidemic of the earlier decade contributed to the high growth of population. The decade 1911-21 was the worst in many respects. The failure of agricultural seasons due to deficient and irregular rainfall and, above all, the influenza epidemic of 1918-19 contributed for a decrease of nearly 18 per cent in the population. Aurangabad was one of the worst affected districts by the influenza epidemic. The relatively favourable seasons, the recovery from the epidemic of 1918 and the expansion of industries in the district resulted in an increase in the population by 32.7 per cent during the decade 1921-31. The growth of population during the following two decades was a little lower than that of 1921-31; the 1941-51 growth was the lowest after 1921. The growth of population during the 1951-61 decade had again increased by 29.93 per cent which decreased to 28.63 per cent in 1961-71.

The 1961-71 decade variation in the district and each of the tahsils is given below.

Particulars	Percentage variation 1961-71
Aurangabad District	
Tahsil :—	.. +28.63
1 Kannad	.. +26.88
2 Sillod	.. +25.04
3 Soegaon	.. +33.14
4 Bhokardan	.. +20.53
5 Jafferabad	.. +21.65
6 Khuldabad	.. +32.58
7 Vaijapur	.. +21.04
8 Gangapur	.. +24.47
9 Aurangabad	.. +47.47
10 Jalna	.. +25.88
11 Paithan	.. +32.71
12 Ambad	.. +24.45

The net percentage increase in population from 1901 to 1971 and from 1961 to 1971 is given below.

Year	Percentage variation of population	
	Aurangabad District	Maharashtra State
1901—1971	..	+168.79
1961—1971	..	+ 28.63

Density of Population.—The density of population in Maharashtra, Aurangabad district and its tahsils in 1961 and 1971 is given below.

State / District / Tahsil	Density per sq. km. in 1961	Percentage of District population in 1961	Density per sq. km. in 1971	Percentage of District population in 1971
Maharashtra State ..	129	..	164	..
Aurangabad District ..	92	100.00	122	100.0
Tahsil				
1 Aurangabad ..	129	14.52	219	16.7
2 Khuldabad ..	95	2.79	130	2.9
3 Kannad ..	81	8.29	118	8.2
4 Soegaon ..	63	2.18	77	2.3
5 Sillod ..	86	9.31	125	9.1
6 Bhokardan ..	95	7.84	117	7.3
7 Jafferabad ..	71	3.84	104	3.6
8 Jalna ..	113	14.75	153	14.4
9 Ambad ..	84	12.36	112	12.0
10 Paithan ..	83	8.03	119	8.3
11 Gangapur ..	84	7.29	113	7.1
12 Vaijapur ..	84	8.80	140	8.3

Urban Population.—The following table gives the town-wise decade variation in urban population since 1901.

POPULATION

259

TABLE No. 2
TOWNS CLASSIFIED BY POPULATION IN 1971 WITH DECADE VARIATION SINCE 1901

Town	Year	Area in Sq. km.	Persons	Decade variation	Percentage decade variation	Males	Females
District Urban Population	1901		82,355	40,846	40,509
	1911	76,560	- 5,795	- 7.04	38,978	37,582	
	1921	73,847	- 2,713	- 3.54	37,557	36,290	
	1931	79,918	+ 6,071	+ 8.22	41,652	38,266	
	1941	115,203	+ 25,285	+ 44.15	60,299	54,904	
	1951	116,615	+ 51,412	+ 44.63	86,190	80,425	
	1961	270.3	+ 50,096	+ 30.07	114,566	102,145	
	1971	140.8	+ 329,261	+ 112,550	+ 51.94	277,029	152,232
Aurangabad Town group*	1901	36,837	..	..	19,005	17,132
group*	1911	34,902	- 1,935	- 5.25	17,992	16,910	
group*	1921	36,876	+ 1,974	+ 5.66	19,237	17,639	
group*	1931	36,870	+ 6	+ 0.02	19,622	17,248	
group*	1941	50,924	+ 14,054	+ 38.12	27,417	23,507	
group*	1951	66,636	+ 15,712	+ 30.85	34,827	31,809	
group*	1961	50.56	+ 97,701	+ 31,065	+ 46.62	52,758	44,943
group*	1971	50.48	165,253	+ 67,552	+ 69.14	91,230	74,023

THE PEOPLE

TABLE No. 2—*contd.*

Town	Year	Area in Sq. km.	Persons	Decade variation	Percentage decade variation	Males	Females
(a) Aurangabad Town	1931		29,288	..	..	15,132	14,156
	1941		41,644	+ 12,356	+ 42.19	21,503	20,141
	1951		57,949	+ 16,305	+ 39.15	30,394	27,555
	1961	40.87	87,579	+ 29,630	+ 51.13	47,322	40,257
	1971	40.79	150,483	+ 62,904	+ 71.83	82,252	68,231
(b) Aurangabad Cantonment	1931	7,582	..	..	..	4,490	3,092
	1941	9,280	+ 1,698	+ 22.40	5,914	3,366	
	1951	8,687	- 593	- 6.39	4,433	4,254	
	1961	9.69	10,122	+ 1,435	+ 16.52	5,436	4,686
	1971	9.69	14,770	+ 4,648	+ 45.92	8,978	5,792
Jalna	..	20,270	..	..	..	10,484	9,786
	1911	18,993	- 1,277	- 6.30	9,711	9,282	
	1921	16,912	- 2,081	+ 10.96	8,660	8,252	
	1931	22,408	+ 5,496	+ 32.50	11,764	10,644	
	1941	38,096	+ 15,688	+ 70.01	19,582	18,514	
	1951	58,478	+ 20,382	+ 53.50	30,503	27,975	
	1961	51.98	67,158	+ 8,680	+ 14.84	34,874	32,284
	1971	25.90	91,099	+ 23,941	+ 35.65	47,521	43,578

POPULATION

Vajapur	1901	5,451	-	45	-	0.83	..	2,693	2,719	2,687
	1911	5,406	-	350	+	6.47	2,839	2,917	2,917	2,917
	1921	5,756	+	681	+	11.83	3,225	3,212	3,212	3,212
	1931	6,437	+	2,070	+	32.16	4,369	4,138	4,138	4,138
	1941	8,507	+	1,866	+	21.82	5,312	5,051	5,051	5,051
	1951	10,363	+	3,515	+	33.92	7,348	6,530	6,530	6,530
	1961	13,878	+	7,732	+	20.05	8,928	7,732	7,732	7,732
	1971	16,660	+	8,638	..	..	4,162	4,476	4,476	4,476
	1901	6,989	-	1,649	-	19.09	3,376	3,613	3,613	3,613
	1911	5,330	-	1,659	-	23.74	2,541	2,789	2,789	2,789
Paithan	1921	6,294	+	964	+	18.09	3,098	3,196	3,196	3,196
	1931	7,167	+	873	+	13.87	3,528	3,639	3,639	3,639
	1941	7,293	+	126	+	1.76	3,610	3,683	3,683	3,683
	1951	24.16	8,556	+	1,263	+	17.32	4,366	4,190	4,190
	1961	5.08	14,526	+	5,970	+	69.78	7,695	6,831	6,831
	1971	5,490	..	..	..	..	2,868	2,622	2,622	2,622
	1941	5,767	+	277	+	5.05	2,887	2,880	2,880	2,880
	1951	16.03	7,027	+	1,260	+	21.85	3,633	3,394	3,394
	1961	16.63	10,398	+	3,371	+	47.97	5,404	4,994	4,994
	1971	1951	5,093	..	..	..	2,544	2,549	2,549	2,549
Kannad	1961	50.17	6,614	+	1,521	+	29.86	3,387	3,227	3,227
	1971	5.18	9,222	+	2,608	+	39.43	4,769	4,453	4,453

THE PEOPLE

TABLE No.2—*contd.*

Town	Year	Area in Sq. km.,	Persons	Decade variation	Percentage decade variation	Males	Females
Gangapur	1951	11.37	5,323	...	...	2,761	2,562
	1961	11.37	6,463	+ 1,140	+ 21.42	3,415	3,048
	1971	11.37	8,871	+ 2,408	+ 37.26	4,662	4,209
	...						
Bhokardan	1951	14.61	4,415	...	...	2,250	2,165
	1961	14.61	5,340	+ 945	+ 20.95	2,872	2,468
	1971	2.59	7,083	+ 3,743	+ 32.64	3,771	3,312
	...						
Khuldabad	1951	16.29	3,246	...	...	1,496	1,751
	1961	16.29	3,974	+ 727	+ 22.39	1,913	2,061
	1971	16.29	6,149	+ 2,175	+ 54.73	3,049	3,100
	...						

* The population figures shown against the Aurangabad town group for 1901, 1911 and 1921 include those of Aurangabad town and Aurangabad Cantonment.

The number of towns, the rate of decade variation in urban population and the percentage of urban population to total population at each Census since 1901 for the district and the State are given below :—

Year	Aurangabad District			Maharashtra		
	No. of towns	Rate of variation in urban population	Percentage of urban to total population	No. of towns	Rate of variation in urban population	Percentage of urban to total population
1901	.. 5	..	11.23	219	..	16.59
1911	.. 5	- 7.04	8.70	232	+ 0.99	15.13
1921	.. 5	- 3.54	10.25	238	+ 18.72	18.50
1931	.. 6	+ 8.22	8.35	258	+ 15.54	18.60
1941	.. 7	+ 44.15	10.64	266	+ 27.11	21.11
1951	.. 10	+ 44.63	14.13	383	+ 62.42	28.75
1961	.. 10	+ 30.07	14.14	266	+ 21.32	28.22
1971	.. 10	+ 51.94	16.71	289	+ 40.75	31.17

The net growth in urban population of the district in 1971 over that of 1901 is 299.80 per cent as against 388.35 per cent for the State.

The district is less urbanised than the State. The urban population was 11.23 per cent of the total population in 1901. It is 16.71 per cent in 1971 against 31.17 per cent for Maharashtra.

Aurangabad and Jalna are important towns in the district. Aurangabad is now an administrative and educational centre. Jalna is a famous trade centre. The percentage growth in Aurangabad town-group and Jalna from 1901 to 1971 was 348.6 per cent and 349.42 per cent and from 1921 to 1971, 348.13 per cent and 438.66 per cent, respectively.

There was a setback upto 1921 in the growth of the towns as mentioned earlier. Aurangabad town has increased by 71.83 per cent in the last decade. It may be due to the opening of many new Government offices and educational institutions after 1956.

The population of Jalna had decreased during 1901-11 due to the temporary abandonment of the cantonment in 1903. It increased by 70 per cent in 1931-41 and by 53.5 per cent in 1941-51. It is an important commercial centre and agricultural market in the region. The increase in its population during 1951-61 was only 15 per cent, while it increased by 35.6 per cent in 1961-71. Paithan is a pilgrimage centre. It had a larger population in 1901 than in 1961.

Rural Population.—The following table gives the tahsilwise distribution of rural population as also its distribution in villages in different size-groups in the district in 1971.

THE PEOPLE

TABLE No. 3
VILLAGES CLASSIFIED BY POPULATION IN AURANGABAD DISTRICT IN 1971

District/tahsil	Total number of inhabited villages	Total Rural Population				Villages with less than 2,000 population				No. of villages	
		Persons		Males	Females	Less than 200		No. of villages	200-499		
		Males	Females	Males	Females	Males	Females	Males	Females		
District Total ..	1,866	164,745	83,745	804,293	11,394	10,805	185	87,998	84,328	476	
Tahsil											
(1) Aurangabad..	190	162,932	83,627	79,305	1,070	1,020	22	9,131	86,353	51	
(2) Khuldabad..	70	50,550	25,835	24,715	579	565	11	4,085	3,857	23	
(3) Kannad ..	179	150,690	76,927	73,763	1,327	1,225	23	8,831	8,380	49	
(4) Soegaon ..	60	44,455	22,599	21,856	682	666	11	3,247	3,116	19	
(5) Sildod ..	160	178,400	91,264	87,136	330	325	7	7,476	7,123	39	
(6) Bhokardan...	158	137,622	70,242	67,380	908	795	12	7,721	7,387	40	
(7) Jafferabad ...	97	71,607	36,278	35,329	484	453	16	5,929	5,810	33	
(8) Jaina ...	210	193,346	98,714	94,632	600	542	10	7,915	6,728	38	
(9) Ambad ...	215	226,550	115,038	111,512	883	878	13	6,882	6,431	34	
(10) Paithan ...	169	148,818	75,539	73,279	1,441	1,384	22	7,310	7,252	43	
(11) Gangapur ...	199	130,140	66,275	63,865	2,174	2,080	35	13,354	12,823	71	
(12) Waijapur ...	159	146,635	75,114	71,521	946	872	13	7,017	6,768	36	

TABLE No. 3—*contd.*

District/Tahsil	Villages with less than 2,000 population						Villages with a 2,000-999 population					
	500-999		1000-1999		No. of villages		2000-4999		No. of villages		5000-9999	
	Males	Females	Males	Females	No. of villages	Males	Females	Males	Females	Males	Females	No. of villages
District Total ...	247,498	239,258	671	277,909	268,215	405	180,770	171,765	120	31,883	29,922	9
(1) Aurangabad...	23,018	22,235	65	25,623	24,409	38	24,112	19,627	13	3,673	3,361	1
(2) Khuldabad...	6,913	6,812	19	8,968	8,644	13	5,290	4,837	4	...	...	...
(3) Kannad ...	22,152	21,046	59	26,506	25,798	37	18,111	17,314	11	...	...	...
(4) Soegaon ...	6,040	5,873	16	7,829	7,679	11	4,801	4,522	3	...	...	...
(5) Sillod ...	19,444	18,785	51	33,241	31,998	47	17,444	16,539	12	13,329	12,366	4
(6) Bhokardan...	22,857	22,012	62	22,696	21,751	34	16,060	15,435	10	...	...	...
(7) Jafferabad...	13,955	13,783	41	8,278	8,091	13	4,673	4,430	3	2,959	2,762	1
(8) Jalna ...	33,133	31,836	89	41,966	40,356	62	16,000	15,170	11	...	...	...
(9) Ambad ...	33,504	32,726	88	40,007	38,983	59	29,528	28,378	20	4,234	4,116	1
(10) Paithan ...	21,380	20,609	58	21,619	21,197	31	20,491	19,701	14	3,298	3,136	1
(11) Gangapur ...	20,691	20,110	57	17,288	16,767	26	12,768	12,085	10	...	...	...
(12) Vaijapur ...	24,411	23,431	66	23,888	22,542	34	14,492	13,727	9	4,390	4,181	1

The rates of variation in rural population and the percentages of rural population to total population in the district and the State since 1901 are given below.

Year	Aurangabad District		Maharashtra	
	Rate of variation in rural population	Percentage of rural to total population	Rate of variation in rural population	Percentage of rural to total population
1901	..	88.77	..	83.41
1911	..	+23.40	91.30	+12.68
1921	..	-19.47	89.75	-6.77
1931	..	+35.53	91.65	+14.77
1941	..	+10.36	89.36	+8.54
1951	..	+4.68	85.87	+7.72
1961	..	+29.90	85.86	+24.51
1971	..	+24.79	83.29	+22.22

The net increase in rural population of the district in 1971 was 152.21 per cent over that of 1901 and 140.08 per cent over that of 1921. The same figures for the State are 114.54 per cent and 104.21 per cent, respectively. The rates of variation of the rural population given in the table do not appear to follow a definite trend. The percentage of the rural population decreased from 88.77 in 1901 to 83.29 in 1971. During the same period the percentage of rural population decreased from 83.41 to 68.83 in Maharashtra. The percentage of rural population in the district in 1961 was almost the same as in 1951.

Size of Villages.—The distribution of population by size of villages for the district and the State in the year 1971 is as follows:—

Size-Class	Aurangabad District		Maharashtra	
	Percentage of villages to total No. of villages	Percentage of population to total rural population	Percentage of villages to total No. of villages	Percentage of population to total rural population
Less than 500..	35.42	11.85	39.52	10.68
500-999 ..	35.96	29.65	29.43	21.80
1,000-1,999 ..	21.71	33.27	20.79	29.40
2,000-4,999 ..	6.43	21.47	8.67	25.87
5,000 and over..	0.48	3.76	1.59	12.25

As per the 1971 Census 41.50 per cent of the rural population lived in villages with population less than 1,000 as against 32.48 per cent for Maharashtra. Those villages constituted 71.38 per cent of the total number of villages in the district, against 68.95 per cent for Maharashtra. About 28.62 per cent villages with more than 1,000 population accounted for 58.50 per cent of the rural population.

Sex Ratio.--The sex ratio of females per 1,000 male population for the district and the State since 1901 is given below:—

Year	Aurangabad District			Maharashtra		
	Total	Rural	Urban	Total	Rural	Urban
1901	998	1,002	968	978	1,002	866
1911	988	991	964	966	1,000	796
1921	991	994	966	950	994	776
1931	967	971	919	947	987	790
1941	956	962	911	949	990	810
1951	974	981	933	941	1,000	807
1961	960	972	892	936	995	801
1971	943	960	860	930	985	820

Age-group.--The proportion of population by broad age groups in 1971 is given below :—

संयोगीकृत जनने

District	Age-group	Total Population		
		Persons	Males	Females
District Total	... Total	1,971,006	1,014,481	956,525
	0-14	855,808	439,940	415,868
	15-19	156,591	85,499	71,092
	20-24	149,305	72,207	77,098
	25-29	151,574	72,809	78,765
	30-39	253,185	130,948	122,237
	40-49	178,673	96,758	81,915
	50-59	108,126	57,677	50,449
	60+	117,365	58,444	58,921
	Age not stated.	379	199	180

THE PEOPLE

District		Age-group	Total Population		
			Persons	Males	Females
Rural	...	Total	1,641,745	837,452	804,293
		0-14	720,488	370,012	350,476
		15-19	123,357	66,171	57,186
		20-24	114,433	51,915	62,518
		25-29	125,193	58,980	66,213
		30-39	213,092	109,649	103,443
		40-49	150,927	81,228	69,699
		50-59	92,513	49,117	43,396
		60+	101,441	50,230	51,211
		Age not stated.	301	150	151
Urban	...	Total	329,261	177,029	152,232
		0-14	135,320	69,928	65,392
		15-19	33,234	19,328	13,906
		20-24	34,872	20,292	14,380
		25-29	26,381	13,829	12,552
		30-39	40,093	21,299	18,794
		40-49	27,746	15,530	12,216
		50-59	15,613	8,560	7,053
		60+	15,924	8,214	7,710
		Age not stated.	78	49	29

The following table gives the percentages of population by different age groups classified by their marital status in 1951 and 1961.—

TABLE No. 4

PERCENTAGES OF POPULATION BY DIFFERENT AGE-GROUPS
CLASSIFIED BY THEIR MARITAL STATUS IN 1951 AND 1961

Year	Age-group	Total	Marital Status					
			Never married		Married		Widowed	
			Males	Females	Males	Females	Males	Females
1951	...	0-14	100	97.78	84.85	2.15	14.77	0.07
	15-34	100	29.48	2.70	68.83	91.83	1.47	4.93
	35-54	100	1.75	0.40	90.93	65.53	6.95	33.57
	55+	100	1.96	0.14	75.31	19.54	22.52	80.18
	All ages	100	49.69	35.75	46.60	49.80	3.55	14.14
1961	...	0-14	100	98.96	91.22	1.03	8.66	0.01
	15-34	100	31.70	3.36	66.66	92.60	1.17	3.02
	35-54	100	1.79	0.22	91.91	70.23	5.80	28.78
	55+	100	1.16	0.17	79.68	21.89	18.77	77.68
	All ages	100	52.14	39.74	44.77	48.11	2.82	11.64

During the 1951-61 decade, the proportion of never married increased both for males and females. The proportion of widowed decreased both for males and females. The proportion of divorced and separated showed an increase but it was insignificant numerically. Consequently the proportion of married decreased both for males and females.

Migration.—The 1961* Census showed the following proportions of population enumerated at place of birth and other places—

	Total population	Place of enumeration	Elsewhere in the district	Outside the district but in Maharashtra	Outside Maharashtra
Persons ...	1,532,341	9,97,492	3,93,980	1,19,588	18,711
Males ...	7,81,635	6,33,943	94,951	41,199	10,401
Females ...	7,50,706	3,63,549	2,99,029	78,389	8,310
Percentage to total population.					
Persons ...	100.00	65.21	27.75	7.82	1.22
Males ...	100.00	81.22	12.17	5.28	1.33
Females ...	100.00	48.52	39.91	10.46	1.11

*1971 Statistics on the subject are not available.

संयोगव जनने

Languages : Table No. 5 shows the population by nine major languages for the district and each taluk and town separately in 1961.¹

The distribution of languages by rural and urban areas of the district as per 1961 census is given below:—

Language	Percentage to total population			Percentage of each language in	
	Total	Rural	Urban	Rural area	Urban area
1. Banjari *	2.34	2.99	0.23	98.59	1.41
2. Bhili	0.37	0.43	0.07	97.29	2.71
3. Gujarati	0.28	0.04	1.70	14.30	85.70

*Includes Lambadi.

¹ 1971 Census statistics about Languages are not available.

Language	Percentage to total population			Percentage of each language in	
	Total	Rural	Urban	Rural area	Urban area
4 Hindi ...	5.64	4.50	12.59	68.44	31.56
5 Marathi ...	76.19	81.09	46.43	91.38	8.62
6 Punjabi ...	0.08	N	0.56	4.56	95.44
7 Sindhi ...	0.12	0.01	0.79	4.36	95.64
8 Telugu ...	0.94	0.56	3.23	51.43	48.57
9 Urdu ...	13.70	10.47	33.29	65.63	34.37
10 Others ...	0.34	0.21	1.11	53.34	46.66
All Languages.	100.00	100.00	100.00	85.86	14.14

N—Negligible.

Marathi, the principal language spoken and understood by majority of the people, was the mother-tongue of nearly 76.2 per cent of the population in 1961. In rural areas Marathi speakers accounted for 81 per cent of the population. They formed only 46.4 per cent of the population in urban areas. Urdu had the second largest number of speakers. It accounted for 13.7 per cent of the total population of the district. It was however, spoken more in urban areas where its speakers were as much as 33.3 per cent against 10.5 per cent in rural areas. Hindi was the third largest language in the district.

TABLE
DISTRIBUTION OF POPULATION BY MAJOR

District/Tahsil	Total Rural Urban	Banjari		Bhilli		Gujarati		Hindi	
		Males	Females	Males	Females	Males	Females	Males	Females
District Total	—	18,243	17,650	2,916	2,796	2,287	2,007	44,902	41,559
	Total Rural Urban	17,973	17,413	2,825	2,732	313	301	30,395	28,777
	270	237	91	64	1,974	1,706	14,507	12,782	
Tahsil									
Kannad	—	4,332	4,205	603	492	38	36	3,844	3,539
	Total Rural Urban	4,326	4,205	578	491	20	20	3,494	3,243
	6	...	25	1	18	16	350	296	
Soegaon	...	1,693	1,635	76	79	12	13	958	939
	Rural Urban	1,693	1,635	76	79	12	13	958	939

Sillod	—	197	178	13	21	34	20	4,606	4,461
	Total Rural Urban	197	178	13	21	34	20	4,606	4,461

Bhokardan	...	801	661	8	3	27	23	2,746	2,665
	Total Rural Urban	659	624	8	3	21	20	2,533	2,496
	42	37	—	—	6	3	213	169	
Jafferabad	—	73	107	37	30	5	3	893	851
	Total Rural Urban	73	107	37	30	5	3	893	851
	—
Vaijapur	—	106	132	885	830	143	126	3,021	2,737
	Total Rural Urban	102	132	832	782	20	22	2,385	2,116
	4	...	53	48	123	104	636	621	
Khuldabad	—	361	323	85	77	5	4	1,636	1,544
	Total Rural Urban	361	323	85	77	4	4	1,620	1,528
	...	...	...	...	1	...	16	16	
Gangapur	—	262	242	299	303	50	29	3,225	2,929
	Total Rural Urban	262	242	294	296	46	29	2,960	2,720
	...	...	5	7	4	...	265	209	
Aurangabad	—	2,100	2,210	163	196	1,136	1,001	10,511	9,549
	Total Rural Urban	2,077	2,196	163	195	80	101	4,224	4,115
	23	14	—	1	1,056	900	6,287	5,434	
Jalna	—	2,990	2,866	110	114	738	667	9,240	8,303
	Total Rural Urban	2,987	2,866	107	111	31	34	3,079	2,821
	3	...	3	3	707	633	6,161	5,482	
Paithan	—	1,815	1,624	277	285	66	53	1,769	1,679
	Total Rural Urban	1,812	1,624	272	282	12	4	1,395	1,337
	3	...	5	3	54	49	374	342	
Ambad	—	3,613	3,467	360	366	33	32	2,453	2,363
	Total Rural Urban	3,424	3,281	360	365	28	31	2,248	2,150
	189	186	—	1	5	1	205	213	
Towns									
Kannad	—	(M)	6	...	25	1	18	16	350
Bhokardan	—	(M)	42	37	..	...	6	3	213
Khuldabad	—	(M)	...	..	..	1	...	16	16
Vaijapur	—	(M)	4	..	53	48	123	104	636
Gangapur	—	(M)	...	..	5	7	4	...	265
Aurangabad	—	(M)	22	14	..	...	1,033	884	5,235
Aurangabad	—	(Cantt.)	1	...	..	1	23	16	1,052
Jalna	—	(M)	3	..	3	3	707	633	6,161
Paithan	—	(M)	3	..	5	3	54	49	374
Ambad	—	(M)	189	186	...	1	5	1	205

No. 5

LANGUAGES IN AURANGABAD DISTRICT IN 1961

Marathi		Punjabi		Sindhi		Telugu		Urdu		Others	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
593,768	573,720	723	550	967	821	7,469	6,984	107,557	102,321	2,803	2,298
539,870	527,004	39	19	53	25	3,864	3,569	70,288	67,449	1,449	1,272
53,898	46,716	684	531	914	796	3,605	3,415	37,269	34,872	1,354	1,026
48,359	47,139	2	...	8	5	316	298	6,943	6,687	104	15
46,757	45,624	1	...	3	...	234	217	5,403	5,215	100	7
1,602	1,515	1	...	5	5	82	81	1,540	1,472	4	8
12,364	12,035	1	...	11	4	24	27	1,817	1,638	27	37
12,364	12,035	1	...	11	4	24	27	1,817	1,638	27	37
...
55,745	54,415	1	...	6	3	147	129	11,502	11,039	80	76
55,745	54,415	1	...	6	3	147	129	11,502	11,039	80	76
...
51,116	49,273	1	1	7	...	123	114	6,412	6,034	44	48
49,729	48,031	1	1	2	...	115	107	5,259	5,034	36	38
1,437	1,242	—	...	5	...	8	7	1,153	1,000	8	10
25,763	25,321	1	...	—	...	63	62	2,829	2,781	44	...
25,763	25,321	1	...	—	...	63	62	2,829	2,781	44	...
...	—	—	—
58,058	55,351	34	20	3	...	342	357	6,310	6,077	211	167
53,525	51,388	2	...	2	...	285	316	4,488	4,417	124	94
4,533	3,963	32	20	1	...	57	41	1,822	1,660	87	73
15,794	15,223	1	1	1	1	69	68	3,733	3,825	11	4
14,810	14,245	1	1	...	...	58	62	2,835	2,765	9	4
984	978	—	...	1	1	11	6	898	1,060	2	...
45,587	44,460	9	...	15	9	313	279	6,899	6,456	164	153
43,554	42,599	9	...	14	8	281	254	5,828	5,513	160	151
2,033	1,861	—	...	1	1	32	25	1,071	943	4	2
72,478	66,061	562	453	472	376	1,450	1,308	26,334	24,452	970	760
48,735	47,201	7	6	7	8	281	231	7,711	7,226	133	144
23,743	18,860	555	447	465	368	1,169	1,077	18,623	17,226	837	616
81,050	78,783	95	62	420	408	3,294	3,179	16,751	15,742	624	518
66,307	64,975	1	...	3	2	1,073	1,024	6,618	6,303	232	222
14,743	13,808	94	62	417	406	2,221	2,155	10,133	9,439	392	296
48,786	48,058	5	2	16	11	550	561	8,574	8,535	212	204
45,971	45,448	4	...	4	...	540	550	7,487	7,381	207	196
2,815	2,610	1	2	12	11	10	11	1,087	1,154	5	8
78,618	77,722	11	11	8	4	778	602	9,453	9,055	312	316
76,610	75,601	10	11	1	...	763	590	8,511	8,137	297	303
2,008	1,879	1	—	7	4	15	12	942	918	15	13
1,602	1,515	1	...	5	5	82	81	1,540	1,472	4	8
1,437	1,242	—	...	5	—	8	7	1,153	1,000	8	10
984	978	—	...	1	1	11	6	898	1,060	2	...
4,533	3,963	32	20	1	...	57	41	1,822	1,660	87	73
2,033	1,861	—	...	1	1	32	25	1,071	943	4	2
21,828	17,210	371	311	441	342	836	741	17,007	15,778	549	425
1,915	1,650	184	136	24	26	533	336	1,616	1,448	288	191
14,743	13,808	94	62	417	406	2,221	2,155	10,133	9,439	392	296
2,915	2,610	1	2	12	11	10	11	1,087	1,154	5	8
2,008	1,879	1	...	7	4	5	12	942	918	15	13

THE PEOPLE

Hindi speakers formed 5.6 per cent of the total population but it was spoken more in urban areas where its speakers were as much as 12.6 per cent as against only 4.5 per cent in rural areas.

The speakers of the minority languages were concentrated in urban areas. Banjari, Bhilli and Telugu were exceptions.

The comparative position of the languages in 1901, 1951 and 1961 is given below.

Language	Percentage to total population		
	1901	1951	1961
1. Banjari*	... 0.84	1.92	2.34
2. Bhilli	... 0.39	0.63	0.37
3. Gujarati	... 0.36	0.27	0.28
4. Hindi	... 2.10	5.11	5.64
5. Marathi	... 79.79	76.28	76.19
6. Punjabi	... 0.09	0.04	0.08
7. Sindhi	... Nil	0.03	0.12
8. Telugu	... 0.95	0.93	0.94
9. Urdu	... 12.77	14.23	13.70
10. Others	... 2.71	0.56	0.34
All Languages	... 100.00	100.00	100.00

* Includes Lambadi

The proportion of Marathi speakers decreased from 79.79 per cent in 1901 to 76.28 per cent in 1951 and remained fairly constant in 1961. The percentage of Urdu speakers increased from 12.77 per cent in 1901 to 14.23 per cent in 1951 and decreased to 13.70 per cent in 1961. The proportion of Hindi speakers increased from 2.10 per cent in 1901 to 5.11 per cent in 1951 and to 5.64 per cent in 1961. Similarly the proportion of Banjari speakers also increased from 0.84 per cent in 1901 to 1.92 per cent in 1951 and to 2.34 per cent in 1961.

Population by Religion.—The following table shows the tahsilwise distribution of population by religion in the district in 1971.

TABLE No. 6
TAHSILWISE POPULATION BY RELIGION, AURANGABAD DISTRICT 1971

District/ Tahsil/Town	Total Rural Urban	Buddhists		Christians		Hindus		Jains		Muslims		Sikhs		Other religions and persuasions		Religion not stated	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
Aurangabad District.	T.	82,531	78,130	12,403	11,773	758,870	716,179	8,968	8,521	149,789	140,672	1,732	1,064	68	58	120	128
	R.	68,462	66,813	8,692	5,387	659,788	634,211	5,034	4,807	94,778	89,728	656	298	1	..	41	79
	U.	14,069	11,317	3,711	3,416	99,082	81,968	3,934	3,714	55,011	50,944	1,076	766	67	58	79	49
1. Aurangabad.	T.	18,021	14,978	2,166	2,065	111,290	96,771	2,158	1,957	40,240	36,860	873	574	39	35	70	88
	R.	7,032	6,652	541	613	65,105	61,677	351	332	10,549	9,958	48	30	1	..	..	43
	U.	10,989	8,326	1,625	1,452	46,185	35,094	1,807	1,625	29,691	26,902	8,250	544	38	35	70	45
2. Khuldabad...	T.	1,784	1,685	32	22	21,559	20,648	319	200	5,176	5,255	13	4	..	..	1	1
	R.	1,689	1,570	23	17	20,066	19,212	311	194	3,735	3,721	10	..	..	..	1	1
	U.	95	115	9	5	1,493	1,436	8	6	1,441	1,534	3	4	..	..	..	..
3. Khamanad	T.	4,592	4,700	35	31	67,145	64,031	660	646	9,851	9,315	43	34	..	..	5	..
	R.	4,467	4,567	27	22	64,407	61,599	497	489	7,490	7,059	34	27	..	..	5	..
	U.	125	133	8	9	2,738	2,432	163	157	2,361	2,256	9	7	..	..	..	..
4. Soegaon	T.	1,432	1,362	42	42	18,078	17,664	76	93	2,969	2,695	2	..	..	..	..	..
	R.	1,432	1,362	42	42	18,078	17,664	76	93	2,969	2,695	2	..	..	..	..	..
	U.	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..

THE PEOPLE

TABLE No. 6—*contd.*

District/ Taluk/Town	Total Rural Urban	Buddhists		Christians		Hindus		Jains		Muslims		Sikhs		Other religions and persuasions		Religion not stated		
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	
5. Sialod	...	T.	4,901	4,760	104	90	70,146	67,237	396	338	15,691	14,691	15	12	11	8
		R.	4,901	4,760	104	90	70,146	67,237	398	338	15,691	14,691	15	12	11	8
		U.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
6. Bhokardan—	T.	5,551	5,360	295	242	59,510	56,904	260	221	8,397	7,965	...	...	...	...	...	...
	R.	5,422	5,216	288	236	57,453	55,158	230	201	6,849	6,569	...	...	...	...	...	...
	U.	129	144	7	6	2,057	1,746	30	20	1,548	1,396	...	...	...	...	...	...
7. Jafferabad —	T.	4,333	4,347	30	45	28,018	27,203	52	58	3,845	3,676	...	...	...	...	...	...
	R.	4,333	4,347	30	45	28,018	27,203	52	58	3,845	3,676	...	...	...	...	...	...
	U.	...	—	...	...	...	...	...	...	—	—	...	...	...	...	...	...
8. Jhelum —	T.	14,628	14,009	4,749	4,518	102,939	96,962	1,730	1,715	21,966	20,728	185	250	25	23	13	5	
	R.	13,160	12,542	2,893	2,695	73,486	70,584	330	421	8,838	8,309	3	80	...	...	4	1
	U.	1,468	1,467	1,856	1,823	29,453	26,378	1,400	1,294	13,128	12,419	182	170	25	23	9	4	
9. Ambad —	T.	10,942	10,967	1,506	1,465	93,824	90,628	1,025	1,164	12,044	11,682	446	33	...	...	20	26
	R.	10,612	10,737	1,503	1,463	90,813	87,908	837	840	10,823	10,505	430	33	...	...	20	26
	U.	330	230	3	2	3,011	2,720	188	324	1,221	1,177	16	...	...	...	...	...
10. Paitan	T.	5,579	5,447	1,285	1,260	63,440	60,864	554	521	12,258	11,895	118	123	...	...	...	...
	R.	5,242	5,138	1,251	1,231	57,978	56,208	502	480	10,457	10,116	109	106	...	...	...	...
	U.	337	309	34	29	5,462	4,656	52	41	1,801	1,779	9	17	...	...	...	...

THE PEOPLE

The percentages of population by different religions in 1901, 1961 and 1971 are given below :—

Religion	Percentage of population of each religion to total population		
	1901	1961	1971
1. Buddhist	...	8.57	8.15
2. Christian	...	0.37	1.10
3. Hindu	...	84.89	75.60
4. Jain	...	0.71	0.78
5. Muslim	...	12.67	13.85
6. Others	...	1.36	0.10
All religions	...	100.00	100.00

The proportion of Christians increased from 0.37 per cent in 1901 to 1.23 per cent in 1971. The proportion of Jains remained almost constant over the period. The proportion of Muslims increased from 12.7 per cent in 1901 to 17.74 per cent in 1971. The percentage of Hindus decreased by 10.05 per cent during the last seventy years. This is because some persons belonging to Hindu Scheduled Castes returned their religion as Buddhist or Nav-Buddha.

Scheduled Castes.—The total population of Scheduled Castes was 92,715 in 1961 which rose to 1,08,389 in 1971. In 1971, the Scheduled Castes population in Aurangabad district was 3.58 per cent of the Scheduled Castes in Maharashtra.

There are 32 castes notified as the Scheduled Castes in the district, of which 15 are reported in the 1971 Census. The number of Scheduled Castes classified by literates in rural and urban areas of the district is shown in the following table :—

TABLE No. 7

SCHEDULED CASTES POPULATION CLASSIFIED BY LITERACY IN
AURANGABAD DISTRICT IN 1971

District/Tahsil	Total Rural Urban	Population		
		Persons	Males	Females
Aurangabad District	T ..	1,08,389	55,635	52,754
	R ..	95,514	48,747	46,767
	U ..	12,875	6,888	5,987
<i>Tahsil</i>				
Aurangabad	T ..	15,922	8,368	7,554
	R ..	10,931	5,521	5,410
	U ..	4,991	2,847	2,144
Khuldabad	T ..	2,923	1,516	1,407
	R ..	2,501	1,303	1,198
	U ..	422	213	209
Kannad	T ..	7,358	3,799	3,559
	R ..	6,992	3,620	3,372
	U ..	366	179	187
Soegaon	T ..	1,581	781	800
	R ..	1,581	781	800
	U ..	..	..	..
Sillod	T ..	8,589	4,355	4,234
	R ..	8,589	4,355	4,234
	U ..	..	..	..
Bhokardan	T ..	7,479	3,987	3,492
	R ..	7,128	3,790	3,338
	U ..	351	197	154
Jafferabad	T ..	4,401	2,312	2,089
	R ..	4,401	2,312	2,089
	U ..	..	..	..
Jalna	T ..	13,333	6,717	6,616
	R ..	9,273	4,667	4,606
	U ..	4,060	2,050	2,010
Ambad	T ..	17,054	8,574	8,480
	R ..	16,743	8,417	8,326
	U ..	311	157	154
Paithan	T ..	12,867	6,516	6,351
	R ..	12,155	6,157	5,998
	U ..	712	359	353
Gangapur	T ..	7,954	4,087	3,867
	R ..	7,825	4,027	3,798
	U ..	129	60	69
Vaijapur	T ..	8,928	4,623	4,305
	R ..	7,395	3,797	3,598
	U ..	1,533	826	707

THE PEOPLE

TABLE No. 7—*contd.*

District/Tahsil	Total Rural Urban	Illiterate		Literate and Educated persons			
		Persons	Males	Females	Persons	Males	Females
Aurangabad District	T ..	90,730	40,582	50,148	17,659	15,053	2,606
	R ..	81,506	36,604	44,902	14,008	12,143	1,865
	U ..	9,224	3,978	5,246	3,651	2,910	741
<i>Tahsil</i>							
Aurangabad	T ..	12,515	5,436	7,079	3,407	2,932	475
	R ..	9,324	4,069	5,255	1,607	1,452	155
	U ..	3,191	1,367	1,824	1,800	1,480	320
Khuldabad	T ..	2,428	1,123	1,305	495	393	102
	R ..	2,135	975	1,160	366	328	38
	U ..	293	148	145	129	65	64
Kannad	T ..	5,858	2,512	3,376	1,470	1,287	183
	R ..	5,581	2,384	3,197	1,411	1,236	175
	U ..	307	128	179	59	51	8
Soegaon	T ..	1,369	612	757	212	169	43
	R ..	1,369	612	757	212	169	43
	U ..	..	..	..	..	..	..
Sillod	T ..	7,074	3,013	4,061	1,515	1,342	173
	R ..	7,074	3,013	4,061	1,515	1,342	173
	U ..	..	..	..	..	..	..
Bhokardan	T ..	6,199	2,859	3,340	1,280	1,128	152
	R ..	5,932	2,736	3,196	1,196	1,054	142
	U ..	267	123	144	84	74	10
Jafferabad	T ..	3,592	1,627	1,965	809	685	124
	R ..	3,592	1,627	1,965	809	685	124
	U ..	..	..	..	..	..	..
Jalna	T ..	11,280	5,058	6,222	2,053	1,659	394
	R ..	8,161	3,710	4,451	1,112	957	155
	U ..	3,119	1,348	1,771	941	702	239
Ambad	T ..	15,457	7,194	8,263	1,597	1,380	217
	R ..	15,167	7,054	8,113	1,576	1,363	213
	U ..	290	140	150	21	17	204
Paithan	T ..	11,147	5,018	6,129	1,720	1,498	222
	R ..	10,582	4,786	5,796	1,573	1,371	202
	U ..	565	232	333	147	127	20
Gangapur	T ..	6,521	2,884	3,637	1,433	1,203	230
	R ..	6,419	2,847	3,572	1,406	1,180	226
	U ..	102	37	56	27	23	4
Vaijapur	T ..	7,260	3,246	4,014	1,668	1,377	291
	R ..	6,170	2,791	3,379	1,225	1,006	219
	U ..	1,090	455	635	443	371	72

The distribution of the Scheduled Castes in the district is given in the following table :—

TABLE No. 8

POPULATION OF VARIOUS SCHEDULED CASTES IN AURANGABAD DISTRICT, 1971

Castes	Persons	Population	
		Males	Females
1. Aray (mala)	...	1	1
2. Bhangi (group b)	704	369	335
3. Chambhar	29,864	15,247	14,617
(a) Chambhar (group b 1)	27,616	14,121	13,495
(b) Mochi (group b 2)	2,248	1,126	1,122
4. Dhor (group b)	1,911	933	1,058
5. Ellamalwar (Yellamalaw-andlu).	4	2	2
6. Madiga	1	1	...
7. Maher (group b)	20,655	10,929	9,726
8. Mala	126	71	55
9. Malajangam	7	3	4
10. Mang	53,255	27,098	26,157
(a) Mang (group b 1)	53,254	27,097	26,157
(b) Mang Garudi	1	1	...
11. Mashti	3	2	1
12. Unspecified	1,778	980	798
District total	1,08,389	55,635	52,754

The remaining Scheduled Castes which are not returned in 1971 Census are as follows:—

- | | |
|--------------------|---------------------|
| 1. Anamuk. | 11. Mala Dasari. |
| 2. Arwa Mala. | 12. Mala Hannai. |
| 3. Beda Jangam. | 13. Mala Masti. |
| 4. Bindala | 14. Mala Sale. |
| 5. Byagara. | 15. Mala Sanyasi |
| 6. Chalvadi | 16. Manne |
| 7. Dakkal. | 17. Mitha Ayyalvar. |
| 8. Holeya Dasari. | 18. Samagara. |
| 9. Holeya | 19. Sindholu |
| 10. Kolupulvandlu. | |

The comparative position of the Scheduled Caste population from 1951 to 1971 in the district is given below :—

	Percentage to total population		
	Total	Rural	Urban
All Scheduled Castes			
1951	13.76	12.63	1.13
1961	6.05	6.18	5.29
1971	5.50	5.82	3.91

The reduction of proportion from 13.76 to 5.50 was due to the fact that a large number of persons from Mahar caste returned their religion in 1961 and 1971 Census as Buddhist or Nav-Buddha. Due to the change of religion they were not treated as Scheduled Castes, as the Scheduled Castes can be from Hindu and Sikh religions only.

Scheduled Tribes.—Only four Scheduled Tribes were reported in the district in 1961 Census. Their population was 24,455 or 1.60 per cent of the total population. The 1971 Census however enumerated five Tribes in the district, viz., Andh, Bhil, Gond, Koya and Pardhan. The distribution of the Scheduled Tribe population in rural area in 1971 is given below :—

TABLE No. 9

POPULATION OF VARIOUS SCHEDULED TRIBES IN AURANGABAD DISTRICT, 1971

Scheduled Tribes		Population		
		Persons	Males	Females
District Total	...	32,300	16,565	15,735
1. Andh	...	894	514	380
2. Bhil	...	30,801	15,742	15,059
3. Gond	...	48	18	30
4. Koya	...	15	12	3
5. Pardhan	...	134	58	76
6. Unspecified	...	408	221	187

Two tribes viz., Kolam and Thoti were not returned in 1971 Census.

The Scheduled Tribe population in the district increased from 17,236 in 1951 to 24,455 in 1961 and to 32,300 in 1971.

As per the 1971 Census Scheduled Tribes constituted 1.64 per cent of the total population. The total population of the Scheduled Tribes was 32,300 in the district. The percentage of Scheduled Tribes in Aurangabad district formed 1.09 per cent of the Tribal population of Maharashtra.

Table No. 10 gives the 1971 Census statistics of Scheduled Tribes by literacy standard.

TABLE No. 10

TAHSILWISE POPULATION OF SCHEDULED TRIBES BY LITERACY STANDARD, AURANGABAD 1971

District/Tahsil	Total/Rural	Population		
		Persons	Males	Females
Aurangabad District	T	32,300	16,565	15,735
	R	31,606	16,223	15,373
Tahsil				
Aurangabad	T	2,723	1,416	1,307
	R	2,691	1,397	1,294
Khuldabad	T	1,812	956	856
	R	1,649	876	773
Kannad	T	6,575	3,337	3,238
	R	6,524	3,309	3,215
Soegaon	T	2,008	1,027	981
	R	2,008	1,027	981
Sillod	T	705	347	358
	R	705	347	358
Bhokardan	T	330	163	167
	R	326	161	165
Jafferabad	T	711	323	388
	R	711	323	388
Jalna	T	1,720	867	853
	R	1,682	846	836
Ambad	T	3,002	1,520	1,482
	R	2,919	1,483	1,436
Paithan	T	2,543	1,265	1,278
	R	2,465	1,235	1,230
Gangapur	T	3,895	2,105	1,790
	R	3,884	2,101	1,783
Vaijapur	T	6,276	3,239	3,037
	R	6,042	3,128	2,914

THE PEOPLE

TABLE No. 10—*contd.*

District/Tahsil	Total/ Rural	Illiterate			Literate and Educated persons		
		Persons	Males	Females	Persons	Males	Females
Aurangabad District	T ..	29,640	14,224	15,416	2,660	2,341	319
	R ..	29,016	13,950	15,066	2,590	2,283	307
Tahsil							
Aurangabad	T ..	2,401	1,139	1,262	322	277	45
	R ..	2,384	1,131	1,253	307	266	41
Khuldabad	T ..	1,631	785	846	181	171	10
	R ..	1,469	706	763	180	170	10
Kannad	T ..	5,979	2,792	3,187	596	545	51
	R ..	5,941	2,774	3,167	583	535	48
Soegaon	T ..	1,901	936	965	107	91	16
	R ..	1,901	936	965	107	91	16
Sillod	T ..	648	295	353	57	52	5
	R ..	648	295	353	57	52	5
Bhokardan	T ..	299	134	165	31	29	2
	R ..	296	133	163	30	28	2
Jafferabad	T ..	635	253	382	76	70	6
	R ..	635	253	382	76	70	6
Jalna	T ..	1,633	789	844	87	78	9
	R ..	1,611	784	827	71	62	9
Ambad	T ..	2,827	1,368	1,459	175	152	23
	R ..	2,746	1,333	1,413	173	150	23
Paithan	T ..	2,270	1,044	1,226	273	221	52
	R ..	2,205	1,024	1,181	260	211	49
Gangapur	T ..	3,562	1,819	1,743	333	286	47
	R ..	3,552	1,816	1,736	332	285	47
Vaijapur	T ..	5,854	2,870	2,984	122	369	53
	R ..	5,628	2,765	2,863	414	363	51

Hindus are divided into a number of groups, which are socially differentiated. They are known as castes. Census enumeration has ceased to take cognizance of these groups since 1941 but they have not ceased to exist, although their rigour has much softened. They are not now the same air-tight compartments that they used to be as regards inter-dining and inter-marrying. Yet the majority of people still stick to their caste when it comes to marriage and it will take long for them to be exterminated totally.

The Gazetteer of Aurangabad, published in 1884, enumerates about 135 castes and sub-castes all of whom pass under the general name Hindus. Their manners and customs, ways of life, standard of living and culture vary widely. The account of each caste and sub-caste is given below.

Brahmans are more than 4 per cent of the entire population. The Brahmans are fairly distributed throughout the district, and are most numerous in the Aurangabad, Paithan, Bhokardan, Kannad, and Ambad tahsils, but the religious classes are chiefly found along the banks of the Godavari. Almost all of them, belong to the Maratha sect of the *Punch Dravida* or the five southern families of Brahmans.

Konkanasthas

The Maratha Brahmans are divided into the *Konkanasthas* and the *Deshasthas*. The former are comparatively recent settlers and have come from the Konkan. They are sometimes termed *Chitpawans* and were originally of fourteen families. Balaji Vishwanath, the founder of the Peshwa's power, belonged to this division; and largely employed the Konkanasthas as clerks and men of business throughout the Maratha State. As a body, they are intelligent; but very few of them are permanently settled in the district. The Konkanasthas chiefly take to government and private service, and eat with the *Deshasthas*, but they do not inter-marry. They are for the most part *Shaivas* and *Smartas*, and are *Rigvedis* and *Krishna Yajurvedis*.

Deshasthas

The Deshasthas receive their name from the open country or "Desh", to the east of the Western Ghats. They appear to have been the earliest Brahman settlers of Maharashtra, and form the bulk of the Brahman population. The Deshasthas of the district are divided into the 'Ashvalayan sub-division of *Rigveda*; the *Apastamba* sub-division of *Krishna Yajurved*; several sections of the *Prathama Shakhi* sub-division of the *Shukla Yajurveda*, such as *Madhyandina*, *Kanya*, *Maitrayani* etc.; and a few *Samavedis*.

The *Rigvedis* and *Krishna Yajurvedis* inter-marry, but the *Shukla Yajurvedis* keep to themselves. The *Deshasthas*, like other Brahmins, are also divided into *Shaivas* and *Vaishnavas*. The *Shaivas* are *Rigvedis*, *Krishna Yajurvedis*, *Shukla Yajurvedis*, and *Samavedis*. The *Smartas* are called "Adwaiti", because they believe that there is

but one Soul, that God and matter are identical. The founder of their sect was Shankaracharya, and their guru is in Shringeri. The *Bhagvatas* come next and are likewise followers of Shankaracharya. They include the same "Veds" as the *Smartas*, but give preferential worship to Vishnu instead of Shiva. The *Madhya Vaishnavas* are called "Dwaiti", because they believe there are two Souls, in which the Creator and the created are distinct, and that the final absorption will be in the future. They are '*Ashvalayans*' and '*Apastambas*', and their founder was Madhvacharya.

Karhadas and others

There are a few other classes that are grouped with the Maratha Brahmans, such as, the Karhadas, who are '*Apastambas*' and '*Ashvalayan*', and are generally *Shakta* worshippers. The Thirgul Brahmans were formerly grouped with the *Krishna Yajurvedis*, but are now separated because they destroy insect life by taking to the cultivation of the betel-vine. They are both *Smartas* and *Bhagvatas*, and are nearly all in the Kannad tahsil. The Shenvis who are old settlers, are associated with the Deshasthas, and so are the Gauds although they properly belong to northern India. They both are *Shukla Yajurvedis* and are either *Smartas* or *Bhagvatas*. The Gauds were engaged as time keepers by the *Peshwas*, and are generally traders—many of the Marwadi Brahmans belonging to this class. They are most numerous in the Ambad tahsil. The Golaks are believed to have come originally from Kannada, and are of Brahman descent. They are *Krishna Yajurvedis* and *Rigvedis*, and are followers of Madhvacharya. The Golaks are found in the Sillod, Jalna and Kannad tahsils. All the principal divisions of the Maratha Brahmans eat together, but marry in their own particular sect. They do not eat with the Thirgul, Shenvi, and Golak; but drink water from the hands of the first though not from the other. The Shenvi eat fish.

Gujarati Brahmans

Of the remaining families, the Gujarati Brahmans minister to the wants of the Gujarati Vanis, and the Marwadi Brahmans to the Marwadi Vanis. The former are *Rigvedis*, *Shukla Yajurvedis*, and *Samavedis* and are either *Smartas* or followers of *Vallabhacharya*. Some of them take to trade, but the majority go about from house to house as religious beggars, priests, and astrologers. The Marwadi Brahmans are *Rigvedis*, *Shukla Yajurvedis*, and *Samavedis*, and follow similar occupations; but the priests are of two kinds, one called *Sevaks* ministering to Jain Marwadi Vanis, and the other to Meshri Vanis, beggars, and labourers. Most of them are *Shri Vaishnavas*; others are *Smartas*; and a few are followers of *Vallabhacharya*. Several of the Marwadi Brahmans are related to the Gauds. The Telangana and Kannada Brahmans are rarely seen, and arrive only as pilgrims to Toka, Paithan, and similar *Dharmapuris* on the Godavari where they remain a few days, and then go off to other sacred places.

Johris

The North India Brahmans generally come in small communities as religious mendicants and priests; but some of them are men of business and form a sort of floating population, returning to their country when they have completed their work. The Hindu Johris, for example are usually Brahmans from north India, and are professional bankers, money-lenders, traders in jewels, and general merchants. They are all in the Jalna and Gangapur tahsils, especially in the former. The Malvi Brahmans are found in Jalna and Aurangabad, and are *Smartas* and *Shukla Yajurvedis*. They are employed as water-carriers.

Sanad or Sanvadia Brahmans

The Sanad or Sanvadia Brahmans were originally an offshoot of the Gaud, but are now quite distinct. They are priests to the Pardeshis.

Saraswats and Sarwarias

The Saraswats and Sarwarias are mendicants, but many of them were formerly employed as soldiers by the *Peshvas*. The Saraswats came from the Punjab, and are sometimes priests to the Khattris. The Sarwarias were originally an offshoot from the Kanojias, and became a distinct community about the time of Rama. The Kanojias follow similar pursuits as the Saraswats and Sarwarias, and are principally found in the Aurangabad tahsil. The Pardeshi Brahmans are principally found in the Aurangabad and Bhokardan tahsils. Except in the case of old settlers among the Sheavis and Gauds, the north India Brahmans do not, as a rule, marry among those of the south, nor do they take food with them. In fact they eat only in their own particular sect, and in some cases, as with the Kanojias and Sarwarias, are very exclusive even in their own families. They are nearly all *Smartas*, and are *Shukla Yajurvedis* and *Samavedis*, but some of the Saraswats are *Rigvedis* and *Shri Vaishnavas*. There are also a few Jain priests.

Brahma-Kshattrias

The Brahma Kshattrias are supposed to be the descendants of a *Rishi* and a *Kshattria* girl. According to the *Sahyadri Purana* when Parashurama was slaying the Kshattrias, one of the latter named *raja I'* fled to a Sarasvat Brahman for refuge. The Brahman gave *raja I'* his daughter in marriage, and thus saved the Kshattria. The offspring of the *raja* and the Brahman girl were called Brahma Kshattrias; and to the present day the Saraswats are their priests. According to a legend of their own, the Brahma Kshattrias are descended from Kaushika, the son of Rishi Vishwamitra, by a Kshattria girl. The Brahma Kshattrias are traders, and came into the Dakhan in the reign of the Emperor Akbar. Those in the district are all found in *Begampura* in the city of Aurangabad. The Brahman-zais are traders, money-lenders, *gumastas* under

saukars, etc. Most of them are in the Bhokardan, Ambad and Paithan tahsils. The Vidurs follow similar occupations. They have priests of their own, and are principally found in the Jalna tahsil.

Jogis, Bairagis, and Gosais

The Jogis are most numerous in Jalna, Bhokardan, and Kannad tahsils; the Bairagis in Kannad, Aurangabad, and Bhokardan; and the Gosais in Ambad, Bhokardan, Jalna, Kannad, and Aurangabad tahsils. It will be observed that the Jogis and Bairagis are chiefly found in the hilly and jungle portions of the district; but the Gosais are more generally distributed.

Kashi Kapdis

The *Kashi Kopdis* or *Kashi Kavdis* are constantly passing to and from carrying the Ganga water to Rameshwar in south India and are all in the Bhokardan tahsil.

Mangbhaus

The Mangbhaus are quite distinct as a religious body from the Brahmans. Their sect was founded by Krishna Bhat, a celebrated Brahman of Paithan, who flourished in the 14th century, and was the *guru* of a raja Depala. According to a Brahman account, Krishna Bhat was a man of considerable talent, who taught a religious system which bears a close resemblance to that of Swami Narayan of Gujarat. His doctrines are based on the *Vedas*. His five sons promulgated his teachings far and wide, and established monasteries at Dwarka in Gujarath, Ridhpur in Berar, Mahur, etc. to which the Mangbhaus flock in considerable numbers during the time of the annual fairs that are held at these places. The lay members of the Mangbhaus are called Gharbaris, and the monks and nuns, Bairagis. The latter break off all ties of caste and family, and maintain a life of mendicancy and exclusion. They are dressed in black, and are clean shaven; but their *gurus* do not shave, nor do the secular members who marry and carry on business like other people. The Mangbhaus are exceedingly careful of animal life, are strict vegetarians, abstemious in habits, and eat only with the initiated. They partly observe the laws of caste, and will not allow a Mahar to become a devotee. The Kunbis believe that they are versed in magic, and purchase charms and philters from them. The Mangbhaus are a harmless sect with peculiar laws and customs of their own, especially about drinking water in temples dedicated to goddesses, a circumstance supposed to be connected with a *mukut*, or head-piece, given by a certain goddess to Krishna Bhat, through wearing which, he appeared as *chaturbhuj* or four-armed Vishnu. There was one condition attached to the gift, that the *mukut* should not be allowed to touch the ground; but a Brahman of Benaras having obtained knowledge of this fact, contrived to knock the *mukut* down, and it instantly vanished. A figure of Vishnu as *chaturbhuj* is seen in Anandaswami's *mandir* at Jalna and

another in the temple to Shivdin Kesari Nath, at Paithan. Mangbhaus eat with Kunbis, but not with Telis and Tambolis. They bury their dead, and have a wandering headman. Brahmans attend their marriages.

Swami Narayanians

There are a few followers of Swami Narayan of Gujarat, who flourished in the 17th century. Swami Narayan's name was Ghan-shyam Pandya, but it was afterwards changed to Sahjanand when he became a *mahant*. He was a Sarwaria Brahman of Oude, and his followers are included among the *Vaishnavas*. The followers of Swami Narayan like the Mangbhaus are considered heterodox, as they do not believe in the *Shastras* and *Puranas*, and are guided only by the *Vedas*.

Rajputs

The Rajputs are found throughout the district, and are in greatest number in the Bhokardan, Aurangabad, Kannad, and Jalna tahsils. The Rajputs were formerly employed to garrison some of the hill-forts. Some of the Deshpandes of the district are of Rajput descent; and it is not uncommon to find one branch of the family professing the Muhammedan faith, to which it was converted in the time of Aurangzeb, while the other still adheres to the Hindu religion. The Rajputs are also employed in government and private service as writers, etc. They are however, mostly landholders and a few take to agriculture, but do not hold the plough. The men sometimes drink spirits, and eat the flesh of goats, sheep, wild pig, etc., but never eat beef. They talk a corrupt form of Hindustani among themselves; and their dress is not very different from that of the Marathas. The females wear a *lenga* or loose petticoat, a *choli* or a bodice of different cut from that worn by Maratha women, and a *dupatta* or sheet which covers the whole. They are generally kept secluded, and when they come out in the streets, they are so completely covered, that not the slightest portion of their body can be seen.

Khayats and others

Numbers of Khayats, Khatris Prabhus, Pardeshis, Marwadis, etc. came along with the Rajputs in the train of the imperial Moghal armies into the Dakhan. The Khayats are principally found in the city of Aurangabad, and in the Ambad and Paithan tahsils. They are employed as writers, or practise as pleaders. The Khayats receive food only from men of their own particular castes and not from women. They have twelve sub-divisions, and state that they are descended from Chitragupta, the secretary of Dharmaraja (Yama). In the beginning of the last quarter of the 19th Century, a great movement took place among the Khayat community, which ended in the establishment of their claim to be classed as Kshatriyas. The Khatris are found in Aurangabad, Jalna and Sillod tahsils. They follow similar occupations to the Khayats, and are also brokers, drapers, betel-leaf sellers, etc. Those from Hindustan speak Hindustani and use meat and

spirits. The settlers from Gujarat speak and dress in the Gujarati style, and are weavers of *mashuru*, workers in lace, and money-lenders. The Khattris that live in Aurangabad are of the Mehre clan as distinguished from the Rodes, and came originally from the Punjab. The Kapurs are the descendants of Sarasvat Brahmans. They are mostly brokers by profession, and are found in Jalna. The Prabhus are nearly all in Vaijapur tahsil. The Pardeshis are found throughout the district, but are most numerous in Aurangabad, Kannad, and Bhokardan tahsils. They follow all sorts of occupations, and are goldsmiths, black-smiths, carpenters, barbers, betel-leaf sellers, liquor sellers, potters, *dhabis*, tanners, shoe-makers, sharpeners of knives, etc. A few are cultivators and shopkeepers, and others manufacture scabbards of swords, or are saddlers. They speak a corrupt form of Hindustani and use meat and spirits. Re-marriage of widows is permitted among all of them.

Of the remainder of the inhabitants from the north India, the Kshattrias are found principally at Aurangabad where they are employed as writers; but some of them at Ajanta are cultivators.

Rathods

The Rathods are in Government service, and are in Aurangabad and Bhokardan tahsils. The Purbias are *kalhals*, retail sellers, etc. and are most numerous in the Kannad, Sillod, and Bhokardan tahsils.

Vanis

The sub-divisions of the Vanis or Vaishya are included under the general heads of Khandeshi, Gujarati, Marwadi, and Lingayat. The Khandeshi Vanis are represented by the Kathars, who are nearly all in Kannad tahsil. The Gujaratis are chiefly in Aurangabad, Paithan and Vaijapur tahsils; the Lads in Paithan, Ambad, and Aurangabad tahsils; the Marwadis are very generally distributed, especially in Gangapur, Jalna, Aurangabad, and Ambad tahsils; the Agarwals are in Khuldabad, Sillod, and Gangapur tahsils; and the Jains in Ambad and Paithan tahsils. The Lingayat Vanis of southern India are most numerous in Jalna, Bhokardan, and Ambad tahsils; and the Komtis in the Aurangabad, Jalna, and Vaijapur tahsils. All classes of Vanis are vegetarians, and their staple articles of food are wheat, jowar, and rice. Some of the old settlers from Gujarat and northern India have adopted the Dakhani costume of dress, with *sadi* and *choli* for the females, and a large turban, a *dhoti*, a loose coat hanging down to the ankle, and a *dupatta* or rumal for the males. The majority however, adhere to north Indian dress, consisting of a peculiar distinctive turban for the males, and a petticoat, a long or short sleeves bodice, open at the back and a scarf thrown over all for the females.

Kathars—Gujaras and others

The Kathars are retail sellers, cultivators, and bullock hirers. They are Jains by religion, and the men and women dress in Gujarati fashion. The Gujaratis are tradesmen, agents to bankers, workers in gold and silver lace known as "*kallabattu*, or proprietors of such laceworks,

and manufacturers of *mashru* and *himru*. Others are goldsmiths, jewellers and tailors. The Gujarathis are fairer than the Marwadis, and some of them wear the turban of the Bhettias having a horn or peak in front. They are divided into the following clans, the members of which do not intermarry; Porval, Desawal, Khadaiti, Nagar, Shrimali, Modh, Chitor and Gujar. The females are clever with the needle, and flower silk with much skill and taste. Their dress is much scantier than that of the Marwadi women. The Gujars claim Rajput origin, and were formerly renowned for their martial habits, but have now chiefly adopted agriculture or are herdsmen like the Ahirs. Their widows are allowed to marry. The Ravuli is a tribe of Gujars found in Aurangabad, Jalna, and Ambad tahsils, the members of which are principally cultivators. The Golahs are professional salt makers. In domestic customs and religion, they do not differ much from Jats and Gujars. There are a few Jats who have taken to agriculture. The Lads are a sub-division of the Gujaratis. All the above generally speak Gujarati or a dialect of Hindi; and either profess the Jain religion or are *Vallabhapanthi Vaishnavas*. There are a few Bhettias who are settlers from Kutch, and like the Gujaratis are *saukars*, shop-keepers, traders, etc. They are all found in Vaijapur, but several others come annually from Bombay during the cold season, as agents for cotton, linseed, etc. The Kachhi Budelis reside in Begampura, in the city of Aurangabad, and are fruit sellers, market and flower gardeners, and agriculturists. They speak Hindi, and state that they came from Bundelkhand as cavalry and infantry soldiers in the time of Aurangzeb. Like the other north Indian settlers, they burn their dead, but bury those who die of small-pox.

Marwadis—Agarwals—Jains

The Marwadis are from the desert of Jaipur, and are bulky yellow-coloured men, taller and more vigorous than the Gujaratis. They arrange themselves in twelve tribes, such as Meshri, Agarwal, Oswal, Shravaka, Kandawal, Baijabargi, Thakur, etc., who eat together but do not inter-marry. The Oswal and Shravaka profess the Jain religion; and the Oswal is the richest and most numerous of the mercantile tribes. The Agarwals are also wealthy as a class, and are partly Jain and partly Hindu in their religion. The remaining tribes are of the Vaishnava sect, worshipping Krishna and Radha. Marwadis are usually employed as bankers, grain-dealers, and confectioners, but there are several families belonging to the divisions of Sonars, Mait Sonars, Malwi Sonars, Hajams or barbers, and Khati Marwadi, Badhais or carpenters. The members of a tribe called Rajmali are wood-sellers. Marwadis are proud of their cookery and are particularly successful in their sweetmeats. They are fond of gay clothes and the men dress themselves in the purest and plainest white muslin, but wear the richest brocade scarves and shawls, with turbans of two or more bright colours. The apparel of the women, especially at festivals, is equally gorgeous; and the amount of ornament is proverbial. The petticoats called *ghagra* are in ample folds and of at least two different hues; the bodice is open-backed and short-sleeved; and the

gay *sadi* or upper garment is generally bordered with narrow gold or silver lace. Jewels are worn on the feet, ankles, round the neck, and as nose-rings, earrings, bracelets, etc. The females, however, do not wear any ornaments of gold about the feet; and they twist a thin wire of gold or silver between the two front teeth. They go about in companies, but cover their faces and look out only from the margin of their upper garment. The different groups of the Marwadis are subdivided into innumerable *kaps* or clans; and the men usually marry one wife from their own clan, but abstain from blood relationship and do not marry in their own *gotra*. They burn their dead, and hire servants to convey the charred bones and ashes to the river, instead of taking them personally. Their widows never marry. The Jains are retail sellers, cultivators, tailors, and labourers. A few are weavers and cloth merchants.

Lingayats—Lads

The Lingayat Vanis arrange themselves into several sections, such as Panchams, Melwants, Dixwants, Chilwants, etc., and although they do not in their creed, recognise caste, they are very exclusive even among themselves, and the followers of every different trade or avocation refuse to eat together or inter-marry. They are shopkeepers, confectioners and sometimes agriculturists. The Lingayat Kannads follow similar occupations, and are mostly found in the Vaijapur and Aurangabad tahsils. Several of the Lingayats are telis or oilmen, tambolis or betel-leaf sellers, and few are carpenters, black-smiths, goldsmiths, barbers, potters, dhobis, and gaulis or cowherds. The Lingayat Vanis and Komtis are darker-coloured and smaller men than the Vanis of north India; and they have, to a great extent, been superseded as retail traders by the Gujaratis and Marwadis, especially by the latter. The Lads are generally goldsmiths, merchants, and bankers, who came originally from Gulbarga. The Lingayats inter their dead in a sitting position; but among the Lads, those who die unmarried are buried, and all the others are burnt. In the celebration of marriage, the Lads and the Lingayats adopt a plan contrary to the general custom among other Hindus, and take the bride to the bride-groom's house. The Lingayat marriage rites are very simple. Among rich Lingayats, however, more elaborate ceremonies are observed. The widows are allowed to remarry. Lingayat women are fond of ornaments, and often wear a silver or gold zone which confines the *sadi* at the waist. They are frequently good-looking, and are fairer than the women of the other classes of south India Bannias. Their sole object of worship is the *lingam*.

Jangams

The Jangams are the priests of the Lingayats, and are most numerous in Aurangabad, Jalna, and Kannad tahsils. They are enjoined to be constantly on the move to be unmarried, poorly dressed, and to beg their food from place to place. The majority of them are mendicant beggars; but several are silk weavers, and a few are cultivators and retail sellers.

Komtis

The Komtis are Bannias or small traders, dealing in grain, cotton, sugar, and other products. They also do a little mercantile business as agents to *saukars*, and even take to agriculture, but do not hold the plough. As a class, they are on a mere average as regards wealth although sometimes they become *saukars*, *mahajans*, bankers, etc. but this is rare, and they prefer to carry on their fathers' calling. They buy all the thread spun in the village, or what they can procure at fairs, and dispose of them to weavers, taking the produce in cloths. Komtis generally speak Telugu, and employ Brahmans for marriage and death ceremonies.

Bahrис and Tirmalis—Tambolis and others

The Hindu cultivators of the betel-vine termed Bahrис and Tirmalis are found in Bhokardan, Aurangabad and Ambad. They are seldom retail sellers of the betel-leaf which is an occupation followed by Lingayats, and other Hindus called Tambolis who are most numerous in Sillod. The sellers of perfumes called Gandhis are Gujaratis, and are common in Jalna, Aurangabad, and Bhokardan. The Attars reside in the Jalna, Aurangabad, and Ambad tahsils; and a class of Hindus called Wattaries are also sellers of perfumes and are found in Khuldabad, Bhokardan, and Ambad. The Halvais are Marwadi or Lingayat confectioners; and the Bhadbunjas are Pardeshi sellers of parched or roasted grain. They are both found in Aurangabad and Jalna. The Kalhals include Maratha, Pardeshi, and Lad liquor sellers, and are most numerous in Bhokardan, Kannad, Aurangabad and Sillod. A few toddy sellers are found in the Gangapur and Paithan tahsils.

Marathas

The term Maratha is now applied principally to the Kunbis, but it should be confined to the military families of the country. The Kunbis do not as a rule enlist as soldiers; and although Shivaji and some of his Maratha chiefs were of this race, their followers were chiefly drawn from the Mawals of the Western Ghats.

Many of them claim descent from the Rajputs. The women are well treated and are help-mates; and the wives of all chiefs and military men are veiled. Marathas pride themselves on their surnames, such as Shinde, Holkar, Bhosle, Dengle etc., and they form the greater portion of the inhabitants of the district. They are landholders, cultivators, and are found in all the trades and professions. Those who have taken the *bhagat* or vow of abstinence, do not eat flesh or drink spirits, and observe a strictly vegetarian diet; but quite a large number of them relish non-vegetarian diet as well.

Kunbis

The Kunbis form the main body of the agricultural population. The term Kunbi has been sometimes applied to husbandmen in general, but in reality it is a caste of Marathas, the members of which are by hereditary occupation, farmers and tillers of the soil.

The Kunbis though quiet and unpretending, are a robust, sturdy, independent agricultural people. All Kunbis, however, are not cultivators.

There are several sub-divisions of local Kunbis, such as, Tilvan or Tirole, Maratha, Dakshini, Ghatole, Banjara, Akarmase, Barmase, Zadhav, Vaindeshi, Bijapuri, Khandeshi, Varhadi, etc.; but the Akarmase and Barmase are the most common. The Tilvan Kunbis are moderately distributed throughout the district. The Maratha Kunbis are in two sections—1. Pure Maratha Kunbis and 2. Gantadi or ordinary Kunbis. The pure Maratha Kunbis are very strict in the performance of religious ceremonies, etc., observe all the fasts etc., common to the Brahmans, wear the *janwe* or sacred thread, will not allow "*mohtur*" or "*pat*" which is the remarriage of a widow, and are vegetarians, eating only from the hands of a Brahman, or from one of their own sub-divisions. They marry their near relatives like the *Rigvedi* Brahmans, and the bride-groom is allowed to wear his turban and shoes during the whole time that the marriage ceremonies are being celebrated. The wives are kept in seclusion called *Mola* and are not permitted like ordinary Maratha Kunbi women and those of other castes, to wear the *Kasi* bangle made of pewter or German silver. They break their glass bangles and the *kali gursoli* or marriage string on becoming widows, and will not use *Kunku* on their forehead. The Gantadi or ordinary Maratha Kunbis are much more numerous, and allow widows to marry widowers. The ceremony opens with a feast given by the parents of the widow; after which the man and woman are made to sit on a mat or on a bullock saddle which is placed on the ground, and the Brahman ties their clothes. In this manner the couple proceed to the *Kulaswami* or household deity which they worship, then they fall at the feet of the elderly relatives, and the Brahman unties the knot, pronouncing them man and wife. The woman is named after the widower's first wife, and the offspring is considered legitimate. Both the Maratha and Gantadi Kunbis have special surnames such as Gaikwad, Shinde, Nimbalkar, and Pawar. The Dakshini Kunbis marry only among themselves.

Vaindesi—Ghatole

The Vaindeshis marry their daughters to ordinary Maratha Kunbis but the latter will not give their daughters to Vaindeshis. The Ghatoles are found in the Balaghat; and a few Lonis are met with beyond the Ajanta range.

Banjara—Akarmase and Barmase

The Banjara and Lamani cultivators are fairly distributed everywhere, and can hardly be distinguished from the local Kunbis. The Akarmase and Barmase are a class of cultivators.

The ordinary Kunbis are kind and hospitable, eat flesh, and all excesses are punishable by caste rules. They burn or bury their dead, allow their widows to remarry, and have gurus of their own but are

subject to Brahmans in matters of faith and ceremony. They make good husbands; and the women are chaste, faithful, neat, and clean, but are plain and ordinary-looking, and as they grow older, become seamed and care-worn as if from hard work. In fact the Kunbi woman is very industrious, for in addition to her domestic duties, she very often earns wages as a labourer to other Kunbis, or assists her husband on his own field, sells the produce at fairs and markets, and collects grass, fuel, etc. At home she rises early, carries water from river or well, grinds the daily corn, makes bread, and prepares hot water for her husband's bath, and her own. Before breakfast, the *kulaswami* or family deity is worshipped, when the wife receives the pure caste mark from her husband; and after he has gone to the fields, she perhaps washes clothes, sweeps the house, plasters the floor with liquid cowdung, churns butter or makes it into ghee, and then, either goes out to labour in the fields, or joins a group of women and spins thread till it is time to get ready her husband's evening meal. She is not much of a needlewoman, but can make her own bodices and her husband's ordinary jackets; while the padded coats are given to the village tailor. The Kunbi marries his children at an early age, but the *mungi* or betrothal takes place one or two years earlier. The village artisans and menial servants assist on such occasions, and also when a birth or death takes place in the family, so that these ceremonies are very expensive. At the marriage festivities, the horse on which the bride-groom rides is led by the barber, who waves a *chauri* or horse-hair whisk over the bride-groom's head; the Mang beats the drum and blows the horn; the Dhobi spreads the white cloth over which the bride-groom, accompanied by his mother, or the leading female member of his family, walks to the house of the bride; the carpenter is in attendance with the *chaurang* or wooden stool which with other things, the bride's family presents to the bride-groom, and also furnishes the wooden horse by the side of which the bridegroom walks when the bride is brought home; the Kumbhar supplies the bride's family with the earthen vessels painted red and white, and in the concluding procession, takes his place with a rude imitation of an elephant and the Koli supplies the water for the feast. All these receive a present of a cloth; but the Mahar, who works the hardest, is presented with a *sadi* and bodice for his wife, and gets some of the broken victuals. The Mahar women who carry lamps placed on brass plates containing betel-leaf, etc. and attend upon the bridegroom, also receive presents; while the *Bhat* who marries the couple is paid a handsome sum of money, besides being presented with clothes, etc.

Malis

The Malis are an allied race of husbandmen, who eat with the Kunbis, but do not intermarry with them. Those found in the district consist of cultivators, gardeners, labourers, cattle grazers, *tambolis*, *kallabuttusas*, *tarkassis*, *sutars*, *sonars*, retail sellers, *gaundis*, *kalhals*, persons in government or private service, and beggars. There are several kinds of Malis, such as Phul, Ran, Jiri, Gaasi, Khasi,

Haldi, and Sagar. A few Navghari and Lad Malis, belonging to the Gujaratis are included among the cultivators. As a rule, Malis are not landholders and all the Maratha sub-divisions eat flesh and allow widows to remarry.

Sonars

The Sonars are jewellers and goldsmiths. They also follow other occupations, as cultivators, labourers, cattle grazers, weavers, *tarkassis*, and beggars.

Ahir

The Ahir Sonars eat flesh, and allow their widows to remarry. The Vaishya Sonars are mostly *Madhav Vaishnavas* and wear the sacred thread. They speak Hindustani, abstain from meat and spirits, and will only take food from the hands of a Brahman. The Panchal Sonars are from southern India, and derive their name from a supposed acquaintance with work in gold, wood, iron, brass and stone. According to their speciality, however, they may become goldsmiths, carpenters, blacksmiths, braziers, or stone masons, as there is no particular craft confined to a family, and any of the above occupations may be followed according to individual inclination. They all wear the sacred string, and are divisions of the same race, for they intermarry. The goldsmiths are the head of the Panchals, and have caste jurisdiction over the others. The Panchals worship Vishwakarma, the architect of the gods; and are *Vaishnavas* and *Shaivas*, but have social intercourse, and intermarry with one another. The *Shaivas* usually wear the *ling*. Goldsmiths are in good circumstances and are sharp men of business, though they seldom attain much wealth. The village shroff is frequently a goldsmith; but the town shroff is above an artisan in social condition, and is even considered superior to a *bania*. The town shroff is sometimes a Brahman, a Khattri, a Vaishya, or a Shudra, and if fortunate becomes a *saukar* or *mahajan*. His stall is frequently a place for gossip, he can detect false coin very readily; and like the banker and tradesman, keeps double entry, worships his day-book and ledger at *Dasara* and *Divali*.

Sutars

The Sutars or carpenters are of good position, but some of them wear the sacred thread and claim to be descended from the Kshattrias. They are in three distinct sections, Pardesi, Maratha, and Panchal, who do not intermarry or eat with one another. The Pardeshi Sutars are frequently Lodhis from the vicinity of Oude. Several of them are cultivators, but the majority are carpenters or are employed in Government service. Their marriage and other ceremonies are similar to those of the Rajputs, but they do not wear the sacred string. The Khati Marwadi Badhais are settlers from Marwad, and adopt the manners and customs of the Marwadis. The Maratha Sutars eat meat, and allow their widows to remarry. They are usually village carpenters, and are paid in kind according to the *baluta* system for making and mending field tools, but are paid in cash for household work. There are also a few Ahir Sutars who keep to themselves

and are hard-working. The Panchal Sutars are not so common as the other sub-divisions. The carpenters earn good wages, and the woodwork and carving seen in the balconies of the houses at Aurangabad, Jalna, Paithan and other places, show that they possess skilful workmen among them.

Lohars

The Lohars or blacksmiths are in four sub-divisions, Pardeshi, Maratha, Ahir, and Panchal, who follow the customs and manners of their particular sect. The Chatri Lohars are blacksmiths, copper-smiths, and silversmiths. They do not use meat and spirits, and burn their dead. The Maratha blacksmiths eat meat, burn their dead, and allow widow marriage. Their marriage ceremonies are performed by Brahmans; and they worship Devi and Khandoba. The Ahir Lohars dress like Hindus, and are in poor circumstances, repairing the iron-work to plough etc. All the Ahir artisans, like the Panchals keep together, and are governed by their own *panchayat* in social matters.

Saikalgars

There are also a few Pardeshi Saikalgars, who go about grinding and cleaning knives, and making sword sheaths. The blacksmiths hold a position next in grade to the carpenters, and a few wear the sacred thread. They do not earn such good wages as carpenters; although as artisans they are equal to any work in their own line, agricultural or household. Some of the blacksmiths are cultivators and labourers.

Ghisadis

The Ghisadis are travelling blacksmiths who rank a little higher than Mahars and Chambhars. They are also called Tarimuk and go about with donkeys from village to village, looking after odd jobs. The Ghisadis are very poor, and are not allowed to reside in villages, but pitch their black blanket tents in the village precincts. They state that they came from the north; are dark but not black, and are taller than Hindus in general. Their language, called Tarimukhi, contains several Marathi and Kanarese words. They worship Khandoba, sacrifice at birth to *Satwi*, burn the married but bury the unmarried, and carry food to the grave for three days.

Kasars

The Kasars sell glass bangles, and a few deal in brass and copper vessels. They take to other occupations as well, such as government or private service, and agriculture, while some work as labourers. Kasars who manufacture brass and copper vessels are called Tambatgars.

Kacharis

Kacharis make glass bangles; and Lakheras cover the bangles with lakh or sealing wax, and colour glass. Kasars and Tambatgars are

as a rule, well-do-do, of good caste, and very abstemious in habits. They allow remarriage, worship Kali, burn their dead, and eat from the hands of Brahmans.

Shimpis

The Shimpis or tailors are Ahirs, Jains, Namdevs, Bhavsagars, Telangis, and Lingayats. The Ahir Shimpis are chiefly found towards the north, and the Jains about Jalna and Aurangabad. The Maratha Namdevs and Bhavsagars are most numerous about Jalna and Aurangabad. They are *Shaivas* and *Vaishnavas*, allow widow marriage, and settle disputes among themselves. The tailors are in easy circumstances, and are assisted in their work by their women and children. They also take to other occupations, and are cultivators, labourers, cloth and retail sellers, *Saukars*, *rangaris*, and *tarkasis*. There are besides, a few Pardeshi and Gujarati Shimpis.

Kumbhars

The Kumbhars or potters are Pardeshis or Marathas, with a few Ladhs, Nathas, and Lingayats. The Pardeshi Kumbhars observe the manners and customs of the Hindus of north India. They eat only from the hands of their own people; but there is a peculiar custom among fathers and mothers, who will not eat from the hands of their married daughters living with husbands, until the daughters have become mothers themselves. There are a few families from Gwalior, who are potters, and brick and tile makers. The Maratha Kumbhars worship Shiva rather than Krishna, and employ Brahmans for marriages, etc. but have also priests of their own. They eat meat, and burn their dead. During the marriage ceremonies, the bride and bridegroom, like other Hindus, wear a wreath of the *pulas* (*butea frondosa*), called *bashing*. The Kumbhar has his place in the village system. In return he receives his share of the collection of grain from the cultivators, and certain contributions from the artisans. Kumbhars are sober and industrious, and the females do a great deal of work. They manufacture wares from the smallest earthen cup or water vessel, to large jars and urns; and the painted elephants, sheep, horses, male and female figures, images of gods and goddesses, and small cups and vessels which are made by them, are sold by hundreds at every village fair.

Jinghars

The Jinghars are a poor class, generally of Pardeshis, who make or repair native saddles and scabbards of swords, and colour sticks, etc. with sealing wax.

Beldars

The Beldars are builders in brick or mud and are in fair circumstances. A few of the Kunbis, take to this occupation, while some of the Beldars are cultivators. There are also, Pardeshi Beldars, and others from south India.

Gaundis

The Gaundis assist the Beldars as stone masons, and contain Kunbis, Pardeshis, Malis and Lingayats among their number. The Lonaris are sellers of charcoal, workers in lime, and manufacturers of salt; but the last occupation is usually followed by a class of people called Shoragar. They are all Mahars by caste, and burn or bury their dead.

Chittar-Khattris-Khadsuthris and others

The Chittar Khattris are painters, decorators of walls, palanquins, etc., and the Khadsuthris are toy makers. The Zarekharris are Kunbis by caste, who sweep up the dust in the Sonars' workshops and wash it out to collect particles of gold. The Karazkars and Beruls are retail sellers and labourers.

Telis

The Telis or oil manufacturers and sellers are in four divisions, Maratha, Lingayat, Pardeshi and Ahir. The Maratha Telis are the most common in the district, and are *Shaivas* and *Vaishnavas*, but chiefly worship their oil-mills. The Lingayats come next, and then the Pardeshis. Most of the Telis use wooden mills to which they yoke one ox; and press *til* (sesamum), *kardai* (safflower seed) *ambadi* (hemp), and *alshi* (linseed). Telis may be looked upon as part of the agricultural community, and are in good circumstances. The customs of the Maratha Telis are like those of the Kunbis, and many of the latter follow the occupation of oil-making. The Telis select their own headman called Chaudhari, allow widow marriage, and burn or bury their dead.

Salis

The Salis or weavers are in several sections, Sakun, Padma, Ahir, Gujarati, etc. The Sakun and Padma Salis are said to be of Maratha and Telugu origin, respectively and are found with other weavers at Paithan, Jalna and Aurangabad. They have separate headman and do not intermarry. Padma Salis are *Vaishnavas*, and dress like Marathas. Both the sub-divisions weave cotton clothes for *sadis*, *dhotis* etc. and a few work in silk.

Patvekar

The Patvekars spin the silk or cotton threads for silk fringe, lace, tassels, etc. and are common about Jalna. There are a few Kunbi and Pardeshi Patvekars at Paithan and Aurangabad. The Tarkassis, or gold wire makers are found in the Jalna and Gangapur tahsils. The gold wire wound round either cotton or silk thread is used by the *kallabattu* weavers and is made into gold lace, or woven into cotton or silk clothes. The *kallabattu* weavers and Hindu Tarkassis are chiefly Tarus, Gujaratis and Pardeshis. The two last burn their dead. The Gujarati Khattris weave the fine silk cloth known as *mashru*.

Koshtis

The Koshtis or cotton and silk weavers are in six divisions, Hadgar, Thavang, Lad, Maratha, Padnavar, and Karnavar. The Hadgar and Thavang are Lingayats, and employ Brahmans as well as Jangams at their marriage and other ceremonies. One sub-division of the Thavang worships Vishnu and another Shiva, but both intermarry. The Lingayat, Lad and Maratha Koshtis are manufacturers of a cloth called *pitamber* in which gold lace is used. The Maratha Koshtis are Kunbis and several of them are cultivators. The Lingayat Koshtis do not always carry the *ling* openly like the Vanis. The Nachabands are principally Jangams, and make waist cloths which are sometimes richly embroidered with lace. A few Salis and Koshtis, known as Navaria, manufacture tape. The thread spinners are usually women of all castes, from the Kunbi to the Mahar.

Blanket Weavers—Tagvalas—Rangaris

The blanket weavers do not belong to a separate caste, but wool weaving is followed as an occupation by Dhangars, Katkars, Kunbis, Malis, etc. The Dhangars and Hatkars, however, are principally engaged in this work, and their women are employed in spinning wool. The Tagvalas or ganni weavers are principally in the Bhokardan tahsil. They are for the most part *Vaishnavas*, but also worship other Hindu deities. Lamanas and Banjaras, who move about with pack bullocks, frequently follow this occupation; and some of the Tagvalas on the other hand are cultivators and labourers. The Rangaris or dyers are in several sub-divisions, but the Bhavsagars and Namdevs are the most common and are related to the Bhavsagar and Namdev Shimpis. They are chiefly found in the Aurangabad, Jalna and Ambad tahsils. Their craft is hereditary, the secrets of mixtures of colours descending from father to son. They are worshippers of Devi and Bhavani, allow widow marriage, burn or bury the dead, have a headman of their own, and a council to settle social disputes. They prepare colours, print and dye cloths, and are in easy circumstances. Dyeing is carried on by Muhammedans as well, apart or in combination with Hindus, but the latter are the more numerous of the two.

Nhavis

The barber caste, Nhabi, Warik or Hajam is in five sub-divisions, Maratha, Ahir, Telugu, Marwadi, and Pardeshi. The Maratha Nhavis are torch-bearers at marriage ceremonies; and the Ahirs hold an umbrella over the bridegroom and play on musical instruments. The customs and manners of the former are similar to those of the Kunbis. The Telugu barbers (Mangali) are few in number, and are sub-divided into Shribaj and Lajgan. The Shribaj are the commoner of the two, and are *Vaishnavas*. The Marwadi Hajams are similar to the Porwal Marwadis in their marriage ceremonies. The Pardeshi Hajams follow the occupation of Tambolis or sellers of betel-leaves in addition to their special calling. Barbers are members of village

councils and rank after carpenters and blacksmiths. Their women are employed as midwives. Nhavis are also cultivators, labourers and cattle grazers.

Parits

The Parits or Dhobis are sub-divided into Maratha, Pardeshi, and Telugu. They are quite distinct from one another, do not intermarry, and burn their dead, but the Telugu Dhobis bury small children and old people. The Dhobis wash for Brahmans, Vanis and Kunbis and belong to the regular village establishment.

Ahir Gaulis—Gaulis

The Gaulis or herdsmen are in two divisions. Ahir Gauli and Gauli. The Ahir Gaulis keep cows and buffaloes, but not goats and sheep; and trade in milk and the preparations from it, especially ghee. They are *Vaishnavas*, worship Balaji, burn their dead, allow widow marriage, and call in Brahmans for marriage ceremonies. The Ahirs were originally in eight clans, the chief of which, the Nandvanshi, is said to have brought up Krishna. Although their customs and manners are everywhere the same, the Ahirs have no distinct headman of their own, and the various clans intermarry and eat together. The Gaulis resemble the Ahir Gaulis, and like them, are a simple pastoral people, subsisting mainly by the produce of the dairy. They are sub-divided into the Maratha, Lingayat, Lad, and Nandvanshi; and are settled in all the tahsils, selling milk, curds, buttermilk, and ghee. The Maratha Gaulis have a cultural affinity with the Kunbis; and are either *Shaivas* or *Vaishnavas*, have numerous sub-divisions, marry only in their own gots, and allow widow marriage. The Lingayat Gaulis, like the Lingayat Koshtis, do not wear the *ling* openly, but keep it in their turbans. They bury their dead, and place a quantity of *bel* leaves (*aegle marmelos*) and salt around the corpse. The Gaulis are tall, robust, and fair, and they like the Ahir Gaulis, are a good-looking people like the upper class Hindus. They are generally well-to-do, and are cultivators as well as milk-dealers; but farming is only a secondary occupation with them, and they attend chiefly to their herds. The Gauli women wear the *choli* or bodice of the north Indian style with the Hindu *sadi* but sometimes they use the petticoat and scarf.

Dhangars

The Dhangars are shepherds, and are supposed to have come from Hindustan in twelve tribes. They have nine sub-divisions in the district, Ahir, Khuntehkar, Maratha, Holkar, Hatkar, Bande, Pardeshi, Gaddi, and Telugu, who are said neither to eat together nor to intermarry; but the Maratha, Holkar, and Khuntehkar, are probably the same, the last name being derived from the pegs used in weaving blankets. The Holkar and Bande appear also to be identical. Dhangars are generally cultivators, labourers, blanket-makers, and dealers in sheep and goats; while a few are carpenters, cattle-graziers, or are employed in private service. They sell wool, sheep, goats, and

a little milk and ghee; and the women weave *sadis*. A professional class of grazers called Tilari move with their flocks to the higher ranges of hills during the hot season when forage is scarce, and return to the district in fair weather. They are engaged by cultivators to fold their goats and sheep on the fields for the sake of manure. Dhangars employ Brahmans at marriages, allow widow marriage, and are *Vaishnavas* with an under-current of fetishism. They bury their dead.

Hatkars

The Hatkars are called Bargi Hatkars or shepherds with the spears, as distinguished from the Kota Pullia Dhangars or keepers of sheep. They were very turbulent at one time, and originally belonged to the military profession, but were called Dhangars because they enlisted under Holkar, who was himself a Dhangar. They all speak Marathi, are very hard-working, and have settled down as labourers and cultivators. Hatkars marry only among themselves; and the men never cut the hair from their face. The widows can go in for *pat* marriages. The Dhangars and Hatkars have several patels among their number.

Kolis

The Kolis belong to the aborigines. They are divided into the Kolis of the hilly countries, and the Kolis of the plains. They are also arranged in separate tribes such as Raj, Salshi, Tonkri, Dhaur, Dangari, Ahir, Neri, etc. Several tribes of Kolis guarded the passes of the Ajanta range under their own *Naiks*, while others attached themselves to the Bhils; but the majority have long settled down to peaceful callings, and the land-holding Kolis deny all affinity with those of the hills. In the village establishment the Koli is most generally associated with the occupation of a water-carrier, and the Kunbi drinks water from his hands. He is known by his *chumli*, or twisted cloth which he wears on his head in order to rest the waterpot; but he is often a good farmer, or is engaged as a musician, handicraftsman, weaver, palanquin-bearer, fisher, labourer, etc. The Ahir Kolis are frequently employed as watchmen while others work ferries, grow melons in the beds of rivers, etc. They use meat, bury their dead, worship Khandoba, Bhairoba, and Bhavani; and employ Brahmans for religious ceremonies, but have also priests of their own. Some of the Kolis are prosperous village headmen, but the greater number are in ordinary circumstances. All of them are fond of charms and amulets; and the women have a pleasing expression of features, and have generally large families.

Kahars—Bhois—Tarus

The Kahars and Bhois are fishermen, palanquin-bearers, cultivators, labourers, ferrymen, or melon growers, carriers of grain on donkeys, etc. The Kahars, like the Kolis, are employed as water-carriers. They are rather good-looking, work very hard, allow remarriage, and worship Maruti as their *kulaswami*. The Bhois are either Maratha or Telugu, but the two divisions do not intermarry and they spend their leisure

time, when away from their fields or from other occupations, in catching fish by net. The Tarus are employed as cultivators, labourers, *kallabattu* weavers, *tarkassis*, and ferrymen. They are best known for carrying travellers across rivers in flood, and as fishermen. They burn or bury their dead.

Guravs

The Guravs are found throughout the district, and officiate in Saiva temples. They are labourers, cultivators, and hold lands attached to temples or are employed in private service, as *tarkassi* weavers, retail sellers, etc.; but the majority are worshippers at temples, or are beggars. Guravs are in two divisions, Maratha and Ahir; and have their own council to settle disputes. They blow the temple *shing* or horn and *shankh* or shell, beat the *sanai* or drum, and are the musicians at the weddings of Kunbis and some other castes. They also supply *bel* leaves for worship, and platters of leaves to eat upon, to the Brahman, Vaishya and Kunbi followers of Mahadev; and receive in return presents of grain.

Bhats—Thakurs

The Bhats are either Pardeshis or Marathas. They are heralds, historians, genealogists, and minstrels; and their calling is considered sacred. The Bhat is present on all State and domestic ceremonies; especially at marriages; and no important person can enter, go out, or rise, without suitable proclamation. Some of the Bhats hold lands; others are beggars, labourers, and cultivators, and a few have taken to trade. The village Bhats or Thakurs are in different classes.

The Brahman Bhat or *gramjoshi* officiates at Kunbi weddings, and at those of the higher castes; and reads the panchang once a fortnight. The village Bhat, or Thakur is also a cultivator, labourer, or takes to private service; but the majority of the Bhats are beggars.

Buruds

The Buruds are Hindus and live within villages. They make the common bamboo baskets called *tokra*, the ordinary sieve for winnowing grain called *sup*, together with cradles, screens, mats, cages, etc. They have no headman, are very hard-working, and do not eat with the Mahar and Mang. Buruds are either *Shaivas* or *Vaishnavas*.

Kaikadis

The Kaikadis belong properly to the aborigines; but one section known as the Hindu Kaikadi lives within the village walls, and its members work baskets and mats from the leaves of the wild date (*shindi*). The Hindu Kaikadis also use the stalks of the *kapas* or cotton plant, the *ambadi* or hemp, and the *turatta* or pulse, in making baskets and wicker-work cages for storing grain. They are in two clans, *Jadu* and *Gaikwad*, who eat together and intermarry. Marriages take place early, and the ceremonies are very simple, consisting of some turmeric or *haldi* which is rubbed on the bride and

bridegroom, and then the knot is tied and a feast is given to friends and relations. Brahmans are not present, but are sometimes consulted. The Hindu Kaikadis are allowed to approach the village idols, and worship Maruti, Bhavani and Khandoba. They have no headman, but a council to settle all social disputes; speak Marathi and Hindi, and either burn or bury their dead. A class of Kaikadis travel about during the cold season and hot weather; and the members perform as jugglers, snake-charmers and musicians, wandering from place to place with their goods carried on the backs of donkeys, and pitching their little reed huts, outside the village precincts. The men are very black, and have a scanty waistcloth and a turban; but the well-to-do use a coarse jacket, *dhoti*, and turban. The women are generally common, have brass bangle ornaments on their wrists, and wear their *sadis* tied in the Telugu style. Both sexes are very untidy, and eat the wild pig, fox, jackal, etc. They worship a legendary saint Manai in times of cholera, and make offerings to Muhammedan shrines. The Kunchialas are another branch of the Kaikadis, who live in jungles, and like the Pardhis and wild tribes, snare game, sell jungle produce, and manufacture grass fans, screens, and ropes. The Kunchialas with the Kaikadis in general, pay adoration to Vishnu and Shiva; but their fetishism is more pronounced and they have their sacred stones and trees and lonely spots in the jungles, believed to be the resort of demons and spirits. All the Kaikadis speak a mixture of Tamil, Telugu and Kanarese.

Dhors

The Dhors are in three divisions Maratha, Ahir, and Pardeshi, who neither eat nor intermarry with one another. As regards occupation, they are in two distinct classes, the first being leather dyers, and the second tanners, or makers of water bags, such as *mots*, *pakhals*, *mashaks*, etc. Dhors do a little cobblers' work and repair shoes, and live within the village precincts. They never eat large horned cattle, nor do they partake of animals that die of disease. The Dhors worship Mahadev (Bhau Adam), Ai Bhavani and Khandoba. In their own houses, they cowdung a particular spot every week, and place flowers, burn incense, and after prostrating themselves partake of some food consisting of wheat cakes covered with rice. The Maratha Dhors bury their dead, but burn women who die in child birth; and in their marriage processions, the bridegroom rides on a bullock. The Ahir Dhors work the leather jars called *kuppa* or *budla*, used for ghee or oil. The Pardeshi Dhors are from Bundelkhand, and burn their dead, but bury those who fall victims to smallpox and cholera.

Chambhars—Khatiks and others

The Chambhars are in several sub-divisions, such as Maratha, Mang, Katai, and Pardeshi; and a few are Lamanas. The Maratha Chambhars belong to the village establishment, and execute various kinds of rough work, such as plough gear, headstalls for ponies and horses, and ropes of green hide, but chiefly make sandals sewn with thongs

of green leather. The Chambhar was formerly the executioner, and used the sinews of cattle instead of hempen rope. The better classes are cultivators, labourers, or take to private service; and those called Khatiks are butchers. The Khatiks of Aurangabad neither eat nor intermarry with Chambhars, and their chief occupation is tanning and dyeing leather. Maratha Chambhars have their panch to settle disputes, worship Manai, and have their own priests called Chambhar Bhats or Thakurs; but they also pay reverence to Brahmans, and worship Kali or Durga. The marriage ceremonies are performed in the morning by the Bhat who beats the drum and repeats some verses; but the auspicious day and hour is fixed by the Brahman or Joshi. After the knot is tied, the bride and bridegroom walk seven times round a post of the *salai* (*boswellia serrata*), surrounded with earthen pots placed in the centre of the marriage shed. The Maratha Chambhars burn or bury their dead, and allow widows to remarry. The Katais make shoes and sandals, and labour in the fields, but are mostly fancy workers, and are found in Aurangabad, Jalna, Paithan, and the principal towns of the district. The slippers they make of silver and gold thread are very neat and tasteful, and many of the shoes are pretty embroidered with soft Floss silk executed by the women. The Katais will not eat or marry with the Maratha or Hindustani Chambhars. They worship Mata or Sitala, the goddess of small-pox, and Mari Ai or Mari-Amma the Goddess of cholera. At Aurangabad, they marry when under age, proceeding on foot to the shrine of the Goddess Sitala, which they circumambulate five times. They speak Hindi, and burn their dead. The Pardeshi Chambhars called Kullar Bundela Chambhars, are from Bundelkhand, and are found in the principal towns. They work slippers of different patterns, and make the shoe called *chadhav*. The Pardeshi Chambhars eat meat, and burn their dead. The Mochis belong to the Chulkler caste of Southern India. They are short, dark, of slender frame, and their lower limbs are very slight. Mochis are in greatest number in the cantonments of Jalna and Aurangabad, where they make boots, shoes, slippers, harness, and leather-work of all kinds.

Mahars

The Mahars are sub-divided into the following sub-divisions:— Somas, Andh or Andhvan, Ladvan, Bankar, Wad, Bewne, Tirwan or Tilvan, Gopal etc. who generally eat and marry among themselves. The Somas are the most numerous, and intermarry with the Wad, but not with the Ladvan, although the latter eat with the Somas. The Andhas are considered superior to the ordinary Mahars, and are found in greatest number in the Ambad tahsil, where they are cultivators and labourers. The Bankars weave coarse cloths. Their women spin cotton in a closed room kept lightly watered, and turn out the finest threads that are used for the highest class of muslins. The Gopals are Mahar devotees of a shrine at Domigirhan near Kaigaon on the Godavari. They are itinerant beggars and dancers, wear a string of sheep's wool round their neck, and beg for flour, uncooked food etc. There are besides, a few Gurmaks or

Jangam Mahars from Pandharpur, who wear a necklace of the root of the *Tulsi* (*Ocimum sanctum*), and are for the most part employed as servants. Mahars are indispensable, and hold a very respectable position in the village establishment. The Mahar knows the holding of every cultivator. He is the watchman of the village and crops, procures lodging, firewood and forage for travellers staying in the village; acts as guide to the next village, etc. For these services, the Mahar is one of the *vatandar* or hereditary occupant of rent-free-lands, which he can cultivate if he pleases and receives in addition, a certain proportion of grain at harvest, and presents of clothes, etc., at marriages etc. The ordinary food of Mahars is simple, consisting of jawari cakes, curry, curds, etc. At their caste dinners, which are given at birth, betrothals, marriages and deaths, they use meat. Besides being village servants, Mahars are employed as cultivators, labourers, cattle grazers, weavers, thread-spinners, bricklayers, cart-hirers, and are beggars, or work as private servants. The Mahars adopt Hindu prejudices as they rise in the world; but are very poor as class, and live in little thatched hovels called *jhopdas*, containing a bedstead or two, some earthen pots, a wooden or metal ladle, a curry stone slab and roller, a hand-mill, a large knife, one or two bundles of ragged clothes, and fuel for daily consumption. Mahars have temples of their own containing stones daubed with *kunku* or red powder as emblematic of Hanuman, Devi, Ai Bhavani, etc. They worship the other Hindu deities, such as Vithoba, Khandoba, Bhairoba, etc.; besides snakes, departed spirits, and the *gram-devata*, consisting of piles of black and red stones under great trees, or solitary rocks in lonely places on village lands. They keep Maisi or Mhasoba in their houses as a domestic god; and at stated times, make a stand of dough, on which they place a small earthen lamp; with some ghee and a lighted cotton wick, and having placed some jawari cakes before the stand, fall down and worship it, and then partake of the cakes. The well-to-do Mahars get their children married early; but the majority of the boys and girls are allowed to grow up till the parents can afford the marriage expenses. The betrothal takes place one or two years earlier, when presents of cloths, etc. are exchanged, and a caste dinner is given to the village Mahars. On the morning of the wedding day, the girl's relations are brought by the boy's father to the *Kuladevata* ceremony which takes place in the boy's house. The marriages are always celebrated in the evening, and the rites are performed by the Bhat or Gosain; but Brahmans are consulted as to the lucky day and hour. The ceremonies commence by bathing the boy and girl, and then rubbing them with *haldi* or turmeric paste, after which the boy is taken on horse-back to Maruti's temple where he meets the girl's relations. They all worship together, exchange presents, and proceed to the girl's house, where a *parda* or screen is put up at the *chauk* or place where the wedding rites are performed, hiding the girl from the boy. The usual prayers are repeated as among the Hindus, with the exception that the priest is the Bhat or Gosain; but the Brahman, although not present in the house, is at some distance, and when the auspicious

moment arrives, claps his hands, and the *parda* is dropped. The bride and bridegroom make an offering of some *til* seeds on the sacred fire, and presents are given to the Bhat. A string called kankan, rubbed with *haldi*, is tied to the bride and bridegroom's right wrists, together with a piece of turmeric; and the pair goes to worship at Hanuman's temple. The ceremonies extend over four days, during which time feasts are given and exchange of presents made; and on the last day the bride and bridegroom proceed in procession on horse-back to the bridegroom's house. If the bride is under age, a feast is given after eight days, called *gondhal*, in propitiation of Devi; and the bride returns to her parents with whom she remains until she attains puberty only visiting her father-in-law on festival days. Ordinarily, however, the *gondhal* takes place on the day on which the bride accompanies the bridegroom on horse back. When a person is dying, alms are distributed as among the Hindus; and after death, the hands are placed over the breast, and the thumb and big toes are tied. The Mahars burn or bury their dead with the clothes on; and in case interment is adopted, a potful of water is brought from the river and poured over the body, which is then placed in the ground and covered with earth. On the third day the head and moustaches of the chief mourner are shaved; and food is offered over the grave to the departed spirit, and is then thrown into a river. Some shave on the same day that the dead is interred, while others shave after ten days. The mourning lasts from three to ten days, and ends with a feast. Widow marriages are allowed by the *pat* ceremony.

Mangs

The Mangs are found throughout the district, and are employed as watchmen, labourers, cultivators, cattle-grazers, carpenters, dancers, musicians, beggars or in private service. They are sub-divided into the Maratha, Hollar, Garodi, Bidar, and Dakalwar Mangs, of whom the Marathas are the most common. The Chambhar Mangs are leather workers, and are employed as guides, watchmen, messengers. The Hollar Mangs or Parvaris are travelling musicians, and play on a double drum, *sambal*; a small and long flute or trumpet, *sanai* and *sarai*; the *dafra* or tambourine, and occasionally the *shing* or horn. They also work as labourers, messengers, go about begging, and are present at the weddings of the poorer classes, after fashion of Guravs, who attend at the marriages of Brahmans and well-to-do Hindus. The Garodi are called *phirasti* or wanderers, and are found in small numbers. They go about as dancers, beat the *dhol*, and practice conjuring trick and sleights of hand. The Dakhan Mangs make brooms, baskets, mats, etc., from the wild date, and are horse-keepers, sell firewood, etc. Some of the Garodi known as Pendi Mangs are athletes. The village Mang is a watchman, guide, and sweeper; and obtains some small privileges, presents etc., and his share of grain at harvest. Mangs are very poor as a class, live outside the village, eat meat. They have their caste feasts, and marry in their own *got*. The well-to-do marry under age; and the rites, etc., are the same as for Mahars, except that the priests is a Mang

Thakur, Bhat or Gosain. They worship all the local deities, and the ghosts of deceased relatives, and they wear round their neck a silver or copper figure of such a relative called Mangir, which is worshipped at full moon, *Divali* and *Dasara*. Mangs are much given to fetish worship, and make sacrifices of fowls, etc. to groups of stones supposed to be memorials of Devi or Bhavani. In their houses they worship a cake placed on the ground surmounted by five stones and a lamp. Feasts are given as among the Mahars at births, betrothals, marriages, and deaths, and any omission is punishable by exclusion from caste. Persons thus thrown out can be taken back again, by giving a caste dinner. The headman is called *jagla*.

Banjaras

The Banjaras are found in all the tahsils of the district, and are either Charan, Lamana, Mathura, Lad or Bushara. They trace their descent from the Brahman and Rajput races of upper India, and appear to have come originally with the Moghal armies that were sent for the subjugation of the Dakhan in the early part of the seventeenth century. Their *tanda* organization was derived from the long wars that followed, and they were unsurpassed as carriers of grain for large armies. They penetrated everywhere at the proper season, and removed all that could be exported; but since roads and railways have been opening up the country, their occupation as grain carriers has been gradually passing away. They still graze and sell cattle, and move about with pack bullocks, bringing wheat, etc. from Malwa to the Dakhan, and going to the coast for salt; but many have settled down as cultivators, labourers, carpenters, barbers, mill-stone cutters or are employed in private service, drive carts, spin ganni bags and sell retail articles. There are several Banjara patels in the district, and the Banjara cultivator makes a very good agriculturist. Some villages are almost entirely peopled by Banjaras, who can hardly be distinguished from the Maratha Kunbis. The settled Banjaras eat, but do not intermarry with the Kunbis; and the women are setting aside their picturesque petticoat, scarf, and ornaments of ivory, cowrie shells, etc. for the more sober dress of the Kunbi females. Their food consists of *jowari*, *bajari*, wheat, etc. and the Charans and Lads also use meat. Some of the sub-divisions eat together, but do not intermarry. The Banjara men are called *gohar*, and have great skill in driving cattle. They are well-made as a body, and are bold, hardy, patient and honest. The husbandmen live in flat-roofed houses built of mud; and the chiefs of *tandas* have substantial brick houses; while the poorer carriers move about with their grass huts, which they set up outside the villages. The gohars stain their clothes with the juice of the *apta* (*bauhinia racemosa*), which gives a tinge of reddish brown and wear a similar stained or white turban tied across with a piece of red cloth, a *dhoti*, and sometimes a tunic with a red scarf over the shoulders. The *naiks* and well-to-do wear bracelets, armlets, ear-rings, finger-rings, and a silver belt around their waist called *karthoda*. The Banjaras are fond of hunting the wild hog and other animals, and carry a sharp spear-head with them, which they can affix to a bamboo

or driving-pole. The women use a petticoat or *petia*, an open-backed *choli* with long or short sleeves called *kanteri* and a *dupatta* or *odhani*. The petticoat which is in ample folds, is made of coarse cotton print, of red or some other bright colour, fastened to a blue waistband. The *dupatta* or *odhani* is of similar material and texture, but of different colours, and is fixed at one end to the waist, and thrown carelessly over the head and shoulders. The women, except those who have been widowed, draw the *odhani* over a head ornament made of cloth or wood, which looks like a high comb; and the angle at which this head ornament is worn, is said to indicate the rank of the wearer. The hair is rarely braided or tied behind, but is parted in the centre, combed back, plaited or left down in ringlets, and fastened with silk or cotton tassels and silver or pewter ornaments. The women also wear massive silver ear-rings, a large gold or gilt nose ring, tiers of brass and ivory bracelets extending from the wrist high up the arm or to the sleeves of the bodice, brass anklets jingling with bells, brass and deer-horn ornaments and a profusion of gaudy coloured tassels. They are as active as the men in their business avocations; and when travelling, carry children, provisions, utensils, etc. The poorest women sell grass and fuel, but the others work at home and look after the dairy. They are good at needle-work, make their own jackets and petticoats, and often embroider and dye their clothes to suit their peculiar tastes. The Banjaras profess to be Hindus, and worship Balaji, Khandoba, Mari 'Ai', Tulaja Devi, Shiva, etc.

They observe Hindu feasts especially those in honour of Krishna, such as *Gokulashtami*. During the carnival of *Holi*, the women dress themselves in their best, and go about singing gaily in a dialect which most of them do not appear to understand. The men dance and sing, and are sometimes joined by the females. The Banjaras are very superstitious, and believe in *jadu* or witchcraft. The sorceress who is pointed out by a bhagat or devotee when possessed by Mari-Ai, is put to death, and the family to which she belongs pays a heavy fine. The Banjaras employ Brahmans at marriages, etc. and have no priests of their own, but consult *bhagats* such as Gosains, Bairagis, and Mangbhau. They have their own *naik* or headman, who is assisted by some of the adult members, and settles disputes, directs movements of the *tanda*, etc. The ceremonies at births, betrothals, marriages, and deaths do not differ much from those of the Hindus, and are equally expensive. Child-birth on a march is a quiet affair, and the infant receives its name as soon as the party meets with a Brahman, who is paid a fee to perform the necessary ceremonies; but in settled places, a feast must be given to the *tanda*, according to the circumstances of the parents; and on the 5th day, the mother worships Satwi, the goddess of children. The Charans however, do not worship Satwi. Formerly infanticide was common, but the practice has been to a great extent suppressed. As a rule, marriage takes place after the girl arrives at maturity; and among the north Indian Banjaras, the females and males remain unmarried till they are 20 and 30 years of age. The Dakhan Banjaras marry their children much

earlier, and those who can afford it, seldom wait longer than from 12 to 15 years; but among Lads, girls must be married before they arrive at womanhood. The application for marriage comes from the boy's father, and the betrothal (*mangni*) is witnessed by the caste committee and is followed by a feast. For want of means, the marriage is often postponed for years; but it may take place a month after betrothal, and the ceremonies which are celebrated at midnight, differ little from those at Hindu weddings, the bridegroom pays a dower of about 200 rupees for a young girl. On the day fixed by the Brahmans, two pyramids of earthen pots are constructed, ten or twelve feet apart; a bundle of firewood is laid behind each pyramid, and two wooden pestles are planted perpendicularly between them. The bride and bridegroom sit on the ground between the pyramids, and the feastings and presents of cloths, etc. have their run of four days. The couple are bathed on the 5th day, and the bridegroom leads the bride to his tent. The next morning the bride grinds corn near the feet of her husband's parents. If the bride be under age, she returns after two or three days to her father's house, and remains there till she arrives at puberty. No woman leaves the family into which she has entered. The Charans marry widows to the nearest male relatives of the deceased, but without any ceremony beyond presenting a new cloth, and selecting a fortunate hour to conduct the bride home. The Lads adopt the *gandharva* form; while the Mathuras and Lamanas do not allow widow marriage. The Banjaras burn the married and bury the unmarried. The Charans claim to be Rajputs and are in four sub-divisions, Povar, Chauhan, Rathod, and Jadu, who eat together and intermarry, but not in the same clan. They wear the long-pointed Hindustani shoes called *chadhavas*; and are a strong well-made race with a complexion lighter than that of the Maratha Kunbis. The Charans are the most numerous of the Banjaras, especially the Rathod tribe, whose chief *naik* is in Berar.

Lamanas

The Lamanas and the Mathuras are from north India, are fairer than the Charans, and claim to be Hindus and Kshatrias by caste. They wear the sacred thread, do not partake of animal food nor eat with any other tribe, and keep a fire burning when they take their meals. The Lamana females are distinguished from the Charan females by using the *sadi* instead of the *lenga* or petticoat; while the Mathura women use a blue *sadi*. The Lads speak and dress in the Maratha style, and have their headman in Balaghat, south-east of Ahmednagar. They have a tradition that they came from the south, but this is improbable. The Lads are not so fair as the north Indian Banjaras, and have some peculiar customs, such as the *vudhi davat* ceremony at marriage, and the warrior procession after *Holi*. There are a few Dharis who are Muhammedans and are the bhats or bards of the Banjaras. There is yet another class called Dhalias who are Banjara Mangs.

Bhils

The Bhils are most numerous in the Vaijapur, Kannad, Ambad, and Gangapur tahsils. To the south-west, they are succeeded by the Kolis, and in some places the two are intermingled. They have several clans, such as Povar, Mali, Gaikwad, Shinde, Thakur, Ahir, etc. and those found in the district, belong mainly to the Nirdhi tribe. The Bhils may be further sub-divided into the Bhils of the plains, and the forest tribes. Many of the Bhils are employed in villages near the hills as watchmen, and have a portion of the village lands assigned to them, and certain dues in grain paid at harvest. The cultivating Bhils are settled in hamlets, and are labourers to agriculturists, or have taken to cultivation themselves. A few are carpenters, beggars, etc. The forest tribes are in very small numbers, and subsist by the chase and forest produce. Bhils in general are of small stature, and are of active habits, but some are tall and well made. They are not steady at work, and are ignorant, fitful, careless and extravagant, though simple, faithful and honest. They have no separate language, but speak a corrupt form of Hindustani, Marathi, and Rangdi or a mixture of these with Hindi and Gujarati words. Although in manners and appearance they are tolerably distinct from the surrounding population, the Bhils of the plains are gradually assimilating with the general majority of the Hindus. The men have a *lungi* or waistcloth, a turban and a jacket; and the women wear a *sadi* with or without a *choli*. The ornaments are hereditary possessions, consisting of brass or silver rings, anklets, bells, etc. The settled Bhils live in thatched huts, and sometimes possess cattle, or at least a cow or buffalo, a few fowls, a fishing net, and perhaps a sword, dagger, or matchlock; but fire arms are only used by the headmen. The weapon with which they are very expert, is the *kumpta* or bow, made of bamboo and about 5 feet long. The string, *chulla*, is either a thin strip from the elastic bark of the bamboo, or is prepared from the sinews of wild animals. The Bhils have always a large stock of barbed arrows a yard long, and each quiver contains about sixty of them. In shooting with the bow, they bring the arrow with the fore and middle fingers of the right hand to the string, and draw it to the shoulder. The women are kind, hardworking, and use the sling with skill. They are shy of strangers; and have great influence over the men but do not accompany them on their predatory expeditions. The cultivating Bhils raise coarse grain, and a few vegetables, such as gourds, which with meat from the chase, or fish from the neighbouring stream, are rudely dressed for food. Very often, they dispose of grain, and sell firewood, honey, gums, jungle fruits, etc. for cash, in order to buy clothes or implements. They collect and sell *mahua* flowers, but some understand the art of distilling. The Bhils have caste dinners, at which they eat jowar or bajra bread, curry, curds, vegetables, fish and meat. They partake of food on plates of pewter or bell-metal, and four or five eat out of the same dish. The cultivating Bhils do not eat the flesh of the cow, horse, or carnivorous animals, nor do they partake of the flesh of animals that have died of disease. The men are

fond of dancing and are joined by their females. They sing and play on a violin called *chikara* or *pai*, have a kind of instrument made out of a hollow bottle gourd with a reed inserted at the end, and use the *dhol* or drum, the *dafra* or tambourine, and the *tur* or kettle drum. The Bhils reverence Mahadev whom they believe to be their ancestor; and hold certain groves and parts of the forest sacred to him in which they offer sacrifices. They also sacrifice in other places to local deities, such as, Devi and Bhavani; attend the festivals of certain Hindu temples of sanctity, and make offerings to Brahmins. The tiger-god Vaghdev, has no image, and is worshipped in the headman's house at the beginning of the rainy season. The Bhils do not possess any temples of their own, but raise a platform round some old tree which they worship. They make pilgrimages to Nasik, Banaras, etc., but their chief place of pilgrimage is Hanmant Naik's Vadi, a few miles south of Sangamner, on the way to Pune. They reverence horse and dog, and make mud horses in praying to Muhammedan saints or to Khandoba. Their chief festivals are the Holi and Dasara, and at the latter they make sacrifices to Durga. The Bhils are firm believers in witchcraft, and employ *Baras* to point out the sorceress (*dakin*). The *Baras* are either Brahmins or Hindus such as *dhabis*, barbers, etc. and are employed as doctors, but diseases beyond their skill are attributed to the influence of witches. When the Bhils meditate a plunder, they usually consult the *Baras* before starting. The birth, marriage, and other ceremonies of the Bhils of the plains resemble those of the higher class of Hindus. The mother and child are bathed on the 5th day after child birth, some yellow lines are drawn on a raised platform prepared outside the house, and a lamp is arranged in the centre of five quartz pebbles. A cocoanut shell is placed close by, and the whole is worshipped after being sprinkled with *haldi*, jowar, pinjar or red powder. In the evening, a feast is given to the caste; and on the 12th day the mother worships *jaldevata* or *Satvai*, and another feast is given. The Bhils do not marry in the same clan, nor in the same lineage on the father's side; the better classes giving their girls about the time of puberty, and the boys between 15 and 20 years of age. As among Hindus, the proposal comes from the boy's relations, and the marriage may take place a month after betrothal; but it depends on the pecuniary circumstances of the parents, and may be postponed for years. A Brahman is consulted to fix the betrothal day, and the boy and his relations proceed to the girl's house, give presents, and are entertained in the evening. The betrothal is witnessed by the caste committee, and the party leave next morning. When the marriage is decided on, a dowry called *hunda* is presented to the girl's father, and a feast is given. The Bhat is consulted to fix the wedding day, and when this has been settled, the *haldi* ceremony is performed, booths are erected, and a platform is raised at the girl's house. The boy goes in procession on horseback to Hanuman's temple, wearing the Hindu head ornament called *bashing*, and his sister accompanies him with a pot of water containing a few copper coins. Intimation of the boy's arrival at the temple is sent to the girl's house, and after

worshipping, the party drinks the water that has been brought by the boy's sister. At sunset they all proceed to the bride's house and are received by a number of women, each holding a pot of water, into which some copper coins are dropped; while the chief Bhil woman waves a lighted lamp in front of the bridegroom, and receives a present of cloth. The bridegroom faces the east, a *parda* is set up concealing the bride, and a thread is twined round the bride and bridegroom. The Brahman repeats some verses and grain is thrown, and at the auspicious moment, the priest claps his hands, when the thread is severed, the *parda* is dropped, and the pair cast portions of the broken thread and garlands on each other. Congratulations are received; *pan*, *supari*, *haldi*, and *kunku* are distributed; yellow strings and turmeric are tied to the wrists of the bride and bridegroom, and a feast is given to the caste. On the next day the couple is bathed, and the boy's mother and relations come in procession to the bride's house, give presents, and are entertained at two dinners. After two or three days, the bride's relations go in procession to the house of the bridegroom's father, return presents are made, and a dinner is given. With this the festivities terminate, and the yellow thread on the neck and wrist of the bride and bridegroom are removed, and all trace of *haldi* washed away. Widows are allowed to remarry. No ceremonies are required but the suitor presents a *sadi*, *choli*, bead necklace, etc., to the woman, and entertains friends and relations at a dinner. The Bhils of the district bury their dead, and the funeral obsequies commence with the usual distribution of alms; after which the body is taken outside, and is washed and dressed in new clothes with a turban on the head, but the face is left exposed. In this manner the corpse is arranged on the bier, some cooked food is placed by side, and the whole is sprinkled with *gulal*. At the burial ground, a portion of the food is put into the mouth, and water is thrown over the body which is interred with head to the south. The party bathe in the neighbouring river or tank, and on returning to the house, the bearers are fumigated with nim leaves thrown into fire. On the 3rd day, some further ceremonies are performed for the bearers, and they receive a dinner. On the 10th day, the chief mourner shaves his head, and offers cakes to the departed spirit. On the 12th day a *Kumbhar* is called, and the seven-step ladder ceremony is performed while the priest chants the *purans*, and then a feast is given which terminates the funeral rites. The Bhils have a *naik* or headman over every ten or twelve villages, and a *panch* to settle disputes. The *naik* or *jamadar* again has a deputy called *pradhan*. The forest Bhils are small, but hardy and active. They are very fond of *mahua* spirits which they drink freely to keep off malaria; and eat jungle fruits, roots, and animals except the cow, horse and monkey. They cultivate some coarse grains in the jungles, and remove their huts when sickness appears, or when the soil becomes exhausted. The huts are not grouped together as in villages, but each family settles in its own reclaimed spot; and in places where wild animals abound. Bhils build a sleeping stage (*machan*) raised about 9 feet above the

level of the ground. The Bhils wear very little clothes, but have some decent apparel in which to attend fairs, markets, and the festivals celebrated at certain temples where they make sacrifices. The marriages are arranged by the *pradhan* and caste committee, and a feast is all that is necessary, without any ceremonies, etc. The women are prolific, but few children survive the malaria and hard life. The forest Bhils bury their dead, and worship the spirits of their ancestors, raising a rude pile of stones, which at certain times they smear with red lead and oil. The gods worshipped are the same as those followed by the Bhils of the plains and include Vaghdev, Mata, Mahadev, Bhairoba, Khandoba, Kanhoba, Ai Bhavani, Sitla, etc., but there is a great deal more of fetishism, and spirit and demon-worship.

Gonds

The Gonds are found in the Gangapur tahsil. They eat flesh, speak Marathi, and worship Mahadev, Bhavani, Dhan-Thakur, Dhan-Gopal, etc. In their marriage processions the bridegroom rides on a bullock.

Bedars

The Bedars are nearly all in the Aurangabad tahsil, and are employed in government or private service. They are tall, robust, well-made, eat meat, bury their dead, and belong to the country about Sholapur. They talk Kannada among themselves; and in the early half of the present century, furnished most of the turbulent Pendharis who molested the Dakhan.

Reddis

The Reddis are Telugu cultivators who migrated to Maharashtra. They use animal food, but do not drink spirituous liquor.

Ramoshis

There are a few Ramoshis in the district, employed as watchmen and labourers. They are a dark Telugu race, and were formerly of predatory habits.

Telangis

The Telangis are employed as cultivators, cart-hirers, tailors, potters, weavers, toddy-sellers, barbers, and in government service. There are also some Arvis from the Tamil country of southern India, employed in Government service.

In addition to the Banjara, Kaikadi, and the unsettled races that have been already alluded to, the wandering tribes include the Pardhi, Kolhati, Dombari, Takari, Pathrud, Wadar, and Gollar. Then there are travelling dancers and beggars, who are generally Hindus, such as Gondhali, Bharadi, Pangul, Vasudev and Bahurupi.

Pardhis

Pardhis are found in most of the large villages, especially in the Jalna and Gangapur tahsils, and belong to the Bhaura race of northern India. Many of the Pardhis of the district, known as Gujarati or Maratha Pardhis, are employed as watchmen, or have settled down as cultivators and labourers, fretting mill-stones, etc. The members of another section called Phase Pardhi or Haran Pardhi are hunters, and are expert at snaring game. They wander about in bands of three or four families, and use snares made of catgut or finely twisted hair, fastened to the ground by means of wooden pegs; but stronger material is employed for deer, wild pig, and large game. In snaring partridges, etc. the Pardhis imitate the call of the male bird; while quails are kept in cages with nooses near them; and bustard, crane, deer, wild pig etc. are driven towards the trap. Some of the Phase Pardhis make mill-stones; others are fishermen; and all are believed to possess secrets for charms, and sell herbs, roots, medicines, etc. The Phase Pardhis generally live in wretched hovels, are very poor, and ragged, and go about as beggars. Their worldly goods consist of a few asses, a goat or buffalo, and some tattered blankets, baskets, bamboo sticks, mats, snares, nets, etc. They do not employ Brahmans.

Kolhatis

The Kolhatis are included among the predatory tribes that entered the Dakhan with the Muhammedan armies of invasion; and some of the tribes had certain rights of collection of grain, and other perquisites from village communities, which were granted to them by Aurangzeb. The Kolhatis speak Gujarati, and are in two sub-divisions, the Dukar and Kam or Pal Kolhati. The former derive their name from hunting the wild hog; are a non-wandering race employed as labourers, and rear the domesticated pig. The men arm themselves with spears, and go out hunting on foot, accompanied by a pack of trained dogs; and the cultivators send great distances for a gang of dukars, to rid the village lands of wild pigs. The Dukars also use snares and nets in catching hares, etc. and a few have taken to shooting. All the Kolhatis eat the wild cat, *mongoose*, wild and domestic pig, jackal etc., but not the cow. They do not believe in Hindu gods, nor observe Hindu festivals, but have demon and snake worship, and in case of great family trouble or affliction, they level down and smooth a square piece of ground, on which incense is burnt, and prayers are offered. They invoke the spirits of deceased relatives, and make sacrifices offering a boar to the spirit of a male, and a cow to that of a female. Their marriage ceremonies are performed by elders, but no auspicious day is sought, and a simple feast is sufficient, at which the bride and bridegroom are present, seated side by side, dressed in new clothes.

The females are married at any age, and the wives are chaste; but the best-looking girls are chosen for dancers and performers, accompanying itinerant bodies of athletes, jugglers, and actors called *Nats*. These latter females are married to some god, generally to Khandoba of Jejuri. The men, and especially the athletes, sometimes do not

marry till middle age, when they take to wife one of the women who has been devoted to the gods and become somewhat old. Dowry is paid at marriage. The acrobat Kolhatis wander about to towns and villages, and are expert at legerdemain. They dance on tight ropes, and some of their feats with the bamboo are exceedingly curious and display great strength. They live in portable huts made of reed grass which can be rolled up and carried on asses, bullocks, or ponies; and have peculiar and secret ceremonies, to which they attribute their success as performers and their protection in their dangerous feats. The girls are often handsome, possess good clothes and jewels, and perform many wonderful tricks. The people of any caste or race may join the Kolhatis. On the other hand, nearly all the professional girls are votaries of Muhammedan saints, worship Narayan, Hanuman, Khandoba, and Mari, and possess Hindu as well as Muhammedan names. When a girl desires to take to dancing, the parents obtain the permission of the *panch*, and a dinner is given to the tribe. The Dukar and Kam Kolhatis have a number of minor sub-divisions, and it is the ambition of each individual to be buried in the cemetery belonging to its own sub-division. Children that die in infancy are buried, but all others are burned, and the charred bones are temporarily interred in some convenient place, and some rice and oil are placed at the head of the grave. When the family can afford it, the bones are exhumed, and carried in two saddle bags in procession on a donkey, and then placed under a canopy that has been prepared for its reception. The friends and relations are feasted for three days, and the saddle bags with the bones are replaced on the donkey, and carried to the cemetery of the sub-division, with drums beating, and the professional girls of the tribe dancing in front. The grave is circular, and the spot is marked with a stone, covered with red pigment and oil. The widows are allowed to marry. The Kam Kolhatis make a few combs, shuttles of bones, and small buffalo horn pulleys which are used with ropes in fastening loads on parts.

Dombaris

The Dombaris are a cognate race of wandering tribes who remain outside the village, and are workers in iron and brass, or are rude entertainers in music and in a kind of dramatic performance.

Takaris

The Takaris are a caste of travelling stone masons who manufacture handmills and dress stones. They are a short dark race, are generally poor, worship Satwai whose image is suspended from their necks, and dwell within the village walls in huts made of fine grass. They marry at all ages, do not eat beef, and bury their dead.

Pathruds

The Pathruds are mill-stone makers, and shape and dress stones that are quarried by Wadars. All three, Takari, Pathrud, and Wadar, are wandering tribes from the Telugu country, eat together and inter-marry.

Wadars

There are two sections of Wadars one of which works in stone, and the other in earth. The stone Wadars are considered of higher grade; and the men are very black, of good size and strength, and more regular featured than the earth Wadars. The latter are slightly made. Some of the Wadars are cultivators and labourers, make and repair roads and tanks, sell charcoal and *chunam*, and prepare brushes for weavers. On the whole, the Wadars are very industrious and earn good wages, but are also extravagant. They are employed by the cultivators to destroy field rats, which they catch in large numbers besides digging out quantities of grain found in the burrows. Wadars consult Brahmins, worship Hindu deities, have a headman to each encampment, bury their dead with head placed to the west and eat almost everything except the flesh of the cow. They have social rites at betrothal, and in the marriage ceremony, the bride and bridegroom walk three times round a stake placed in the ground. Widows and divorced persons are allowed to remarry. The dwellings of the Wadars consist of reed mats stretched over poles, which with the few household goods, are rolled up and carried on donkeys from place to place.

Gollars

The Gollars move about with droves of asses, or are employed as goat herds. They rear dogs, hunt jackals, iguanas, and wild animals, and live in the neighbourhood of towns and villages.

Gondhalis and Bharadis

The Gondhalis and Bharadis are Hindu beggars who wander about dressed in long garments, and have cowrie chains suspended from their necks. They chant songs in praise of Devi, Amba Bai, Saptashringa, etc. and dance at Hindu weddings with a lighted torch in their hands.

Panguls

Some of them are settled down as cultivators. The Panguls traverse the streets in the early morning, singing out the names of Hindu gods, especially of Pandharpur Vithoba, with whom they associate the name of Tukaram.

Vasudevs

The Vasudevs are beggars dressed in long robes, and have the head adorned with peacocks' feathers; but a few are employed as labourers.

Bahurupis

The Bahurupis are itinerant jesters and mimics.

Vajantris and Joshis

The Vajantris are tom-tom beaters; and the Joshis are astrologers and beggars.

Kanphattas

The Kanphattas or Nathpanthis wear large ear-rings of ivory, rhinoceros horn, or agate; and the ears of boys are slit for this purpose, when they are ten years of age. The Kanphattas are cleanly shaven; and the lay members eat with Kunbis, allow remarriage, bury their dead, and mourn for seven days. The founders of the sect were Dharamnath and his son Gharibnath; and the headquarters is at Danodhar, on the edge of the Rann of Kachchh. The religious members have a monastery here, and feed and shelter all who demand their charity, without distinction of creed or caste, and without limit of sojourn or quantity of food supplied. The establishment is well endowed; and the members are few in number, lead secluded lives, and are strict in celibacy. The *pir* or superior is invested with his authority by the Rav of Kachchh, and his earrings are of gold set in precious stones. The caste use the brick-coloured clothes peculiar to devotees.

Vaiduloks

The Vaiduloks or Vaimanduls are from Telangana, and are Vaishnava beggars by caste, but are properly travelling physicians, and carry medicines in a bag thrown over their shoulders, or in baskets slung from a bamboo pole, like the Kasi Kapdi. Their headquarters is at Narayanpeth, near Hyderabad. They travel about collecting medicinal herbs, and their principal beat is among the hills north and south of the Berar valley. The Vaiduloks bury their dead with head placed towards the north, sacrifice sheep in worshipping Bhavani, and offer flowers and cocoanuts to Mahadev and Khandoba. They marry one wife, and at stated periods of the year, assemble at the village of Mitwata near Aurangabad, where the priest from Hyderabad arranges the marriages of the sect.

सत्यमेव जयते

Kabir Panthis

The Kabir Panthis are all in the Aurangabad tahsils and are labourers and beggars.

Sikhs

The Sikhs are employed in Government or private service, but a few are labourers, cultivators, cotton beaters, itinerant knife-grinders, makers of scabbards of swords, etc. The Nanakshahis are religious mendicants, and so are the Udasis, Ramdasis and Nirmalas. The Akalis occasionally pass through the district on their way to the tomb of Guru Govind at Nanded. They dress in blue, and wear a high conical turban of the same colour, encircled with a number of *chakis* or sharp discs of steel; and carry a sword, shield bow of the ancient Parthian fashion, a brace of horse pistols, and a collection of daggers. The Sikhs have no caste distinction, but have certain sub-divisions, one of which is called Suth, and another corresponds to the Rajput Bais. They commonly worship Ramchandra, and venerate the names of Nanak Sahib and Guru Govind. Some of the Sikhs are priests, but the

majority are soldiers, and all are armed to the teeth. Their marriages are similar to those of the Rajputs; and the Barse ceremony is performed on the 5th day after the birth of the infant. Remarriage is allowed. The Sikhs do not partake of meat sold in the bazar, but kill the animal themselves, and even then, if the head be not severed at a single blow with the sword they reject the body.

RELIGION

The Hindu religion of the Aurangabad district has been derived from several systems and consists of Brahmanism, a modification of Buddhism, and the customs of the aborigines.

The objects of worship disclosed in the *Vedas* are of a kind too intellectual to be represented by figures of wood or stone, requiring houses and temples to shelter them; and the ancient gods, such as, Agni, Indra or Vayu, Varuna, and Surya, are mere allegorical conceptions of the natural elements. In the course of time the contact with the aborigines and the immigration of the Skythians vitiated the *Vedic* worship. The *Vedas* however, were subsequently saved by being embedded on *Vaishnavism* and *Shaivism*, when the deities assumed substantial forms and individual characters. The present Brahmanical religion as contained in the *Vedas* and *Puranas*, inculcates the daily and periodic readings of the *Vedas*, the preservation of the sacred fire, and the adoration of Vishnu or Shiva. To the initiated, Brahman is the absolute unity of the divine nature; and Vishnu, Shiva and Brahma are only illusions of Brahman; Vishnu and Shiva are called by their respective votaries, "Narayana", "Ishvara", and "Parameshvara" or Supreme Lord, attributes which belong properly to Brahman. The three mystic letters A. U. M. represent Vishnu, Shiva, and Brahma, and thereby include the whole of the *Vedic* gods, although in reality, the place which Shiva now occupies in the *Shaiva* system, and Vishnu in the *Vaishanava*, was held in ancient times by Soma, the deified Moon, and Indra the pervading energy of the Sun. Shiva is not named at all in the hymns of the *Vedas* but is said to be Rudra, and has been identified as such in the *Linga Purana*. The present form of Brahmanism is not observed by the whole of the Hindu population, and is intermixed with different kinds of worship.

~~THE MAJOR RELIGIONS~~

Jainism

The Jains are a branch of the Buddhists and maintain the chief peculiarities of Gautama's system. Their final state is one of supreme knowledge and bliss, probably with separate consciousness. They practise astrology more than other Hindus, worship sidereal spirits called Bali or Baliah, adore deified saints, have a monastic priesthood, and consider it sinful to take away the life of any animal for any cause whatever. The first lesson of the Jatis or Jain priests when they seek to gain converts is, "observe *daya* or mercy; ours is *daya-dharma* or the religion of mercy;" and this is the most common designation of Buddhism in the cave inscription.

Mangbhaus

There are several other sects, such as Mangbhaus, Swami Narayans, Kanphattas, etc. There is a tradition that in the 13th century, Hemad-pant, the prime minister of the Raja of Devagiri, attempted to suppress the Mangbhaus when they made their first appearance at Paithan. The Rishi Ananda Swami is also said to have mal-treated a Mangbhou who came for alms to the door of his house at Paithan. The injured man went to his co-religionists in the vicinity, and the Mangbhaus came in a body to obtain satisfaction but were driven off by the *Sadhu*, who was assisted by a number of Gosains. An appeal was then made to Ahilya Bai, who tried to pacify the *sadhu* by saying that the Mangbhaus were her *gurus*, but Ananda Swami would not be conciliated and called them Mangs. The *sadhu*, however, consented to forgive them, on condition that they should not approach a Brahman's house to ask for charity, and that if any Brahman repeated Ananda Swami's name, and drew a line across a road along which a Mangbhou was advancing, the latter should return the way, he came. The Mangbhaus do not heed this prohibition, and some of the Brahmans make it a point of duty to supply them with provisions. The Holkar family was very kind to members of this community, and Ahilya Bai bestowed several villages in *jagir* on them. The Mangbhaus, like the Buddhists, are exceedingly careful of animal life, and are most anxious to avoid giving pain to the smallest living creature. They assert that their chief religious instructors in the *Krita Yuga* or first age, were the four sons of Brahma, Sanak, Sanandan, Sanatan, and Sanak Sojat; that in the *Treta Yuga*, their teacher was Dattatraya Swami; that in the *Dwapara Yuga* Krishna declared himself the friend and instructor of their spiritual guides Arjan and Udhau; and that in the present age of *Kali Yuga*, Kuviswarbas and Upadbas are the chief *Mahants* or superiors. There are a few *maths* near the district, as at Panchaleshvar, Dombigram near Toka, Sukena near Nasik, Waki south-east of Ahmadnagar, and at Bid; but the chief *math* is at Ridhpur in Berar. The shrines found in the *math* are called Rajmhar, Prassand Mhun, Shiva Bhai, Abba Sahib, and Baba Sahib; and the Mangbhaus invariably have a *chabutra* or raised platform built of brick and lime within the *math* on some particular spot where the deity is said to have manifested itself during a former age. The religious Mangbhaus strive to lead a simple, innocent, and pure life, renouncing all connection with worldly affairs, and occupying their time, as much as possible, in meditating on the attributes of the deity, in the hope that they may obtain final beatitude, by absorption into the essence of the Supreme Being. They worship Krishna as their true and only god, to the exclusion of all other Hindu deities; and believe the account of Krishna's life given in the *Bhagavat*, but reject all the *Shastras*. Every Mangbhou must be able to read the commentaries written in the Prakrit language on the *Bhagavat Gita*, and must have a copy of the *Hari Vijaya*, *Rukmini Swayamvara*, *Radha-Krishna*, and the *Pandava Pratap*. The sect is chiefly recruited from the Kunbis, and seldom

from the higher castes, although there are a few instances of Brahmins having joined them. Hindu females who are barren, often make vows to devote the first male or female child to the deity, and in the Maratha country such children are frequently consecrated to the Mangbhau. The sect has followers among the Kunbis, etc. called Bhoals, who abstain from flesh, fish, or spirituous liquor, and receive the *mantra* of initiation, but do not wear black clothes. They vow on the *Bhagvat Gita* to worship Krishna only; and attend *maths* to receive offerings when the inmates are absent on their travels. The Mangbhau discontinue their wanderings during the four rainy months, which correspond to the Buddhist *Wassu* or period of sacred rest; and take up their abode in any village where they may have friends, where they pass their time in religious meditation, and in teaching their converts to read and write.

Buddho-Vaishnavas

The *Vaishnava* Hindus, and especially the section known as Buddho-Vaishnava, which follows the worship of Pandharpur Vithoba, have an undercurrent of Buddhism. The deity, Vithoba, is worshipped all over Maharashtra and Karnatak. The Buddho-Vaishnavas call themselves Vaishnava Vira, and as worshippers of Pandurang, consider their god the ninth or *Buddha-avatar* of Vishnu. They belong to the mercantile and manufacturing classes among the Hindus, who probably in ancient times were the most affected by the notions of the Jains, as is the case at the present day in Gujarat. Not a few Brahmins notwithstanding, and multitudes from among the cultivator class, range themselves under its banner. The tombs of the principal saints, such as Namdeva, Dnyanadeva, Eknath of Paithan etc. are great places of pilgrimage with the Buddho-Vaishnavas.

There are many more sects of *Vaishnavas* that are represented in the district, but the most numerous are the worshippers of Krishna and Radha, or of Ramchandra and Sita either separately or conjointly. The anniversary of Krishna's birth is in July-August, when the image of the infant Krishna is adorned with *tulsi*. A circular hole excavated for the *Holika devi*, is filled with fuel, and a green tree is planted; offerings and worship are made; and then the whole is lighted up. The *Holika devata* is said to have been a *Rakshasi* named Dhunda, who was slain by Mahadev, and at her death, received the boon of being worshipped. There are temples of Ramchandra throughout the district, and the anniversary of his birth in the month of *Chaitra* (March-April) is celebrated with the public reading of the *Ramayana*. The salutation of 'Ram'! 'Ram'! so common among the Marathas, may have some connection with Ramchandra. It is said to have been adopted in the time of Shivaji in accordance with the instructions of Ramdas Swami, who abolished the old form of *Johar*. Hanuman the monkey ally of Rama is seen in every village smeared over with red lead, and his festival is in the same month. Vishnu is considered the preserving power of nature. The Sauras worship the sun every day, and especially on Sundays. Their annual

festivals are the *Makar Sankranti* in the month of January, and the *Ratha Saptami* in the month of *Magh* (January-February). The followers of Vishnu also identify him as Narayana and Parameshvara. They say that when the whole world was covered with water, Vishnu lay asleep on the serpent Shesha-Naga or *Ananta*, meaning eternity, and that a lotus sprang out of his navel, from which Brahma was produced, while the navel itself is compared to the *Yoni-linga* symbol of Shiva. Balaji and Naneshwar are other manifestations of Vishnu worshipped in the district. Lakshmi, the wife of Vishnu, is identified with Rambha, the ideal woman or the Hindu Venus. Her festival called *Rambhatritya*, is on the 3rd day of the light half of the moon, when she is worshipped by Hindu females, as an act auspicious to their beauty. She is worshipped as Mahalakshmi in the month of *Bhadrapad*; and also as Kalbadevi and Kamdevi.

Shaivas

The modern system of Hinduism is much indebted to the local superstitions of the aborigines. Shiva is not mentioned in the *Vedas* but in the *Linga Purana*, he is identified with Rudra of the *Vedic* period. In the legend of Daksha's sacrifice, the Rudras were invited, but not Shiva; and when Daksha submitted, he received the desired fruit of his works, not from Brahmanical ceremonies, but from adopting the *yoga* of Shiva. The *Linga Purana* states that when Brahma and Vishnu were struggling for superiority, an allusion which probably refers to the strife between the Brahmans and the Buddhists, Shiva as a fiery *linga* occupied the field and set their claims aside. This appears to have been the new system, in which Shiva and other heterogeneous elements of the aborigines were introduced at the Brahmanical revival; but it was Shankaracharya who established that compromise of sects called *Panchayatana*, or the five principal divinities, and admitted Mahadeva under the form of the *linga*. Shiva is now patronised by a great proportion of the Brahmans, and has been celebrated in a majority of the *Puranas*, as Mahadeva and Ishvara or the supreme god. The ancient faith of the Brahmans, and the popular superstitions of the aborigines have thus become modified into *Shaivism*; but no officiating Brahman is needed in Shaiva temples, nor is the *linga* an object of Brahmanical worship. In Maharashtra a *Pujari* of the Gurav caste dresses the *linga* and takes care of the temple; while the Brahmans offer dry rice, plantains, flowers, turmeric, sandal-wood paste, etc. to the *linga* but without touching the image. In *Vaishnava* temples on the other hand, the Brahmans dress the images of Vishnu and of the other gods connected with the ancient Brahmanical worship. Again, the *Yogis* of Shiva cover themselves with ashes, while the Brahmans bathe before taking meals. *Linga* worship appears to have become a national institution among all classes in Western India, prior to the 7th Century, if not in the 2nd century of the *Shaka* era; and although the Jains claim Shalivahana as belonging to their religion, a prayer is distinctly addressed to *Pashupati* or Shiva in the *Mangala* or introductory verse of the *Shalivahana Saptashati*. Shiva or Mahadeva is the transforming and

reproductive power of Nature, and with his wife Parvati or Devi, is both auspicious and terrible. The most popular form of Shiva worship is the *linga* coalesced with the *yoni*, which is intended to represent Shiva in his character as the prolific power of Nature. Shiva is worshipped in various other forms, such as Vira Bhadra and Bhairava. As Panchamukhi Maruti, he is the Indian Hercules; and as Hari-Haresvar he is coalesced with Vishnu. Parvati is called Devi, Kali, Durga, Bhavani, and a host of other names. Shiva and Parvati, in their terrible forms, with all their demon train, are evidently the remains of the fetish religion of the aborigines. Parvati's principal festival is the *Durga Puja* or *Dasara* held in *Ashwin*, when she is represented as seated on, or attended by a lion, with the upraised *trishul* in her hand, slaying the demon bull Mahishasura, in triumph of virtue over vice. The Kunbi patels of villages slaughter a male buffalo to commemorate the event, and the *Dasara* is observed as a military pageant, with the horses led out in the full panoply of war, garlanded with flowers. Parvati in the character of the dreadful Kali, has sixty-four *Yoginis* or sorceress attendants, who are propitiated in *Shravana*. The 29th of every month is kept sacred by all *Shaivas*, and especially by the women; but the great annual festival is the *Maha Shivaratri*, held in the month of *Magh*.

There are many more forms in which Shiva is worshipped and several of the gods of the common people, unknown to the theogony of the Brahmins, have been introduced by a slight device, the Brahmins finding *avatars* of the principal Brahmanical divinities, for each of which a *Mahatmya* or legend of the god of the place is composed and given out as belonging to one or other of the *Puranas*. There are Buddhist traits even in *Shaivism* and at the shrine of Vyankoba, an obscure form of Shiva at Pandharpur, caste is in abeyance, and the proudest Brahmins will accept the gifts of food from the hands of a Shudra or Mahar.

Deities

Khandoba

Shiva, in the form of Khandoba, rides on a horse, and is the chief family god of the Marathas. The name Khandoba also refers to Vishnu, but it is more generally applied to Khande Rav, an *avatar* of Shiva, whose *Mahatmya*, called the Malhari, is attached to the *linga Purana*. Khande Rav or Khandoba of Ujjani was the great champion of Brahmanism in the 7th century of the Christian era, and derived his name either from breaking the hosts of his enemies, or from wearing a particular kind of sword called *Khande*. The Sanskrit name Malhari was given to him from the *daitya* he vanquished. The *Malhari Mahatmya* professes to belong to the *Kshetra Khanda* of the *Brahmananda Purana*; and from it we learn that a number of Brahmins were interrupted in their devotions at Jejuri, 30 miles east of Pune, by a *daitya* called Malla, his brother Mani, and a great

army of followers. The Brahmans besought the aid of Khande Rav of Ujjain, who with the help of Shiva, destroyed the *daityas*; but Malla and Mani were converted before dying and were absorbed into the deity. Jejuri is situated on the table-land, at the extremity of the cliff called Manchudi, and there are three landing places which lead up to Khandoba's temple. The first landing place contains Khandoba's shepherd, with a herd of rocky buffaloes, cows, and horses, the gifts of devotees whose animals recovered from sickness. Khandoba's prime minister, who is supposed to have been of the mercantile class, is at the second landing place; and the giant Malla by the side of Khandoba's horse is at the third. Malla receives a kiss from worshippers; and inside the temple itself are the principal objects of worship, consisting of the images of Khande Rav and of his wife Mhalsa placed behind a *linga*. Khandoba was the family god of Malhar Rav Holkar, who built another temple to the *linga* at the foot of the hill, and behind the symbol, placed an image of himself and Ahilya Bai. Vishnu, Bhavani and Ganpati are mentioned with respect in the *Malhari Mahatmya*, and are the principal deities, besides Mahadeva, which at this day are venerated by the Marathas. The Champa-Shashthi in the month of *Margashirsh* (November-December) is the great festival of Khandoba.

Vithal

Vithal is another *avatar* of Shiva, and his wonderful exploits are related in the *Vithal Pachishi*, but this work is not included in the *Mahatmyas*, nor do the Brahmans recognize Vithal as entitled to divine honours. Vithal or Vithal Bawa was the friend of Vikramaditya, and was one of the nine gems at Vikramaditya's court. His image is of the rudest kind, without arms and legs, or with two arms only, but sometimes he is represented as a fierce giant perfect in all his parts. Vithal has no temple, and is placed in the open air under some wide-spreading tree, but when a tree is not available his head only, is raised. The commonest form of Vithal is a rough unhewn stone of a pyramidal shape, 2 to 4 feet high, painted white and coloured on to the top with red head. This is surrounded by similarly coloured but smaller stones, arranged in the form of a circle 15 to 40 feet in diameter. Modern Hindus consider the whole as a personification of Shiva and the eleven Rudras but according to Brahman mythology, Vithal is the chief of the Pishachas or fiends, and the smaller stones represent the army of fiends over which he presides. Vithal is consequently an object of popular terror, and is propitiated in case of persons being possessed by a devil, or of persons suffering from epilepsy, madness, nervous sickness, and diseases of alike nature, which are ascribed to demoniacal agency. The blood of a fowl, sheep, or goat is offered, and the carcase is eaten by the votary who is his own priest. In the absence of sacrifices, *shendur* or red-lead is offered as being emblematical of blood.

Mhasoba

Mahishasura, who was slain by Parvati, and in honour of whom the feast of *Dusara* is celebrated, is probably Mhasoba, a demon much worshipped by the cultivators, for the purpose of rendering their field fertile. The image is like a natural *linga*, consisting of any rounded stone of considerable size, found in the corner or to the side of a field. This when covered with red-lead becomes Mhasoba, to which prayers are addressed, and cocoanuts, fowls, and goats are offered.

Ganpati

Ganpati is the lord of the *Ganas* or troops of inferior deities, especially those attendant on Shiva; and his festival is in August-September. He is the god of wisdom and the remover of difficulties. His image stands in every house and he is invoked at the outset of every undertaking.

Moroba

The worship of Moroba, a *gosai* of Chinchwad in whose descendants to the seventh generation, it was foretold that the god Ganpati would become incarnate, originated when Shivaji, who was himself called an incarnation of Bhavani, was establishing the Maratha empire. The seventh generation is gone, and yet the adopted son of the last incarnate Ganpati is still venerated as a deity.

Lingayats

The Lingayat form of worship seems to have had its origin in the Dakhan previous to the present Brahmanical form, and its great apostle was Basava, who died in A. D. 785. Basava was born of Brahman parents, but refused to be invested with the sacrificial thread, affirming that he was a worshipper of Shiva, and that he did not belong to the generation of Brahma. The Lingayats abound in Southern India, and perform their worship in the Mahadeva temples that have a distinct apotheosis of the *linga*. They dislike the Brahmins, neglect Brahmanical rules about purification for dead bodies, etc. and wear a little *linga*, called "*Ishta Linga*" on their bodies. The ceremonies of their religion are conducted by *Bairagis* called Jangams, who are believed to be the offspring of the god, and are enjoined to be constantly on the move, to be unmarried and poorly dressed, and to beg their food from place to place. The *linga* form of Shiva worship together with the practice of "*Yoga*", vanished from among the Marathas, which it is not likely it would have done, had it enjoyed the continued patronage of the Devagiri *rajas*.

Besides the worship of Brahma, Vishnu and Shiva, no small portion of the inhabitants ascribe the origin of the universe to a female divinity whom they consider the mother of all the gods, and to whom they attribute the principal share in its government. The goddess Ai or mother, equivalent to Ammun, is worshipped in the form of a

rude stone found in some lonely spot, in the passes and defiles among the hills, and smeared with red-lead. The goddess Mari Ai is a great deity with the Dakhan Banjaras, who use the broken branch of a nim tree as a wand, and invoke her in their most solemn ordeals; while Ai Bhavani is a common form in which Bhavani is worshipped in the district. There are many remarkable shrines resorted to by the cultivators of the Dakhan, which have no intrinsic value in themselves, but are memorials of religious changes which should not be altogether overlooked.

Devil and Spirit Worship

Although the Marathas profess Brahmanism, they indulge a great deal in demon, spirit, fetish and hero worship, and possess several Semitic names in their polytheism. A deity called Bawa Adam, whose shrine is near Pandharpur, is largely worshipped by the Marathas; and another deity, Jabral Abral, is evidently Gabriel of the Semitic races. Devil and spirit worship was very general in ancient times, and the inhabitants still venerate men with supernatural powers, good or bad, the worship of the latter being propitiatory. The Brahmans term devils and evil spirits *Bhutas*; but according to the Hindu theory of ghosts, *Bhutas* are supposed to animate the bodies of dead men, and are called *Devas* and *Gramdevas*, gods and village gods, and are considered to be beings of superior intelligence. In fact, the objects of worship which by custom are denied the use of temples and do not require the aid of Brahmans, are called demons, and were probably prior to the Brahmans. Thus "Vitthal" is called a "*Bhuta*", but is worshipped as a *Deva*; and *bhutas* or ghosts are attendants on Shiva. The ceremony of propitiating "*bhutas*" is called "*bolwan*". Sheep and fowls are largely offered to the village gods and, in the absence of blood sacrifices, applications of red-lead are made. The Bhils, Ramoshis, and Kolis have no communication in matters purely religious with the Brahmans; and even the Mahars do not require the services of the latter in making offerings to the gods, and have *gurus* or spiritual guides of their own; but the Brahmans have prevailed to be essential at births, deaths, and marriages.

Tree and Serpent Worship

The Dasyus of old who were said to include the Bhils, Kols, Nagas, etc., were worshippers of Trees and Serpents, and were the people who first adopted Buddhism in India. Trees and serpents were worshipped from the earliest times, and the Nagas especially had a strange veneration for snakes. It would appear that no people became Buddhists who were not previously serpent worshippers; and the 5, 7, 9, and 1,000 headed *naga* is to be found in the temples of the Jains, and pervades the whole religion of the *Vaishnavas*. Thus tree and serpent worship underlies Buddhism, Jainism, and Vaishnavism; but it has no connection with the *Vedas* nor with Shaivism. The serpent of Shiva is always a cobra or a poisonous snake, used as an awe-inspiring weapon; whereas the many-hooded *naga* was a guardian angel. There is no

tree worship in *Shaivism*, and there is no trace of it among the Dravidians, who as a rule are *Shaivas*. In localities where Buddhism prevailed, the *Vaishnavas* are the more numerous. The worship of snakes still survives everywhere, and the most celebrated temple to the snake deity is at Bhomaparandan. *Patala* or the neither region is the country of the Nagas; and Shesha, Ananta and Vasuki are the three great Naga chiefs. The festival of the *Nagapanchami* celebrated in *Shravan* (August-September), is considered sacred to the *nagas* or serpents. In some localities, dancing takes place near an ant-hill (*varula*), or near the hollow of an old tree in which snakes are believed to live, and offerings of milk, grain, and other articles are made. An incarnation of Shesha, one of the nine great Nagas, is revered under the name of Subramania; and Sakinath is a deity who protects persons from snake-bite. The Nagpatris are a class of people who believe themselves to be the habitat of the *naga* deity, and handle snakes with little fear of suffering injury from snake-bite. In every village there are Marathas and Mahars who are clever at catching snakes, and one of these brought a snake to Narayan Bawa, the son of a Kunbi of Pimpavada, who was given out to be an incarnate serpent deity. Narayan Bawa was bitten by the snake and died from the effects of the bite; but a tomb was erected to his memory and, he is still worshipped as a god.

Tradition ascribes a *gorakchinchha* tree (*adansonia digitata*), found in a village in the Satara district, to a saint called Goraknath, whose staff germinated into a stately tree, and is now an object of worship. The officiating priests are the Kanphattas, who wear heavy ear-ornaments, and are a sub-division of the old Buddhists. There are similar traditions in the Aurangabad district of the walking-sticks of devout men having germinated, and such trees are pointed out in various parts of the district and are still objects of worship.

A large proportion of the inhabitants of Paithan consists of *Smarta*, *Shaiva* and *Vaishnava* Brahmins, among whom the *Vaidiks* engaged in sacred work are much more numerous than the *grahasts* or householders. Three of the principal Hindu temples at Paithan are dedicated to Mahadev, but it is as Khandoba that Shiva is worshipped throughout the district as a household god (*ishta devata* or *kula devata*), and the temples to him are found everywhere in Maharashtra. Parvati is very familiar as Devi, Bhavani, etc. and has a temple of some repute at Saptashringa near Nasik. The other forms of Shiva, as Bhairava and Vira Bhadra, are tolerably common, especially the former; while the image of Ganpati is seen in every Hindu house. The *Vaishnavas* resort to the temple of Vijaya Pandurang, with which is associated the name of Eknath Swami, a *sant* of Paithan who drowned himself in the Godavari in A. D. 1599. Vithoba Ballaji, and Naneshvar, are local manifestations of Vishnu; and Lakshmi is Radha, Rukhmini, and Sita, according as Vishnu is Krishna or Ramchandra. All these forms are familiar to the Marathas, especially Vithoba and Rukhmini, whose chief temple is at Pandharpur. Ramchandra and Sita are also generally worshipped, and their principal

temple is at Panchavati near Nasik; while Balaji's is at Devalgaon in Berar. Sometimes the combined forms of Vishnu and Shiva as Hari-Hareshvara are worshipped. There are a few members of the *Shakta* sect or Vamacharis in the District, who are the adorers of the consorts of Shiva, or Krishna, or Rama. On the Southern side of the Chauki pass, in the Lakenwara range between Aurangabad and Phulmari, there is a shrine of Mhasoba, consisting of a block of stone surrounded with smaller pieces, and all covered with red-lead. During the *jatra* which is held in the month of *Chaitra*, and lasts for four days, people of all castes but especially the Kunbis, flock from a circle of a hundred miles, and offer many sheep in sacrifice. The objects of worship are wholly personal, and relate to the prosperity of the worshippers, and the preservation of the crops, sheep, and cattle. As a curious feature in spirit worship, it may be mentioned that the spirit of an officer of Shindes' artillery, who fell at the battle of Assaye, and was buried near the village, is said to be worshipped by the villagers.

Sikhs

The Sikhs chant services daily to a Creator, whom they designated as "Parameshvara" the Supreme Being, "Satnam" the True Name, "Tatkarta" the Maker of that which is, "Adipurusha" the First Spirit and "Bhagwan" the Lord; but they worship him most commonly as Ram and Hari, the popular names of Vishnu. The legends of Vishnu in the *Puranas* constitute much of their favourite literature; and except in the mode of performing public worship, and in the profession of benevolent sentiments for all mankind, there is little difference between a Nirmala Sikh and an orthodox *Vaishnava*. Nanak and his followers are the only considerable class of Hindus, who have been able to rise completely above national prejudices in the matter of caste, which they abolished. The Sikhs pay adoration to the "Khalsa" in the "Book", but do not worship images. They receive proselytes from every creed and caste, and while they treat the *Koran* with reverence, they acknowledge the whole scheme of the Hindu mythology, and do not question the existence of Brahma, Vishnu and Shiva. With the Hindus, they retain the *Vedantic* philosophy of the individual soul emanating from one great universal Spirit in which it pines to be absorbed once more; and with the *Sufyism* of the Muhammedans, they substitute the language of passion for dogmatism, and typify the human soul and the divine Spirit as the lover and the beloved. The Sikhs observe the Holi, Dasara, and many of the Hindu holidays; and *Divali* is their favourite season of pilgrimage to Amritsar. The number of Sikhs in the district is small, but their doctrines largely permeate among the various classes of the population.

Buddhism

The rise of lord Buddha created a religious revolution, and it is evident from the caves of this district, that Buddhism prevailed to a

great extent in the Dakhan, during the earlier centuries of the present era; but the genuine religion no longer exists, and only a modification of it is to be found at the present day. Buddhism is a religion of reason, while Brahmanism is a religion of tradition. The Buddhists make their constant appeal to "Buddhi", the human intellect, as the supreme Judge in religious matters; whereas the Brahmans observe certain things which have been handed down by the *Vedas* and *Rishis* as sacred and acceptable to the deity. Buddhism was popularly regarded as a system of atheism, to which the *Vedanta* school opposed the doctrine of pantheism. The former denied the existence of an intelligent First Cause; but the Agnostic teachings of the *Sankhya* school is the common basis of all systems of Hindu philosophy, and *Vedantism* itself is really nothing else than Nihilism. The philosophy of Kapila was a spiritomaterial pantheism, a deification of Nature, or of primordial form of intellect embued matter. The "*Nirguna*" or final state among the Buddhists, was a cessation from desire and union with universal Nature. The "*Mukti*" or "*Moksha*" of the Brahmans likewise involves an absorption in the deity; but their "*Saguna*" as distinguished from "*Nirguna*", has a separate consciousness and individuality, although after all it is only a "*maya*" or illusion of Brahman. The Buddhists like the Brahmans used the mystic syllable A. U. M., in which A. was *Bijamantra* the generative power of the male Buddha; U. the *Dharma* or law, the type of the female productive power; and M. the *Sangha* or congregation, formed by the union of the essences of both. Buddhist religion consisted in its mercy towards animal life. The Brahmans in the same way are tender to living creatures, but they slaughter animals at sacrifices.

The *kulaswami* of the Banjaras is guru Nanak; and not a few of the agricultural and manufacturing sections of the community are Satnamis and Raidasis, who contemplate the pure name of the deity.

Muslims

The Muhammedans are divided into four sects, Sunnis, Shias, Wahabis, and Mahdavis; but all believe in the Unity of God, and in Muhammad as the Prophet of God. The Sunnis preponderate and form the bulk of the Muhammedans of the district. The Shias come next, and then the Mahdavis, while the Wahabis are barely known. Aurangabad furnished a genial soil for the spread of the religion of the Prophet, and was the centre of great missionary movements in the 8th century of the *Hijri*. The town of Roza or Khuldabad contains the shrines of the most famous saints of the Dakhan; and there is scarcely a village in the district which is without its tomb to its patron saint, known by the general name of "*Aulia*", "*Saiad*", "*Wali*", or "*Sudat*". The "*Urus*" or the anniversary day of each saint is observed by the Muhammedans and weekly offerings are also made at some of the principal shrines, on every Thursday or Friday. The following is a brief account of the chief Muhammedan saints of the district, and the different orders to which they belonged.

Nakshbandi :—Founded by Baha-ud-din whose surname was Nakshbandi, the painter. Baba Shah Mosafar was one of the most celebrated Nakshbandis of Aurangabad. He was born at Ghajdavan and studied at Bokhara under Baba Palang Posh Nakshbandi. At Hasan Abdal, his spiritual preceptor gave him his final initiation of *Baiat* and invested him with the cap and mantle. Baba Shah Mosafar travelled over Bengal and Orissa, and arrived at Aurangabad by way of Ginj and Hyderabad. He resided in the *tekkieh* (convent) of Shah Enait in Katabpura; but resumed his travels again, and after proceeding as far as Mecca, returned once more to Aurangabad. Shah Mosafar was not welcomed this time by Shah Enait, and moved to the Mahmud *darwaza*, where Shah Sherin, an *Azad* or free dervish was living. The *Azad* was well versed in theological literature, but had a regular tavern for his dwelling place as he belonged to the *Be-shara* class of *fakirs*, who are hermits and live without the law. However, he courteously gave up the mosque, and retired to Sultanganj; and Baba Shah Mosafar cleared the place of the *bhang* drinking vessels; as he belonged to the "*be-shara*" *fakirs* who are travellers and pilgrims living within the law. Shah Mosafar settled down to a monastic life, and was visited by various prominent persons, who reconstructed his humble dwelling with more substantial materials, and added a *madrissa*, a travellers' bungalow, and a system of water-supply with cisterns and fountains. Among those who called on him were Haji Jamil Beg Khan, Muhammad Tahir of Persia, Khaji Manzur, a eunuch of the royal harem, Haji Abdul Maoni a learned poet of Balkh, and Tahir Beg of Tashkand. Muhammad Kalich Khan gave him the *jagir* of Kasab-Khera in the *Elura pargana*, and a *mansab* of 150 Rs. a month. The emperor Bahadur Shah expressed a wish to call on him, but sent the prime minister instead, and afterwards the emperor's son prince Muizu-d din visited the Baba. Shah Mosafar died in H. 1110; and in H. 1117, Turktaz Khan Bahadur, a noble on the staff of Nizamu-l Mulk 'Asaf Jah' erected the present handsome stone *tekkieh* the mosque, and the *panchaki* or water-mill. Twenty years later Jamil Beg Khan added the oblong reservoir with fountains, in honour of which, the poet Saiad Gholam 'Ali Bilgrami composed a *Mesnavi* and consecrated it to Imam Husain.

Mir Muhammad of Walkan in Bokhara succeeded Shah Mosafar as Kaliph and went to Karnul with Khajam Koli Khan, a companion to Chin Kalich Khan, where he was killed in a scuffle in H. 1119.

Of the other Nakshbandis, Khaja Yadgar Khan became a recluse in the mosque of Jamil Beg Khan, and received an annual allowance from the emperor Aurangzeb. Saiad Masum lies buried towards Sangvi. Saiad Husain-ushak was a recluse for whom Aurangzeb built the Shabina *masjid*. Rehmat Alla Shah came from Baghdad in the time of Aurangzeb, and stayed in Mosafar Shah's *tekkieh* for thirty years. He then returned to Aurangapura, where Mir Khalil, the emperor's steward, built him a mosque, etc. Rehmat Alla Shah sent his Kaliph Hussain Ali to Jalpa.

Suherwerdi.—Sprang from the Nakshbandi at Baghdad, and was founded by Shahabu-d din in H. 602. Saiad Shah Jalalu-d din or Gaj Ravan Ganj Baksh (which means moving treasure) was born at Khirkan near Bokhara, and established the earliest Islamic mission in the Dakhan about H. 700, or a little before the invasion of 'Alau-d din Khilji. He settled down at Unasnagar, between Daulatabad and Roza. Ganj Ravan's tomb at Roza has two trees growing near it, one of which is reputed to have grown from a staff given him by his preceptor, and the other from a branch of the first. Both are said to possess miraculous properties.

Shahabu-d din was an able author, who flourished in the 9th century *Hijri* and wrote several works. He spent the greater part of his life at Daulatabad of which he was the *kazi* and, had a dispute with Ajmal, the minister of justice about Saiads and Ulemas. Shahabu-d din died at Daulatabad about H. 848.

Nizamu-d din came into the Dakhan with a number of Muhammedan missionaries in the beginning of the 11th century of the *Hijri* era, and lived at 'Ambad, on a spot where he destroyed a temple of a Hindu goddess. He possessed great literary qualifications and Malik Ambar appointed him *kazi* of 'Ambad. His son Bahau-d din died at Ahmadnagar, where his tomb is still venerated. Nizamu-d din's daughter was buried with her husband at Nag-Jhari, a mile south of 'Ambad. A document dated H. 1113 in the possession of the present descendant, is sealed by Amjud 'Ali Khan Fiavar, an employee of Shah 'Alam Badshah Ghazi.

Shah Latif Tawizi came to Paithan and was invested with spiritual power by Maulana Muizzu-d din. His tomb on the bank of the Godavari, opposite to Maulana Sahib's *dargah* is without a dome.

Dawal Shah Wali or 'Abdul Malik Latif is said to have been the groom of 'Ali'. After the death of his master, Deval Shah Wali travelled about, and monuments were erected to his memory in the different places which he visited. In this manner, there are about 360 *chillas* to him in the Dakhan, besides numerous *astanas* containing some of his sacred relics. He died while fighting in Kathiavad. A *chilla* to Dawal Shah Wali is found within the city walls of Aurangabad to the left of the Mecca gate, and is resorted to every Thursday by Muhammedans and Hindus. The poor people ascribe all manner of sickness to Shah Wali, and make offerings to his tomb. There is another *chilla* to him at Ellora, and a shrine to his mother called *Man sahib ki chilla*. Babulgaon in the Gangapur tahsil, and Pipalwadi 6 miles from Paithan, have *astanas* to Shah Wali.

Kadarua.—Originated about H. 561, with Saiad Abdul Kadar whose shrine is at Baghdad, and is the chief order of *fakirs* in the district. Shah Nasiru-d din or Shah Nasir Alla Kadar was instructed by Saiad-d din of Delhi to accompany Burhanu-d din to the Dakhan on a religious mission. The party arrived at Pirbohra, a village 24 miles north of Aurangabad, where the members separated. Shah Nasir pulled down

a Hindu temple on a *tekdi* or mound not far from the *ashaba*, and erected the earliest mosque in Jalna on its site. Jala Rav, or Muhammad Islam Khan, a freebooter whom Shah Nasir converted, built the Khas bhag, and on his death which happened in a religious war, Nasir Alla became possessed of the *shish* or mud fort. Nasir Alla died in the 8th century *Hijri*, and was buried on the Aurangabad road, not far from the *shish*.

Shah Latif Kadari, one of the seven patron saints of Jalna, was a learned man of Delhi, who accompanied Burhanu-d din to the Dakhan, and separated from him at Pirbohra. He opened two *maktab*s or schools near the Jama *Masjid* at Jalna, and his tomb lies close by. Students offer sugar on the threshold of the tomb, in the hope of improving their memories.

Luta.—There is a mosque, reservoir, and tomb at Wakla in the Vaijapur tahsil, to Luta 'Ali Shah of the Kadari order, who arrived in the Dakhan about 400 years ago.

Saiad Rahman or Saiad Rafi came with Aurangzeb, and settled at Jalna. The Malis or gardeners give an annual feast called *kundun* at his tomb in Anandi's garden beyond the Ambad *darvaza*.

Taju-d din and Saifu-d din of Baghdad, the descendants of 'Abdul Kadar Jilani, proceeded to Mecca, and then came to India, where they separated. Taju-d din arrived at Aurangabad in H. 1070 and on his way, converted a band of robbers 14 miles north of the city, some of whom settled down on the spot and founded a village called Tajnapur. He subsequently became a recluse, and retired into a cave in Chaman *Tekdi*, to the east of Daulatabad, where he was accidentally discovered by Aurangzeb when out hunting. The saint was taken out in a very emaciated state, and was attended by the emperor's physicians who carried him to the Bharkal gate of Aurangabad. Taju-d din improved in health, and his staff which was buried in the ground began to grow after forty days. The emperor ordered a mosque to be erected at Chaman *tekdi* and called it Taimur Beg *Masjid*. In the meantime Ruknu-d din, the son of Taju-d din, who had been left behind at Bagdad, as being too young to travel, and heard nothing of Taju-d din for twenty years, travelled by way of Mecca for the Dakhan in search of his father. At last he came to the mosque at Chaman *tekdi* where he obtained news of Taju-d din, and soon afterwards joined the latter at the Bharkal gate of the city. On the ensuing *Urus* of Abdul Kadar Jilani, Ruknu-d din under the title of Mir Muhammad Shaikh Soliman, was appointed successor to his father. Taju-d din had an aversion to music and singing, and earned his livelihood by carpet-weaving. He died in H. 1110, and his *dargah* stands near the Bharkal gate of the city.

Ruknu-d din or Shaikh Soliman left two months later for Mecca and returned to Aurangabad after an absence of nine months. He died in H. 1156, and was buried near his father. Chin Begam, the daughter of 'Asaf Jah, was a staunch disciple of Ruknu-d din and was buried

near him in *H.* 1161. An inscription mentions that Saiad Shah Aziz Badshah, the grandson of Ruknu-d din, erected the present *dargah* in *H.* 1190. He also composed a small Persian work in *H.* 1191, called *Nokut-a-Azizi*, and dedicated it to Saiad Shah Azim Badshah, tutor to the Nizam.

Saiad Shah Nur Hamvi came from Baghdad and lived for some time at Burhanpur and then at Ahmadnagar. He visited Aurangabad after Aurangzeb's arrival, and initiated Nawab Diyanut Khan, the emperor's minister, into the Kadaria order. He died in *H.* 1104 and was buried outside the Paithan gate of the city of Aurangabad. Shah Rur was succeeded as Kaliph by Shah Mazlum, and the latter by Shahabu-d din Farrakabadi.

Shah Unas Kadari flourished at Harsul in the time of Aurangzeb. He probably came from Constantinople, and belonged to the Kavasji order of dervishes. *Kanduri* is a feast held in his honour. The members of this order are often absorbed in silent meditation with eyes closed or fixed on the ground. There is a Kalbay Kadar *tekkieh* at Bad-napur near Jalna, and another close to the Killa Arak in the city of Aurangabad. When the latter was deserted, it was sold to the *Shiahs* of the city, who converted the place into a burial ground. The wealthier *Shiahs* only temporarily interred their dead in the cemetery and afterwards transferred the remains to Karbela. Shahab Jang, uncle of the late Sir Salar Jang, was buried in this cemetery. An inscription over his tomb gives the date of his death as *H.* 1210.

Chishtia.—This order is a sub-division of the Kadaria, and claims some of the most famous saints of the Dakhan. Shah Muntajabu-d din, surnamed Zar Zari Zar Baksh, meaning generous, was one of the earliest of the *Chishtias*, and was sent to the Dakhan by Nizamu-d din Aulia of Delhi, in the beginning of the 8th century *Hijri*. He was accompanied by 700 disciples, and is said to have converted a Hindu princess near a well at Roza. The place is called Sohan baoli or pleasing well, and the princess is buried close to the saint.

Shah Burhanu-d din studied under Nizamu-d din Aulia, the *Sultanu-l mashaiikh* of Delhi; and Saiad Muhammad of Karmania relates in the *Seyaru-l Aulia*, that Burhanu-d din was invested with the mantle and lamp, the symbol of the Kaliphat, in succession to the *Sultanu-l mashaiikh*. Other writers state, that on the death of Shah Muntajabu-d din at Daulatabad, his brother Burhanu-d din was sent to succeed him and was accompanied by 1,400 disciples. It appears more probable however, that Burhanu-d din succeeded the *Sultanu-l mashaiikh* as Kaliph, and that he emigrated to the Dakhan when Sultan Muhammad Tughlik Shah transferred the capital from Delhi to Daulatabad. Muijudu-d din in his *Bukiat-el-Gharib* gives a biography of Burhanu-d din; and Khaji Saiad Baksh and Shamsu-d din, the nephew of Hasan *bim* Sanjari were the particular friends of the saint. Burhanu-d din allowed music and dancing in the religious exercises at his convent. He remained for some time at Daulatabad and then left for Roza, where he died in *H.* 741.

Shaikh Zainud-din Daud was born at Shiraz in H. 701 and went to Delhi by way of Mecca. He studied under Maulana Kamalu-din of Samana, and came with him to Daulatabad. The author of the *Mayrat-al Waleyeh* mentions that Zainu-din on his arrival at Daulatabad, disapproved of the singing and dancing in the convent of Burhanu-din; but when he visited the *Tekkieh*, he was perfectly satisfied, and he and his companions were initiated in the *Chishtia* order. Shaikh Zainu-din held the office of *Kazi* at Daulatabad and in H. 737 was invested with the mantle of the *Kaliphat*, but did not actually succeed till after Burhanu-din's death in H. 741. Shaikh Husain has recorded all the sayings of Zainu-din in his *Hidayatu-l Kalul* and mentions that in H. 747, Sultan Muhammad Tughluq directed him to leave for Delhi with the other inhabitants. After the death of the *Sultan*, his successor Firoz Shah permitted the saint to return to Daulatabad. Zainu-din was greatly respected by the Bahamani king *Sultan Mahmud*, who was first reproved by the saint for mis-government. Malik Raja the founder of the Faruki dynasty of Khandesh became one of Zainu-din's disciples.

RITUAL AND CEREMONIES

Hindus

For the Hindu, religion plays an important part in the context of his family life as also at every stage of the individual's life. It is for him a round of rituals and ceremonies. Most of the Hindu customs and traditions consist of various religious observances known as *samskaras* or sacraments. According to the Hindu *Dharmashastra*, the individual has to pass through many *samskaras* which are really *Shara-Samskaras*. These are intended to sanctify the body beginning from the moment the foetus is laid to the death of a person. The number of these *samskaras* differs according to different authorities and some say that there are 16 which are obligatory and 24 which are optional. Of late, even these so called obligatory sixteen are reduced to half a dozen in most Hindu communities, because they are observed only in case of birth, thread-girding, marriage, pregnancy and death.

Pregnancy and Childbirth

The *garbhadhana* or foetus laying ceremony to be performed at the consummation of marriage was of social significance when child marriages were the order of the day. The ritual is symbolically included in the marriage ceremony at present without the former din and fanfare.

The *grihyasutras* have presented for the benefit of the pregnant woman a number of observances of a magico-religious character and believers in their efficacy follow them to a suitable extent. The 'male-making' rite or what is known as the *punsavana samskara* is performed during the third month of pregnancy so that the deities governing the sex of the foetus are supposed to be propitiated and a male issue assured.

The *jatakarma* ceremony may be performed at the birth of a child. The father has to touch and smell the child, utter benedictory *mantras* into its ears indicating bestowal of long life and intelligence. But the popular first ritual in an infant's life is the *panchavi* and *Shashthi* i.e. rituals observed on the fifth and sixth day after birth. On the fifth day a configuration of a betel-nut, rice, flowers, sandal paste and sickle or sword arranged on a pat in the lying in room in the name of *panchavi* or Mother fifth is bowed to by the mother with a prayer to save the child from the attack of evil spirits. On the sixth day, a blank sheet of paper and a red pen and an ink-pot are set on a stool and worshipped as *Satavi* or Mother Sixth. A few friends are feasted. These rituals have no *Vedic* basis as a *Samskara* but they are observed among all castes and communities including Brahmins.

Naming Ceremony

The *namadheya* rite is performed on the 10th or 12th day after child-birth, when it is given a name. Popularly the ceremony is known as *barse* and its observance varies according to community and family traditions and practices. In some castes, a Brahman is usually called in and he proposes certain names in keeping with the influence of the planets at the time of birth. Generally such a name is given but another nick name gets more current and sticks. A horoscope is usually cast and read, the name is proclaimed, *pansupari* is distributed and sweets are served to the accompaniment of drum-beating.

Some communities follow the practice of a ceremonial cradling in the evening in which women primarily function. On this occasion the child receives gifts of clothes and cash from friends and relatives.

The *karnavedh* ceremony (piercing of the earlobes) takes place the same morning or may be postponed to the sixth or twelfth month. If the child is a male one, it is sometimes subject to a vow and so his right nostril is bored and a gold ring is put into it.

Annaprashana

Among some Hindus, a ceremony called *annaprashana* is held when the child is about six months old when external first feeding takes place. The food served is usually *khir* or rice boiled with milk and sugar. A gold ring or a silver spoon is used by the child's maternal uncle to perform this first feeding. An auspicious day is chosen for this and friends and relatives are invited for a feast who come with gifts for the child.

Javal

Then comes the haircutting ceremony or *javal*. As a *samskara* it is known as *chudakarma* or the first tonsure of the hair for the sake of *dharma* and is performed in the first or third year. At present, the same is gone through at the time of the *upanayana* ceremony among some castes.

Upanayana

Popularly called *munja*, the thread-girding ceremony is also called *upanayana*, or *vratabandha*. Until this ceremony is performed no Brahman, Kshattriya or Vaishya becomes a *dvija*, twice born. It is expected to coincide with a boy's introduction to schooling. The age of eight, eleven and twelve years is respectively considered right for the three *varnas*.

Before an auspicious day and time for the ceremony is fixed, invitations to friends and relatives are sent. The boy and his parents are treated to congratulatory dinners by relatives which are called *kelvan* or *gadagner*. A formal invitation ceremony called *akshat* is held a day before when the local Ganapati temple is visited and the deity prayed to be present at the ceremony.

On the morning of the lucky day musicians start playing on the drum and pipe. The *ghana* ceremony is gone through with the help of not less than five *sivasis*. Prior to the *upanayana* ceremony proper, the usual propitiatory rites are gone through with the same procedural details as before the performance of an auspicious *samskara*. These are Ganapati and *Matrikapujana*, *Punyahavachana* and *Devakapratishtha*. The ceremony of *chaula* (shaving of the boy's head) if it was not performed in childhood is gone through. The boy is then bathed and taken to the dining hall. Eight boys called *batus*, girt with the sacred thread but not married are seated in a row and served with food in that hall. While they eat, the boy's mother sitting in front of the *batus* sets her son on her lap, feeds him and herself eats from the same plate. This over, the boy is taken to the barber who shaves all the locks that were left on his head except the top-knot. The boy is then bathed and made ready for the *upanayana* ceremony.

The boy and his parents take their seats on three *pats* arranged in the hall. The father begins the ceremony by giving away some cash to make for the neglect in failing to perform the *samskaras* at their proper time. The father then sits on a *pat* with his face to the east, while the boy stands before him facing west and priests hold between them a curtain marked with *svastika* in vermillion. The priests recite *mangalashtakas* (lucky verses) and guests throw *akshatas* (rice mixed with *kunkum*) at the boy and his father. As the proper moment is reached (*muhurta*), priests stop chanting, musicians redouble their notes, the curtain is withdrawn and the boy lays his head at the feet of his father. The father blesses him and sets him on his right. Guests are regaled with *pan-supari*, perfume, rosewater and some sweet drink.

The *upanayana* ritual now begins. A *vedi* (earthen altar) is traced in front of the father, blades of *darbha* (sacred grass) are spread over it and a *homa* (sacrificial fire) is kindled on it. Offerings of *ajya* (ghee), sesamum and seven kinds of *samidhas* (sacred fuel sticks) are made on the sacrificial fire. With folded hands, the boy then approaches the preceptor and requests him to make him a

brahmachari. The preceptor grants his request. He daubs a cotton string in oil and turmeric, ties it round the boy's waist and gives him a *langoti* (loin cloth) to wear. He then rolls a yellow *pancha* (short waist cloth) round the boy's waist and a white one round his shoulders. Another cotton string daubed with oil and turmeric and a bit of deer skin passed into it is hung on the boy's left shoulder. He hands over to him a consecrated *yajnopavita* (sacred thread) and a *dandu of Palas*. The boy is asked to pass between the sacrificial fire and his father takes his seat. The preceptor then gives him a coconut and taking him by the hand goes out and both make a respectful bow to the sun. On their return to their seats the preceptor takes the boy's right hand and asks him to state his name and to say whose *brahmachari* he is. When the boy mentions his name and says he is his preceptor's *brahmachari*, the preceptor lets go the boy's hand, takes him round the sacrificial fire and seating him by his side drops nine offerings into the fire. He then says to the boy, "You have now become a *brahmachari*, you must observe religious exactness; you must sip *achamanas* before taking food; you must not sleep during the day; you must control your tongue; you must ever keep alight the sacred fire and cleanse your mouth after taking food." The boy then sitting on the north of the sacrificial fire bows to the preceptor and begs to be initiated into the mysteries of the sacred verse. The boy and the preceptor or the father are covered with a shawl and the preceptor twice whispers the sacred *gayatri* into the boy's right ear, first syllable by syllable, next phrase by phrase and then the whole verse. The shawl is taken away and all return to their seats.

The preceptor then makes the offerings of *samidha* to the fire and then the boy makes an offering of one *samidha* and wipes off his face thrice with words purporting, "I anoint myself with lustre, and may Agni, Indra and Sun bestow on me insight, offspring and vigour." The preceptor concludes the sacrifice with the final oblations and sprinkles sacred water over the head of the boy and in all directions. Many presents are then made to the priests who bless the Vedic student and his father.

At noon, the priest teaches the boy to recite the *madhyanha sandhya* (mid-day prayer) and in the evening the *sayam sandhya* (evening prayer). The ceremony of *bhikshavala* (asking alms) is then held. The boy and his relatives go in a procession to the temple of Ganapati with music and company and on return the boy is seated near the altar. To his mother who approaches him there he says '*Bhavati Bhiksham Dehi*' which means Gracious lady, be pleased to give alms, while he holds a cloth wallet before her. The mother blesses him and puts in the wallet some sweet balls, rice and a gold or silver coin. Other married women follow suit to each of whom, the boy addresses in the same manner and each of them presents him with sweet balls and money. The contents (eatables) of the wallet go to the priest who gives part of it to the boy and keeps the rest for himself.

The whole of this *upanayana* ceremony is wound up within a day of late, particularly in urban areas. Formerly when it used to last for about four days, each day the boy was taught to offer his morning mid-day and evening prayers and made to worship the sacred fire kindled on the first day. The last rite of the *upanayana* ceremony is *medhajanana*. A small square earthen mound is raised and a twig of the *Palas* tree is planted in it. The boy pours water round the plant and prays *medha*, the goddess of mind to give him knowledge and wealth. The boy is now a *brahmachari*, an unwed *Vedic* student and from now on for some years should learn the *Vedas* at the feet of his *guru* and on completion of studies should undergo the *samavartana* ceremony. But as at present, *samavartana* of *sodmunja* as it is known in popular parlance follows immediately after *upanayana*. The boy makes over to the priest the loin cloth, the staff, the deer skin etc., and puts on new clothes, a *jari* cap, a pair of shoes, takes an umbrella and sets out as if on a journey to Kashi Banaras. Usually the boy's maternal uncle dissuades him from proceeding on his journey by promising to give him his daughter in marriage so that the boy may end his *brahmacharyashrama* and become a *grihastha* i. e., house holder.

Death Rites

Hindus who follow *Vedic* or *Puranic* rites usually cremate their dead. Some communities either bury or burn according to custom. *Sanyasis* receive a ceremonial burial on death called *samadhi*. Infants who have not cut their teeth and persons who die of cholera or small-pox are buried. Bones and ashes of the dead are usually consigned to the nearest river and sometime a part of the same is kept for being consigned to a place like Prayag or Kashi when convenient.

सत्यमेव जयते

When a person is on the point of death the nearest kin sits close to the dying man and comforts him, assuring him that his family would be well looked after. A small piece of gold is laid in his mouth and a few drops of Ganga water are poured into it. When life is extinct the body is removed from the bed or cot and laid on the ground with the head in the north and washed with cowdung water. Holy water is sprinkled on it and a wreath of *tulashi* leaves is put round the neck. The chief mourner has to undergo a purificatory bath while the priest chants some *mantras*. If the deceased is an ascendant, the chief mourner and other mourners of the same degree shave their heads and mustaches, but the top-knot is kept untouched. Having done this he offers oblations of rice (*pinda*) in honour of the dead. The corpse is bathed and wrapped up in a new *dhotar* or *lugade* according as the dead person is a man or woman. If the deceased is a female with her husband living, she is arrayed in a yellow cloth and in some of the ornaments in her customary use, decked with flowers, rubbed with turmeric paste and *kumku* marks are put up on her brow. These honours are not shown to a widow. All the relations present, men,

women and children bow to the dead. Finally, the corpse is placed on a ladder-like bier of bamboo and borne by four persons on their shoulders to the cremation ground, the priest and the chief mourner walking in front of the bier. The chief mourner holds in his hand sacred fire for burning the body. Women do not accompany a funeral procession. All persons attending the procession are bare headed. With the help of the live charcoal brought along, a fire called *mantragni* is prepared, the corpse is laid on the pyre and the chief mourner ignites the fire. Immediately after the body is burnt, the chief mourner goes round the pyre three times with a trickling water pot in which the fire was brought and finally throws the pot backwards over the shoulder spilling the water over the ashes. Then he pours some water mixed with sesamum and the rest of the mourners follow suit. The party then returns when the body is completely consumed. During the first ten days all persons belonging to the *gotra* of the deceased observe mourning.

The *Shraddha* and funeral obsequies are the only ceremonies performed for the salvation of the ancestors. A special ceremony called *Narayan Bali* may be performed for those who have died of accident; but in case of one dying without issue no departure from the ordinary rites takes place. The funeral obsequies are performed during the first thirteen days after death. Oblations of rice are offered every day, in consequence of which, the soul of the dead is supposed to attain a spiritual body, limb by limb, till it is enabled to start on its further journey. Oblations are also offered on the 27th day and sometimes thereafter on the day of the death once every month for a year. Of these, the six-monthly and the *bharni* oblations (*i. e.*, the *shraddha* performed on the fifth of dark half of the month of *Bhadrapada*) are essential. After a year has elapsed, the oblations of the first anniversary day are celebrated with great solemnity. The annual *shraddha* is performed on the day corresponding to the day of death in the latter half of the month of *Bhadrapad*. Where the deceased's family can afford it, a *shraddha* is performed on the anniversary day which is known as a *kshayatithi*. While performing the *shraddha* of ones deceased father, offerings are also made to other ancestors and to deceased collaterals. Women dying within the lifetime of their husbands have special oblations offered to them during their husbands lifetime. This takes place on the 9th day of *pitrpaksha* and is called the *Avidhava Navami* day.

Muslim

The rites and ceremonies observed by Muslims chiefly consist of those relating to pregnancy, birth, naming, sacrifice, initiation, betrothal, marriage and death.

Pregnancy

In the seventh or ninth month of pregnancy, a fertility rite may be performed as among Hindus. The woman is dressed in

new clothes and her lap is filled with fruits and vegetables by her friends. In some localities, a ceremony to propitiate the spirits of ancestors is performed.

Childbirth

A woman goes to her parents' home after the last pregnancy rite and stays there till her confinement is over. The rites performed by the midwife at birth resemble those of the Hindus. When the child is born, the *azan* or summons to prayer is uttered aloud in its right ear and the *takbir* of Muslim creed in its left ear. The child is named on the sixth or seventh day. The proper name for the male child is often formed by combining the prefix *abd* or servant, *ghulam* or slave or the suffix *baksh* or given by to the numerous titles of God, e.g., Abd-ul-Aziz, Rahim, Razak; Ghulam Hussain; Khuda-baksh, Hyder-baksh etc.

Ukika Sacrifice

After child birth, the mother must not pray or fast, touch the *Kuran* or enter a mosque for forty days. On the expiry of this period, she is bathed and dressed in new clothes and her relatives bring presents to the child. On the 40th day, the child is placed in a cradle for the first time. In some localities, a rite known as *ukika* is performed after the birth of a child. It consists of a sacrifice in the name of the child of two he-goats for a boy and one for a girl. The goats must be above a year old and without spot or blemish. The meat must be separated from the bones so that not a bone is broken and the bones, skin, feet and head afterwards buried in the earth. When the flesh is served, the father of the child offers a prayer to Almighty God.

Either on the same day as the *ukika* sacrifice or soon afterwards, the child's hair is shaved and is then tied up in a piece of cloth and either buried or thrown into a river. Rich parents weigh the hair against silver and distribute the same among beggars.

It was once customary among Muslims to bore the ear-lobes of a girl when she was one or two years old. The holes were bored along the edges of the ears step by step and even in the centre and by the time she was two or three years old, she had 13 holes in the right ear and 12 in the left. Little silver rings and various kinds of earrings were inserted and worn in the holes. The practice is disappearing from among at least better class Muslims.

Salgirah

The child's birthday is known as *Salgirah* and it is celebrated by a feast. When the child is four years, four months and four days old, the ceremony of *Bismillah* or taking the name of God is held. This is obligatory on all Muslims. Friends are invited and the child dressed in a flower robe (*sahura*) and is asked to repeat the first chapters of the *Kuran* after his or her tutor.

Circumcision

A boy is usually circumcised at the age of six or seven but as may be the custom among some classes of *Shiahs* and Arabs, the operation is performed a few days after birth. The barber operates and the child is usually given a little *bhang* or some other opiate. When a girl arrives at the age of puberty, she is secluded for seven days and for this period eats only butter, bread and sugar. Fish, flesh, salt and acid food is prohibited. In the evening she is given a warm water bath and among some classes, an entertainment is given to friends.

Marriage

Among Muslims, no specific ceremony for marriage is required nor are any rites essential for contracting a valid marriage. If both persons are legally competent and contract marriage with each other in the presence of two males or one male and two female witnesses, it is sufficient. The *Shiah* law even dispenses with the witnesses. As a rule the *Kazi* performs the ceremony. He reads four chapters of the *Kuran* with the profession of belief, the bridegroom repeating them after him. The parties then express their mutual consent and the *Kazi* raising his hands recites a benediction. A *meher* must be paid to the wife. The wedding is, however, usually accompanied by feasts and celebrations not less elaborate or costly than those of Hindus.

Several Hindu ceremonies at the marriages of some classes of Muslims still persist, e. g., anointing the bride and the bridegroom with oil and turmeric and setting out earthen vessels which are meant to afford a dwelling place for the spirits of ancestors. Another essential rite is the rubbing of the hands and feet of the bridegroom with *mehandi* or red henna.

Funeral Rites

Muslims bury their dead and the same word *janazah* is used for the corpse, the bier and the funeral. When a man is about to die, a chapter of the *Kuran* telling of the happiness awaiting the true believer in the future life is read and he is given a few drops of *shurbat*. After death, the body is carefully washed and wrapped in three or five clothes for a man or woman, respectively. Some camphor or other sweet-smelling stuff is placed on the bier. Women do not usually attend funerals and friends and relations of the deceased walk behind the bier. To carry a bier is considered very meritorious and the four men carrying the bier keep on changing places all the time. Muslims allow no delay for carrying their dead to the place of interment and necessarily attend the funeral on foot. The funeral service is recited in a mosque or in some open space close to the graveyard. Usually the family priest or the village *Kazi* recites the service. Coffins are used by the rich only. When the body has been lowered in the grave, each person takes up a clod and pronouncing over it a verse of the *Kuran* places it gently over the corpse. When the grave is completely filled in, two stones are kept over it on either ends and two plants or branches of trees are planted. Then the

fatiha, i. e., opening chapter of the Kur'an is read. On the third day, a feast is given in the morning and after that, trays of flowers with a vessel containing scented oil are handed round and the guests pick flowers and dip them into the oil. They then proceed to the grave and pour the oil and flowers over it. On the morning of the 10th this offering of flowers and scented oil is repeated. Other feasts are given on the 40th day and at the expiry of four, six and nine months and one year from date of the death and the rich sometimes spend large sums of money on them. These observances are not prescribed by the *Kur'an* but have been retained either from pre-Islamic times or may have been adopted in imitation of Hindus.

MARRIAGE AND MORALS

Hindus

According to the Hindu *Dharmashastra*, it is obligatory on every person to enter into wedlock as according to it, *vivaha* (marriage) is one of the *sharira samskaras* (sacraments sanctifying the body) through each of which every man and woman must pass at the proper age and time. Though marriage is thus universally prescribed for all Hindus, the institution as such is hedged in with several rules and restrictions which fall under two heads, endogamy and exogamy. A Hindu may not marry outside his caste or his particular sub-caste. He is confined for the choice of a wife within this group. Outside the caste or sub-caste within which a man must marry are a set of further subdivisions which prohibit the marriage of persons related through males which are called endogamous groups. Marriages are prohibited within certain degrees of relationship. Marriage within the same *gotra* was prohibited. Hypergamy relates to the social rule by which a woman should be married to a man who is either her equal or her superior in rank. Such practice is widely prevalent by which men of a higher caste or sub-caste will take in marriage a woman from lower ones but they will not give their daughters in return. It was customary among most Hindus to marry a girl before puberty, but the position has changed with the passing of Sharada Act and other enactments.

Among the Hindus, there was diversity of opinions as far as widow remarriage was concerned. The Brahmans prohibited remarriage of widows on the ground that marriage is a sacrament through which a woman could not go but once. Divorce was also prohibited. Dowry either in the form of bride-price or *hunda* was customary.

Enactments

Social usage in relation to Hindu marriage has been considerably affected by various legal enactments passed right from 1833 when the regulation prohibiting *sati* was declared. A common form of civil marriage for all communities in India was provided by the Special Marriages Act III of 1872 which made it possible for an Indian of whatever caste or creed to enter into a valid marriage, declaring

inter alia that they did not belong to any religion. This Act was amended by Act XXX of 1923, making it possible for Hindus, Buddhists, Sikhs and Jains (but not for Christians, Jews, and Parsees) to declare their religion and yet get their marriages registered. The Child Marriage Restraint Act, XIX of 1929 as amended by Act XIX of 1946 prohibited marriages of boys under 18 years of age and girls under 14 years of age. The Hindu Marriages Religious Disabilities Removal Act XXVIII of 1946 validated marriage between parties (a) belonging to the same *gotra* or (b) belonging to different subdivisions of the same caste and the Hindu Marriage Act of 1955 which abrogates and modifies all the past laws. It has made Hindu marriage now strictly adult and monogamous; it has done away with the caste and *gotra* restrictions which limited the field of marriage and has set down definite conditions under which a degree of nullity and further of dissolution of marriage could be obtained.

As marriage from the Hindu point of view created an indissoluble tie between husband and wife, divorce was not known to the general Hindu law. Neither divorce was allowed by custom. The Indian Divorce Act, 1869 provided *inter alia* for dissolution of marriage, but it applied only to cases where "the petitioner or respondent professed the Christian religion" (under Section 2 of the Act). However, according to the Hindu Marriage Act, 1955, reliefs by way of judicial separation, declaration of nullity of marriage and divorce are recognised as provided by Sections 10 to 13.

Among Muslims, celibacy is condemned by the Prophet and every Muslim is enjoined to marry by his religion. The prohibited degrees among Muslims include consanguinity, affinity, fosterage with the wife's sister during the life time of the wife and with the wife of another person until the period of *iddat* probation has expired. According to the *Kuran* and traditions, Muslims are allowed to have four wives. However, except among the rich, a second wife is rarely taken.

Marriage Ceremonies

In the marriages among many Hindus, priests from both the sides in common consultation fix the day and hour for the auspicious event and it is the priest belonging to the bride's family who generally officiates with his assistants.

The essential marriage rituals which obtain among some Hindus are *Vagnishchaya*, *Simantapujana*, *Madhuparka*, *Antarpat*, *Sutraveshtana*, *Panigrahana*, *Lajahoma*, *Saptapadi* etc., and occasionally *Airani-pradana*. In interpretation of these *shastrik* injunctions from *grihyasutras*, the following ceremonies are gone through in a popular way.

Akshat

When the wedding day is fixed, invitations by way of printed letters are sent round beginning with the house gods. On an auspicious

day, the relatives of the bride and bridegroom go together in procession to the temples of Ganapati and Devi to invite the god and the goddess and offer them coconuts, betel-leaves, *kunkum* etc. The priest accompanying the procession invokes the god to be present at the wedding and ward off all evil. Next a married pair from each party go round inviting friends and relations.

Simantapujana

In the evening, previous to the marriage day, the ceremony of *simantapujana* or worship of the boundary takes place. The parents of the girl with their relatives go to the bridegroom's house with gifts. There, they first worship Ganapati (represented by a betel-nut), Varuna (represented by a water-pot), a lamp and the earth and then wash the feet of the bridegroom and offer him a dress. Next, the bride's mother washes the feet of the bridegroom's mother and fills her and her female relations' laps with wheat and pieces of coconut kernel. The assembled guests are presented with betel-leaves and betel-nuts and Brahmans with money gifts.

Vagnishchaya

The bridegroom's parents and relations go to the bride's house with a dress and ornaments for the bride. The fathers of both exchange a coconut and embrace each other. Bridegroom's father presents the bride with ornaments and dress brought for her. After the distribution of betel-leaves and betel-nuts, they disperse.

Halad

In the morning of the wedding day, the girl is rubbed with turmeric paste at her house by some married ladies of both sides. The remaining portion is taken to the boy's house where he is rubbed with it alike.

Devakapratishtha

सत्यमेव जयते

Before the ceremony begins the bride with her parents is bathed in hot water by some unwidowed women. After changing clothes and bowing to the house gods and elders, the bride's parents begin the ceremony which consists of the worship of planets (represented by betel-nuts), Ganapati and *Avignha Kalasha*. The last is an earthen jar daubed with white and red colours. It contains turmeric roots, betel-nuts, a copper coin and sweetmeats and its mouth is covered with an earthen lid tied to it with a piece of cotton thread passed round several times. It is prayed to ward off all evil.

Gauripujan

This is performed only by the bride. She worships in the house Parvati or Gauri and sits there till the wedding time, praying the goddess with words "Oh goddess, grant me a happy wifehood and long life to him who is coming to my door."

Rukhvat

When the time for the wedding draws near, a party from the bride's side takes several dishes of sweetmeats and other decorations to the

bridegroom's house and serves them to the bridegroom and his relations. The bridegroom is worshipped and presented with articles of dress by the bride's father. The priest then asks the bridegroom to bow to the house-gods and elders. The bridegroom, garlanded, dressed in new clothes, with a finger mark of lamp-black on his either cheeks, rides a horse or is seated in a car. He is taken in a procession to the bride's house, the females walking just behind him and the males behind the females.

Mangalashtaka

When the procession reaches the bride's house, cooked rice mixed with curd is waved on the bridegroom's face. Next, the bride's mother returns to her place as she must not hear the wedding verses of benediction. The groom is then led to where the priests set two wooden stools and make the bride and the bridegroom stand on them, so as to face each other. An *antarpat*, a curtain marked with *swastika* is stretched between them so that they may not see each other. They are told to look at the *swastika* on the curtain and to pray to their family gods. *Mangalakshatas* (reddened rice) are distributed among the guests. The priests standing on either side of the curtain start chanting *mangalashtakas* (auspicious verses) and they, the assembled guests and relatives throw the reddened rice at the pair. When the verses end, the curtain is withdrawn to the north amidst a noise of clapping and drums and pipes. This is done at the exact auspicious moment fixed before. The eyes of the boy and girl meet. The bride first puts her garland round the neck of the bridegroom and he follows. They then throw the mixture on each other's heads. Guests, relations and friends are entertained. Each is given a flower bouquet, a sprinkle of rose-water, a smear of *attar* and *pansupari*. They are regaled with spiced milk or drinks. Money is distributed among Brahman priests.

Kanyadun

An elaborate rite by which the parents of the bride handover the bride to the groom and request him to treat her well during her life time is then held.

Lajahoma

This is followed by the marriage sacrifice. The pair is led to an altar where fire is kindled. The priest asks them to worship the fire and throw parched rice and ghee into it. Next he asks them to take mutual oaths that they will be each other's partners during their time for weal or woe. These oaths are taken in the presence of the fire, the earth, the priest and the gods.

Saptapadi.—Seven small heaps of rice are made on the altar and a betel-nut is placed on each of them. The priest recites *mantras* and the bridegroom lifts the bride's right foot and places it on the heaps in succession. When the seventh heap is crossed the marriage is complete.

Sutraveshtana or Kankanabandhana

The priest passes cotton thread round the pair twelve times which is then taken off and divided into two parts. The pair is made to fasten these on each other's wrists.

The bride is presented with a *sadi* and choli and her lap filled with wheat, a coconut and some fruits by the priest and some unwidowed women.

Sumukh.—The bridegroom's mother puts on the bride all the ornaments made for her and looks at her face. She presents the daughter-in-law with new clothes and puts sugar in her mouth.

Airanipradan.—An *airani* or *zal* which is a wicker work basket containing several gifts such as coconuts, betel-nuts, fruits, cooked food etc., is presented by the bride's father to the bridegroom's mother and other relatives. The basket is held on the head of the person to be honoured and while some water is poured on it, the priest on behalf of the bride's father says, "We have given you this good-natured daughter well-nourished and healthy and request you to treat her kindly."

Varat.—The procession both of the bridegroom and bride in which the bridegroom takes the bride to his house in a carriage accompanied by the males and females of both sides, drums and pipes playing.

Lakshmi pujan.—The goddess of wealth is worshipped by the pair at the bridegroom's house.

Naming.—The maiden name of the bride is changed and she is given a new name by which she is known afterwards in her husband's family. Betel packets and sugar are distributed to the party assembled and money to Brahmans. A ritualistic closure to the marriage ceremony is put with the rites whereby the deities that had been invited before the ceremony began are taken leave of and the marriage booth if erected is dismantled. Socially, exchange of feasts ends the ceremony.

FEASTS AND FESTIVALS

Hindu

Hindu life is full of celebrations of all kinds. There are holidays and other religious festivals and anniversaries of incarnations and mythological heroes which are observed every year. There are also occasional ceremonies evoking special forms of worship and sacrificial offerings. They include ceremonies to obtain or avert rain, hailstorms or floods and to prevent epidemics or cattle diseases etc. So also many ceremonies and good works whereby *punya* (spiritual merit) may be acquired, such as the performance of pilgrimages, *yajnas*, the construction of temples, digging of wells or tanks, planting mango-groves and so on. There are also many propitiatory ceremonies in which the aid of spirits is solicited for the successful performance of rites of marriage, birth and death.

Every year a Hindu generally goes through the following cycle of feasts and festivals.

Gudhi Padva:—The first day of *Chaitra* (March-April) is called *Gudhi-Padva*. It is the new year day of those Hindus who observe the *Shalivahana Shaka* (era). It is ushered in by the householders by setting up in front of the house a *gudhi* i. e., a bamboo pole capped with a small silver or copper pot and a new piece of cloth hanging to it as a flag and offering it a routine worship. Eating a mixture of *nim* leaves, *gul* and cumin seeds is a special observance of the day. The day is considered lucky for laying the foundation of a new house, putting a child to school or starting any new business.

Ram Navami :—On the bright ninth of *Chaitra* (March-April) is celebrated the birthday of Rama, seventh incarnation of Vishnu and the hero of the *Ramayana*. People flock in holiday dress to Shri Rama's temple where a silk doll is made to represent Rama and all the ceremonies connected with child-birth are gone through. Exactly at 12 noon, the *haridas* announces the birth by tossing *gulal* (red powder) and the babe is then cradled. *Arati*, distribution of *sunthavada* (mixture of ginger and sugar), *tirtha prasad*, *kirtana* and *bhajana* in praise of Rama are usual functions held at the festival.

Hanuman Juyanti :—On the full-moon day of *Chaitra* (March-April) exactly at sunrise a festival is held in the temple of Hanuman to celebrate his birth.

Maiya-Ekadashi.—The eleventh day occurring in bright halve of *Ashadha* (June-July) and *Kartika* (October-November) are considered very sacred. They mark the beginning and the end of *Chaturmasa* (four holy months) and are observed as fast and prayer days by a very large section of Hindus. Followers of the *Varkari* sect make it a point to visit the temple of Vithoba of Pandharpur on those days.

Gokulashtami :—On the dark 8th of *Shravana* (August-September) falls the *Gokulashtami* festival in honour of the birthday of Shri Krishna. Exact midnight of this day was the time of the birth of Lord Krishna, 8th incarnation of Vishnu. Next day, the boy was taken to Gokula. The way the day is celebrated varies from place to place. Usually people fast on the *ashtami* day. They break their fast that night with feasting or the strict may postpone it to the next day of *dahi kala* or *Gokula* day when a boisterous play-ritual of breaking the *handi* is celebrated.

Pola.—The principal festival of most of the agricultural communities is the *Pola* falling at about the middle of the rainy season [*Shravana Vad.* 30 (August-September)], when they have a procession of plough-bullocks. An old bullock goes first and on his horns is tied a *makhar*, a wooden frame with pegs to which torches are affixed. They make a rope of mango-leaves stretched between two posts and the *makhar* bullock is made to break this and stampede back to the village followed by all the other cattle. It is said that the *makhar* bullock will die within three years. Behind him come

the bullocks of proprietors and then those of tenants in the order not so much of their wealth, but of their standing in the village social scale and traditional position of their families. Bullock and cart races are also held on the day, the winners receiving salutary prizes.

Ganesh-Chaturthi :—On the bright fourth of *Bhadrapada* (August-September) falls the birthday of Ganesh, the god of learning. A painted clay figure of the elephant-headed god is specially purchased for the day from image-vendors, installed in the house, worshipped and offerings of *modaks* (sweet balls) are made. A special feature of the festival especially in towns is that apart from this function in individual families, the worship is celebrated on a community scale by public contribution. There is an added attraction of religious and semi-social programmes held each day during the festival. Out of superstition still current, a person avoids looking at the moon on the *Chaturthi* day lest he might be involved in a baseless theft charge.

Gauri pujana :—Conjoined to the Ganesh festival women hold a celebration in honour of Parvati or Gauri, the mother of Ganesh. The first day is *Gauri-avahana*, the second day is *Gauri-pujana* and the third is *Gauri-Visarjana i.e.*, installation, worship and immersion of Gauri, respectively. The last often corresponds with immersion of Ganesh also.

Dusara :—In the month of *Ashvina* (Sept.-Octo.) falls the great festival of *Navaratra* (nine nights), culminating in *Dasara*, so called from *dasa* ten and *ahar* days, it being ten-day festival in honour of the goddess, Durga. It is also called by Hindus, *Vijaya Dashami*, the day of victory gained by Rama over Ravana. It is also the day on which the goddess Kali vanquished the buffalo demon Mahishasura. In some places it is customary to sacrifice a buffalo while the sacrifice of goats is quite common. The first nine days are known as *Navaratra*. On the first day takes place the *ghatasthapana* when the goddess is invoked to be present in the *ghata* (jar). On the tenth day, every householder worships his caste insignia, represented by tools and instruments. A *Teli*, will worship his oil-machine, *Kayastha* his ink stand and pen, a blacksmith his anvil and hammer and a Brahman his holy books and so on. On this account *Dasara* is also known as *ayudhapuja* day. All indulge in sumptuous meals at noon and towards the evening they don holiday attire and gather together to worship *shami* (*prosopis spicigera*) or in its absence the *apta* (*bauhinia racemosa*) tree. On this day the leaves of *apta* symbolise gold and are exchanged while greeting each other. The day is considered highly auspicious for initiating any new enterprise.

Diwali :—Twenty days after *Dusara* comes *Diwali* when Lakshmi, the goddess of wealth is worshipped. She is supposed to pass over the land distributing her gifts of riches. She is supposed to start doing this from the *Kojagiri Pournima* which comes five days after *Dasara*. In the night people keep awake and drink sweetened

and saffroned milk and play at dice. At the time of *Diwali* people illuminate their houses and shops in order that they may not be overlooked by the goddess. The lights are often tastefully and beautifully arranged and the festival is one of the prettiest of the whole year. Two days after *Diwali* comes *Yama Dwitiya*, popularly known as *Bhaubeej*. On this day brothers visit their sisters and are entertained by them. In the evening, sisters return the visit, perform the ceremony of *arati* and receive a gift.

Holi:—The year closes with *Holi*. This very popular and gay festival is the occasion of a great deal of mirth and revelry including splashing of colours. The *Holi puja* is accompanied by bonfires, symbolic of the destruction of evil amidst joyous shouting and hilarity. A coconut is hung from a pole in the middle of the fire and when it falls, people secure the burnt core and eat it and smear themselves with ashes of the fire. Next day follows a period of license and enjoyment in which people throw mud at one another as well as coloured water and indulge in obscene and vulgar talk and verse. Of late these things are disappearing.

Vratas:—A number of ceremonies in the nature of *vratas* (vows) and propitiatory worships occur throughout the year. In the month of *Chaitra*, starting from the bright third or on a convenient day *suvasinis* hold in their homes the ceremony of *haladikunku*. The full-moon day of *Jyeshtha* known as *Vatapurnima* is observed by married women as a day of prayer for their husbands' lives being prolonged; a banyan tree or its bough is worshipped and *vayans* (special offerings) are given to Brahmans and *suvasinis*. Some observe a *vrata* for three days during which they live on fruits, tubers and milk only. During *Chaturmasa* (four holy months of the rainy season) some women observe what is known as the *Sola Somvar Vrata* (vow observed on 16 successive Mondays) at the end of which they hold a grand worship of Shiva and Parvati and feast 17 *dampatyas* (couples). Similarly, married girls vow to offer *Shivamutha* (handful of corn) to God Shiva every Monday of *Shrawana*. For the first five years of their married life, girls worship *Mangalagauri* every Tuesday of *Shrawana*. Fridays of the same month which go by the name *Sampad Shukravars* (prosperous Fridays) are observed by women with a worship of goddess Lakshmi, drawn on a small earthen pot. On the third and fifth of the bright half of *Bhadrapad* come *Haratalika* and *Rishipanchami* which are observed as days of fast. The first is kept by married women and young girls in honour of *Haratalika* (Goddess Parvati) who is said to have successfully resisted her father's wish to marry her to God Vishnu and married God Shiva whom she loved. The second is observed by elderly women in honour of *Rishis* (seers) to make amends for sins committed unwillingly. On that day, they do not eat anything that is produced by the cattle labour but only handgrown fruits and vegetables. *Vasubaras* falls on the 12th of the dark half of *Ashvina* which is observed by some women who have children; they fast for the day and at night after worshipping a cow give in charity a calf. The day

previous to *Sankranta* in the month of *Pausha* is called *Bhogi* on which a special dish called *Khichadi* is prepared, offered to gods and eaten. On the *Sankranti* day, *sugads* (auspicious jars) are presented to Brahmins and the following day known as *Kinkranta* is celebrated by newly married girls with *lutne*, a free distribution to *Suvasinis* of auspicious articles.

Muslim

Muharram.—The principal Muslim festivals are *Muharram* and the two *Ids*. The month of *Muharram* is the first month of the Muslim year and the first ten days are devoted to mourning the death of Hussain and his family. This is observed indifferently by *Sunnis* and *Shias* and the proceedings with the *Sunnis*, at any rate, have now rather the character of a festival than a time of sorrow. Models of the tomb of Hussain called *tazia* or *tabut* are made of bamboo and paste-board and decorated with tinsel. These are taken in procession and deposited in a river on the last and great day of *Muharram*. Women who have made vows for the recovery of their children from an illness, dress them in green and send them to beg; and a few men and boys having themselves painted as tigers go about mimicking as a tiger for what they can get from the spectators. At the *Muharram*, models of horse-shoes made after the caste shoe of Kasim's horse are carried fixed on poles in a procession. Men who feel so impelled and think that they will be possessed by the spirit of Kasim make these horse shoes and carry them. Frequently they believe themselves possessed by the spirit, exhibiting the usual symptoms of a kind of frenzy and women apply to them for children or for having evil spirits cast out.

Ramzan Id:—The *Id-ul-Fitr*, commonly known as *Ramzan Id* or the breaking of the fast, is held on the first day of the tenth month *Shawwal*. Throughout the preceding month of *Ramzan*, a general fast is observed. On this day, the people assemble in their best clothes and proceed to the *Id-gah*, a building erected outside the town. They escort the *Kazi* or some other Muslim of high position to the *Id-gah* who then offers prayers. A sermon in Arabic in praise of the *Id* is read by the *Kazi* standing on pulpit, wooden staff in hand in imitation of the Prophet. When the prayers and sermons are over, people return to their homes and spend the rest of the day in feasting and merriment.

Bakr-Id :—The *Id-ul-Azah*, the feast of sacrifice also called *Bakr-Id* is held on the 10th day of the last month *Zil-Hijjah*. On this day as on the other *Id*, people assemble for prayers at the *Id-gah*. On returning home, the head of the family takes a sheep or a cow (or camel) to the entrance of his house and sacrifices it, repeating the formula "In the name of God; God is Great" as he cuts its throat. The flesh is divided, two-thirds being kept by the family and one-third given to the poor in the name of God. This is the occasion when Muslims sacrifice cows and the sacrifice of a cow has probably more religious merit than that of a sheep or goat. But in many cases, they abandon this right to kill a cow.

HOUSES AND HOUSING

During the last three or four decades, houses and housing have undergone considerable changes in respect of their pattern, particularly in urban areas like Aurangabad and Jalna. The old type of houses of the nobility and the well-to-do living in joint families consisted of a front and back part separated by a small open court on each side of which was a passage and in the upper story an open terrace connecting front and back parts of the house. Such a plan of the house was once popular because when children would grow up and sons had families of their own, they could share the same house and yet to some extent each family could live apart.

Houses belonging to the old aristocracy were built round a quadrangle with stone or burnt brick walls, tiled roofs and verandahs. These houses were generally two-storied; the entrance door which was often spacious and imposing had a small gateway or dindi. Inside, surrounding the quadrangle were broad verandahs with a *devdi* or watch place and an office room. On crossing the quadrangle, a few steps led to the *oti*, for the house was always raised on a plinth two or three feet high. On the *oti*, strangers were received and children played and women spent their leisurely time. The ground floor had four to seven rooms, a central hall and a back verandah opening into the rear yard. There used to be rooms for sleeping, for keeping clothes and ornaments, a kitchen and a god-room. The upper storey had four rooms and two halls. In the rear of the house was a cattle-shed, a bathing room and a privy located in a distant corner, flower and plantain trees and *tulas* (holy basil) planted in a masonry pillar-post and rooms for servants and retainers.

More modest houses are generally built with walls constructed with dressed or unworked stone, burnt or sundried bricks and tiled or flat roofs. They are to be found both in towns and villages. A house of this class generally consists of an *osri* (front verandah) which is used as an office or place of business, *majhghar* or the central room for dining and sitting, *devghar* or a room for worshiping gods, a kitchen and a spare room or two. There is a cattle-shed either in front or the rear, a separate privy and a *nhani* or bathing shed.

Many of the old houses of Jalna, Paithan and Gangapur are raised with very large bricks and the *havelis* or mansions of the rich merchants etc., tower above the surrounding buildings. When the *gadi* is occupied by the chief patel, the antechamber at the entrance forms a sitting room for the farm labourers and leads into a large apartment in which the milch cows are stalled. An adjoining courtyard is closed in by an open verandah running all round which is used by the men for sitting and sleeping, the verandah again opens into a series of rooms occupied by the women and

partitioned off for the different members of the family. Besides accommodation for bathing, dining and culinary, sometimes, there is a cellar in which grain, straw etc., are stored.

A trader has a front verandah which he uses as a shop; then a sitting room and next a dining room, with a few small rooms on either side to keep stores etc., or to be used as sleeping apartments. A back verandah follows and a yard with a back or side door. The roof of the house is tiled and the walls are of baked or unbaked bricks pointed with *chunam*, but often the foundation and super structure are raised in stone to a few feet above the basement. A better class of cultivators live in houses of stone or brick masonry which are generally surrounded by a high compound wall. A low doorway opens into a courtyard and across it is the main building, which consists of an open verandah extending all along the width of the court and supported on wooden posts. This verandah is sometimes double, the inner portion being raised a step above the outer; and several doors in the back wall open into a second court or into small rooms, which are used as sleeping chambers or cooking apartments. These houses are known as *dhabas* of Kunbis, Mussalmans and Pardeshis and have low flat-terraced roofs of clay or salt earth resting on strong wooden beams which run from wall to wall.

The household goods consist of bedsteads, swinging cradles, copper and brass utensils, bundles of clothing and bedding, wattle bins filled with grain, stacks of fuel, dried vegetables, hand mills for grinding corn etc., all scattered over the place promiscuously. Houses of the ordinary cultivators are built in skeleton form, the roof being supported on wooden posts and earth filled in between these latter to form a wall, but some of the houses, up to a few feet above the basement are of rough stone in mud. The principal room is entered through a low door and there are three or four other rooms, used for stores, for sleeping apartments and for a kitchen. A wall in front shuts in a small courtyard where the washing is done and where the cooking materials are cleaned. The cattle-shed is erected within the compound or in one of the fields.

Smaller houses do not have fore-courts and the poorest classes live in little *chhappar* huts with a fence of cotton stalks or branches of trees filled in with earth and the roof thatched with long grass and leaves over a framework of bamboo and twigs of branches.

Upper middle class people in cities have now-a-days self contained blocks or self-owned bungalows. These are to be seen in new colonies of Aurangabad, Jalna, Paithan and Gangapur. The furniture in these residential places is also modern consisting of tables and chairs, sofa sets, carpets, sewing machines, radio sets etc. Corrugated iron sheets and zinc sheets appear to be more in use in urban areas than in rural.

DRESS

Hindus

The dress of the Hindus and Mussalmans shows a distinct influence of the former Muslim governing class especially out of the house in bazars, work places, offices, schools and such public places. Lately, the articles of dress wear patronised particularly by the educated young urbanites are items after the European style. However, many items of dress current among the people in general could be said to have been evolved indigenously.

The sewn garment for the baby is *balut* consisting of a triangular piece of cloth tied round its waist so as to cover the buttocks and the front. This is followed by a *topare* which is baby cap covering the ears and *kunchi*, which is a cap and frock sewn together. *Angi* is a general item indicating a sewn garment for the upper body in which could be included a *jhable* (frock), *bandi* or *peti* (jacket) worn by the child. When the child grows two or three years old, a round or a folded cap for the head, *sadara* or *pairan* (shirt) for the upper part, *chaddi*, or short pants for the lower part are sewn for boys and *parkar* (petticoat), *chaddi* (panties), *polka* (bodice) and *jhaga* (frock) are sewn for the use of girls.

The articles of dress and style of wearing in the case of men have undergone considerable changes during the last few years. A man having moustaches, whiskers, top-knot of a bunch of hair on the head, shaven clean and dressed in *dhotar*, *barabandi*, *rumal* or a big turban and *uparne* will not be found easily though not quite rare still.

Most common articles of dress are *dhotar*, shirt and *pyjama*. These continue to be worn more in rural than in urban areas. The younger people are very particular about their dress. The loose *pyjama*, pants, shirt or bush-shirt are fast replacing the old dress. It is also getting fashionable to go bare-headed outside and it is customary to wear close-fitting *pyjama* and *sherwani*.

The dress of an ordinary cultivator is most common and consists only of a *dhotar*, another cloth thrown over the shoulders and upper part of the body, which except for this is often bare and a third rough cloth wound loosely round the head as a turban. All these are originally white but soon assume the colour of the earth.

Hindu woman's dress is the full nine-yard *sadi* and a *choli* reaching the waist and covering both back and chest, the ends being tied or buttoned up in front. The mode of wearing it favoured by women of some classes is with hind pleats tucked into the waist at the back centre. Women from the peasantry allow it to hang from the waist and draw its end (*padar*) which covers the bosom and back over the head. *Sadis* of five or six yards in length have become fashionable for the last twenty years among young

ladies in towns and villages as well. This *sadi* is invariably worn over a petticoat. The quality of the wear exhibits a variegated and aesthetic sense. Skirts are getting more and more popular. The fashion of wearing sleeveless blouses is also getting into vogue.

Shoes, *chappals*, slippers are being worn both by men and women and many varieties of them are coming into use everywhere.

Muslims

The poor and ordinary Mussalmans dress much like the Hindus. But quite distinctive dress of the well-to-do and rich Muslims is that men always wear *pyjamas* of cotton, silk or chintz, usually white. The commonest is *salwar* or tight *pyjama*. These are secured by a string round the waist. A Muslim will rarely wear the Hindu *dhotar* but may flaunt the *lungi*, a piece of long cloth cylindrically worn, especially in the house. A Muslim puts on a white muslin shirt without a collar, the ends of which hang down outside the trousers. Over these the well-to-do have a waistcoat of velvet brocade or broad cloth. The last over all item is the *sherwani* or *achkan*. In the house it is customary to wear a small skull-cap and while going out, a turban or loose head cloth with its end on the back is worn. For some time the Turkish Fez was in fashion and now a fur cap known as the Jinnah Cap. Removal of shoes while entering a house or a mosque has become customary in imitation of the Hindus.

A rich Muslim woman wears a long shirt of muslin or net in different colours, embroidered on the neck and shoulders with lace, silk *pyjamas* and an *angia* bodice of broad cloth or silk. On the head she wears a shawl or square kerchief bordered with lace. A poor woman has only a bodice and *pyjama* with a cloth round the waist to cover their ends. Women as a rule wear shoes even though they do not go out much and ornaments in profusion like Hindu women though in somewhat different patterns. Wearing of heavy ornaments in the nose and ears is getting out of fashion. The boring of nostrils and cartilage and of the earlobes which was once obligatory is now falling in disfavour.

Ornaments

Ornaments are widely regarded in rural areas more as means for the safe-keeping of savings than for decoration or aids to beauty. People do not like to spend much on the goldsmiths skill which fetches no value on the reconversion of ornaments into cash whenever necessary. As a result we find except for the patronage of a few princes of old time and rich persons ornaments are but specimens of clumsy form and workmanship. Gold ornaments are simply hammered or punched into shape or rudely engraved and are practically never cast or moulded.

With Hindus gold is a very sacred metal. On this account gold ornaments must never be worn below the waist. Brahman and

Maratha women will not have ornaments for the head and arms of any baser metal than gold. Other castes wear gold only for the head if they could afford it. Gold and silver ornaments are supposed to have a protective value like that of charms and amulets.

Men now-a-days do not use ornaments except a ring. However, a *savkar* may display a *bhikbali*, a gold ring set with pearls and a pendant-emerald, hanging from the upper lobe of his ear. He may also use gold *salkadis* or a *pochi* on the wrist and a *goph* or chainwork with a locket round the neck. Silver chain girdles called *kargota* are also worn by men round the waist.

Fashions in the ornaments of ladies have considerably changed during the last fifty years, the general tendency being to avoid heavy gold or silver ornaments.

Head ornaments of any kind as used by ladies are not now much in evidence. However, some head ornaments such as *mud*, *agraful*, *ketki-kevda*, *veni*, *rakhadi* etc., have not altogether disappeared. *Bindi-Bijora* and *Bhang-tila*, a decorative ornament for the whole head is to be found among Rajputs and Marwadis. Flower-shaped ornaments such as *gulabache phul*, *chaphekali* etc., as braid ornaments are current.

Ear ornaments such as *chaukadi* and *kudi* preferably of pearls and precious stones are in vogue. *Bugadya*, *balya*, *kap* are used by old women. Ear-rings of various types are now getting into vogue. Nose-rings such as *nath* and *besar* as ceremonial ornaments worn by married ladies in the left nostril are current. *Nath* of the rich is studded with pearls and gems; that of the poor is made of gold; *besar* is smaller in size. Other types of nose-rings are *murni*, *mugwat*, *phuli*, *kanta*, *chamki* and *bulak*.

Necklaces such as *mangalsutras* of various kinds, the black beads being strung together by different patterns of chain work with gold beads and cups in the middle and used symbolically by married ladies are now-a-days worn by them as an ornament. Other types of necklaces in current use are: *bakulihara*, *bormal*, *chandrahar*, *chapalahar*, *ekdani*, *jondhalyachi pota*, *kolhapuri saj*, *mohan mal*, *putalyanchi mal*, *pohehar* etc., *Sari*, *thushi*, *vajratik* are getting rare. *Petya*, *pot*, *lappha*, *tanmani*, and *pende* are made of pearls and precious stones and are current among the rich.

Hand ornaments such as bangles of various patterns, *patlya* of various patterns made of gold are current. Costlier bangles studded with pearls, diamonds and other precious stones are used only by the rich. Armlets such as *bajubunds* and *vakis* of the types known as *hatrichya*, *modvakya*, *tulabandi* made of gold or silver are still in wear.

Foot or leg ornaments are usually made of silver and as worn by some classes, they are *tode*, *tordya*, *sakhlya* and *vale*. *Masolya*, *jodvi*, *phirvi* are silver toe rings and are used by ladies on marriage day and continue to be used by some classes.

Child ornaments such as *bindlya*, *mangatya*, *kaditode* which are wristlets and *goph*, *hansali*, *sakhali* and *taiti* which are necklaces made of gold or silver. *Sakhali* and *sarpoli* are used round the waist and *ghungarvale* and *vale* are worn on the ankles.

FOOD

Kunbis and other cultivating and working-class people eat three times a day at about eight in the morning, at mid-day and after dark. An artisan takes his breakfast at home and carries his lunch along with him to his work-place. At mid-day the cultivator comes home, bathes and takes his meal, having a rest for about two hours in all. After finishing work, he again comes home and has evening meal and then after a rest, at about ten, he again goes to his fields, if the crops are on the ground and sleeps on the *mala* or small elevated platform erected in the field to watch and protect the grain from birds and wild animals. Jowar is the staple food of this class and it is eaten both raw and cooked. The tender pods of jowar may be gnawed at in a raw condition. It is a common custom among well-to-do farmers to invite their friends to a picnic in the fields when the crop is ripe to eat *hurda* or the pods of jowar roasted in hot ashes. For cooking purposes, jowar is ground in an ordinary handmill and then passed through a sieve which separates the finer from the coarser particles. The finer flour is made into dough with hot water and baked into thick *bhakris* or flat unleavened cakes, weighing more than half a pound each. The coarser flour is boiled in water like rice. Boiled *tur dal* is usually eaten with jowar and the *bhakaris* are dipped in oil or ghee. The monotony of this diet is attempted to be varied by a number of green vegetables which are usually boiled and then mixed into a salad with groundnut or sesamum oil and flavoured with salt and chillis. Another way of cooking jowar is to boil the granules with butter milk into a preparation resembling porridge; it is seasoned with pepper and vegetable oils. Onion and garlic are either chopped and boiled or eaten raw. *Chatni* made of crushed garlic, salt and chillis is added to taste. To improve the flavour of some dishes, especially those made of pulses and vegetables they are processed with *phodni*, a peculiar method of spicing.

Only Brahmans, Lingayats and Jains abstain from meat-eating. Other Hindus do not object to it, even though they are not habitually meat-eaters. The dietary of well-to-do urbanites and some classes of Hindus is much more elaborate and systematised. Besides the usual cereals and pulses, vegetables and fruits and oils, a vegetarian includes in his diet dairy products like milk, butter, curds, butter-milk, ghee (clarified butter) and hydrogenated oils on a liberal scale. Muslims usually have mutton and fish when available. Morning tea with a little breakfast is followed by two meals, one between nine and eleven and the other between seven and nine in the evening.

Generally, a Brahman eats, wearing only a clean *dhoti* and the custom of changing into sacred silk has almost disappeared, except among the priestly section. But it is still evident on special festive occasions and dinners organised as *prasad* of deities. Rice, wheat, jowar, pulse and vegetables are generally the main material at both meals. However, jowar is the staple food of the majority of people. *Besan* or gram flour fried with onion, chillis, spices and oil is a favourite dish. With rice is taken some ghee, *varan* or liquid of split pulse, and a curry or *anti* of split pulse boiled with spices, salt and chillis. Curds, milk and butter-milk are indispensable with some classes. Savouries like *chutni*, *rayatas*, *koshimbirs*, *lonche*, *papad* and *sardge* are the usual adjuncts of a meal of the well-to-do.

The dinner is served in three courses, the first of boiled rice, and pulse with a spoonful or two of ghee, the second of *poli* or *chapati*, sugar and ghee with salads. Vegetables are served with each course. The plate is not changed during the dinner. In each course, the chief dish is served in the centre of the plate, the vegetables and curries are arranged on the right side and on the left the salads, a piece of lemon and a pinch of salt. Among some well-to-do classes, a table-cloth white or coloured is spread on the ground and the dishes are placed on it. People sit round it on low stools and take their food from the dishes placed on the ground. Dining tables with chairs are also coming into vogue rather fast.

Stimulants and Narcotics.

Fermented and distilled drinks were in use in the Aurangabad district for centuries, particularly among some classes of Hindus and Mussalmans, though the religions of both prohibit their use. Some highly placed persons, particularly among Christians and Europeans who were very few in the total population drank European wines and spirits.

The use of *bhang* which was made from the leaves, flowers and seeds of the plant *cannabis indica* was not prohibited. These were first baked over fire and then ground very fine. The intoxicating power depended to a considerable extent on the fineness of the powder. According to taste and means of the consumer, dry rose petals, almonds, cardamoms, pepper and other spices were pounded and mixed with the powder. The whole was again ground with water or milk sweetened with sugar and strained through a cloth and the preparation becomes ready for consumption. In the hot season and throughout the year, on *Holi* days and festivals *bhang* was generally taken. Some addicts took it daily. In small quantities, it is cooling and slightly intoxicating causing at the same time a feeling of hunger. *Yakuti* or *Majum* is *bhang* boiled in clarified butter and is an expensive article prepared by professionals having customers among the Muslims.

The dried hemp plant which has flowered and from which the resin has not been removed is called *ganja*. As a rule *ganja* smokers are

to be found at shrines or temples, religious mendicants and lower order of Brahmans being the addicts. The plant washed four or five times, dried and mixed with tobacco is smoked in whiffs about every half hour by the addict. Its effects are sudden and strong. Opium used either as a drug or a narcotic is administered in several ways. It is rolled into a pill and swallowed or dissolved in water and drunk or smoked.

Of the non-prohibited articles tobacco, betel and areca-nuts, tea and coffee and such other drinks are extensively indulged in all over the district. Tobacco is consumed in three ways, it is chewed; it is smoked; it is taken in the form of snuff. The practice of chewing is common among Hindus and Muslims, both women and men and among Muslims, particularly women. Tobacco is smoked in pipes, as cigarettes and bidis. Two kinds of pipes are in general use, the long-stemmed hukka or bubble-bubble in which smoke is cooled as it is inhaled through water and the short almost stemless bowl called *chilim*, where the smoke is sucked through a wet cloth wrapped at the bottom. Tobacco to be smoked in the *hukka* or bubble-bubble is known as *gudakhu* which is specially processed with molasses and water. Women seldom smoke a pipe but among the working class, many use bidis.

Tea from Assam, Darjiling and Nilgiri tea gardens and different blends and varieties are in common use among middle class families and even among the work-people. Tea with milk and sugar is taken early in the morning and also in the afternoon. The elite drink it as a hot brew or infusion poured into a cup from a tea-pot adding milk and sugar to taste. The commoner has it as a composite drink while some have it as a decoction of tea-powder, mixing pepper and dry ginger in it to cure indigestion. Coffee is also getting popular, some people taking it instead of tea. Some take it cold also. Other drinks like bournvita and cocoa are also getting popular. Cold drinks and sarbats of various fruits are casually used, more on ceremonial occasions among middle class families. Aerated waters have invaded even villages and of course they are common drinks in towns. Restaurants and hotels serve all hot and cold drinks and ice-cream. Chewing from leaves of betel-vine, with areca-nut, catechu and lime is very common among all classes. Some people at home add a number of spices while taking it after meals. But such people do not take tobacco with it for chewing.

AMUSEMENTS AND GAMES

The village amusements are few and simple. Swinging is a common pastime at festivals and every evening, the villagers assemble at the '*chavadi*' to discuss small gossip or to indulge in singing and music based on epic stories or the favourite verses of the poet-saints to the accompaniment of *tal* and *mridanga*. These are chiefly devotional. But on more festive occasions like weddings, *Diwali* and *Holi*, the *lavni* and *powadas*, replete with humour and commonsense are a source of entertainment to the villagers. There are professional

exponents of the art and a contest between *lavni* singers arranged at *jatras* attract many. The *lavni* sung by the female songster-cum-dancer is the most delightful and exciting to the audience. Folk songs known as *bhalari* are sometimes sung to encourage reapers working in the field but at the harvesting time, farmers sing special songs to enthuse the bullocks, while treading corn. In the repertory of folk songs of the villagers may be included songs set in the *ovi* metre which are often very sweetly sung by women early in the morning while grinding corn. Auspicious songs such as *suvasinis* sing at the *halad* and *ghana* ceremonies in marriage; *palne* or lullabies and cradle songs which are soothing songs to put a child to sleep; propitiatory songs sung to appease the wrath of deities like small-pox, cholera etc., *artya* or songs in praise of gods and goddesses and *ukhane* which are riddles set in rhymes and also ditties composed for the use of a woman to utter her husband's name in an involved way are all forms of amusement.

Bhajan, *Bharud*, *Gondhal*, *Kirtan*, *Lalita*, *tumbdi* singing and *tamasha* are other forms of community entertainments based on folk-songs current in the district. Occasionally *bhajan-saptahas*, i. e., non-stop sessions of *bhajan* singing for seven days are held in well-known temples. The topic of the spiritual uplift of man, delightfully spiced with humour is often delineated in the songs called *Bharuds*. *Gondhal* is a semi-musical performance given by a professional *gondhali* and his troupe in praise of gods such as Malhari, Bhavani, etc. A *Kirtan* is a musical discourse given by a *Kirtankar* in which God and religious teaching are the topics expounded in prose and poetry. *Lalita* is probably the precursor of Marathi drama and is a crude form of the theatrical art which has for its plot some story or incident from the *Puranas*. *Tumbdis* are musical satires on social problems. *Tamasha* is the most popular and alluring recreational activity on the rural areas. It consists of a *bari* of five to seven artists of histrionic talent and musical skill. The *nachya* (dancer) in an amateur *tamasha* is a boy dressed as a girl. In a professional *tamasha*, a female dancer and singer is the centre of attraction. *Gan*, *gavlan* and *vag* are the principal components of a *tamasha* and the ruling sentiments maintained all through by means of dialogues and *lavnis* is usually crude and sensuous humour leaning towards the erotic.

Now-a-days, the radio broadcasts the television and the cinemas are also new forms of entertainment.

In the cities, the radio has become quite popular and a set is indispensable in every well-to-do home. Theatrical performances, musical concerts are also held from time to time in private houses as well as public places. Permanent cinemas as well as travelling cinemas are a new source of cheap and common entertainment. There were seventeen permanent cinema theatres, and thirteen touring talkies in the district in 1972-73. Their number must have much increased by now. The newspapers, both local and those coming from Bombay, Pune and Nagpur and libraries add to the entertainment fare of the people.

Among the educated classes, western games like football, cricket, tennis and badminton and hockey are getting popular especially among school and college boys. But Indian games like *kabaddi*, *kho-kho*, *atyapatiya* are also popular as they cost little and are equally good as body-building exercises. There are clubs for elderly people in places like Aurangabad and Jalna. Women and girls participate in games like table tennis and badminton. Organised wrestling competitions are held during the monsoon, the main days being *Naga-panchami*, *Narli-Paurnima* and *Jamashthami*. Cattle-racing and cart-racing are popular in villages. Recreational activities and games popular among children of the district have parallels perhaps with such activities all the world over. Dolls are made of clay and cloth and occasionally their marriages are celebrated with feasts and fireworks. Tag and chase games such as *andhali koshimbir*, *lapandava* are popular among boys and girls. Games of *gotya* (marbles) and *bhovra* (top) are played with a keen sense of contest by boys. *Bhatukli* (house-keeping), *gajge* or *sagargote*, *phugdyo* are essentially games played by girls.

Games played in schools and colleges are practically the same as in any other district.

Swimming and walking on stilts are pastimes of the rainy season. Kite-flying is a favourite amusement with the old and young in the open season and the game of *patang-ladhne* which consists in trying to cut the strings of each other's kites is played. When the string of a kite is cut and it falls to the ground, it becomes the property of the first person who can pick it up. For this purpose, a special kite thread rubbed with paste mixed with glass-dust to make it hard and sharp is used.

सन्यमेव जयते

CHAPTER 4—AGRICULTURE AND IRRIGATION

AGRICULTURAL POPULATION

AGRICULTURE IS THE MAINSTAY OF THE PEOPLE in the district. According to 1971 census, it engaged 79.33 per cent of the total working population as against 64.87 per cent for the State. The total number of cultivators and agricultural labourers of the district as per 1971 census was 579619. Besides most of the remaining workers were also engaged in industries related to processing of agricultural produce or trade, transport and services ancillary to agriculture. Agriculture then included two categories of economic activity viz., cultivators and agricultural labourers. Of these two categories 'cultivators' alone engaged 43.90 per cent and the 'agricultural labourers' 35.43 per cent. In both the categories the percentage of women was higher than that of men.

The following statement gives tahsilwise distribution of workers in the two categories.* The figures show percentage of the cultivators as per 1971 Census and Agricultural labourers to total working population of the respective administrative units. Corresponding figures for the State and the district are also shown for comparison.

State/District/Tahsil	Cultivators	Agricultural Labourers
Maharashtra State	35.55	29.32
Aurangabad District	43.90	35.43
Kannad	51.71	34.91
Sillod	54.38	33.52
Soegaon	39.10	52.09
Bhokardan	53.04	36.43
Jaffarabad	47.09	43.37
Khuldabad	52.48	48.20
Vaijapur	48.15	36.15
Gangapur	47.38	38.27
Aurangabad	33.29	18.63
Jalna	38.03	32.89
Paithan	42.48	39.42
Ambad	38.64	48.00

* It should also be noted that the proportions of workers to cultivators and agricultural labourers were very much higher for the district than those for the State in 1961. Because of changes in the classification of agricultural population it is not possible to compare the statistics regarding agricultural population so as to show any trend from the last Census of 1951 onwards.

RAINFALL

It is rainfall, which still controls to a great extent the crop pattern in the district. Most of the crops are cultivated in the monsoon season. Any extremity, either of excess rains or inadequate rains results in a failure of crops. The former, so far as this district is concerned is a rare phenomenon. Inadequate rains or untimely rains is more or less a thing of common occurrence in the district. It may also be noted that the rainfall is not uniform throughout the district. The Gangapur and Vaijapur tahsils always face scarcity conditions as the rainfall in these two tahsils is not dependable. The areas of assured rainfall in the district are the tahsils of Kannad, Jalna, Ambad and Soegaon. The annual average rainfall in these tahsils is above 750 mm. The Aurangabad, Sillod Bhokardan, Paithan and Khuldabad tahsils get moderate rainfall from 625 to 750 mm. Parts of Gangapur and Vaijapur tahsils have low rainfall averaging to less than 625 mm. annually.

The south-west monsoon rains last for about four months from middle of June to September end. From about mid-October the district also gets a few showers of the north-east monsoons. This rainfall is always helpful for the growth and good yield of *rabi* crops. It also helps in recouping water in the wells.

AGRICULTURAL SEASONS

As in other areas of the State, there are two agricultural seasons, viz., *Kharif* and *rabi*. However, with the increasing irrigation facilities cultivators have taken to summer crops. The cultivable land is divided into two main groups i. e., dry land or *jirayat* and wet land or *bagait*. The crops in *kharif* season solely depend on monsoon rains and those in *rabi* season upon the rains received during October and November and irrigation facilities.

The main *kharif* crops are *kharif* jowar, bajri, cotton, groundnut, tur, mug, black gram, vegetables etc. The sowing of *kharif* crops usually starts in the month of June if adequate rains are received in time. The harvesting of these crops starts from October and ends in December. However, the pulse crops are harvested in September. The *rabi* crops include *rabi* jowar, wheat, gram, safflower, linseed, etc. These crops are sown generally in October-November and harvested in March-April. Wheat crop is sown in the district even in the month of December where irrigation facilities are available. It is also sown as a second crop after mug, bajri etc. Summer groundnut and mug are also grown on a limited area where irrigation facilities are available during summer. These crops are sown in the month of February.

It can thus be seen that jowar is grown in both *kharif* and *rabi* seasons. However, the district has more area under *rabi* than under *kharif* jowar. In 1959-60, the proportion of area under *rabi* jowar to the total area under jowar was 67.4 per cent.

SOILS

The most important soils of the district are the black clayey soils on plains interspersed with occasional stretches of shallow soils on ridges. In the north, the soils are shallow and poor, and in the south they are deep and fertile and particularly so in the Godavari valley. They are all derived from Deccan trap. The soils can be classified as light, medium and heavy according to the depth, texture and location.

The profile description and analytical data of typical profiles are given below---

(I) Place :—Aghur-Vaijapur.

Phase :—Medium deep.

Depth in cm. :—0-30.

This profile can be described as having very dark brown clay, blocky, hard and quartz throughout the layer. Below 30 cm. partially decomposed *murum* layer is seen.

(II) Place :—Satara-Aurangabad.

Phase :—Very deep.

Depth in cm. :—0.22.5

This profile is dark grey, brown, clay loam and loose. Black and white concretions are also found in it.

In the second type of this phase having a depth of 22.5—57.5 cm. the soil is very dark grey brown clay, blocky, compact and moist. Black and white concretions and lime nodules are also found throughout the profile.

When the same trial pit of this phase is extended from 57.5 to 90.0 cm. it is found that the colour and texture of the soil are the same as described above. The soil is found to be sticky, moist and broken into angular pieces.

(III) Place :—Satara-Aurangabad.

Phase :—Very deep (Profile No. II continued).

The soil, in the same trial pit of the very deep phase when extended from 90.0 to 127.5 cm. is the same as found in earlier pit. In the same pit when extended from 127.5 to 150.0 cm. the clay is mixed with lime and sand. It is also structureless and loose.

The soils in general in the district are alkaline in reaction, clay loam in texture, and are fairly high in the content of calcium carbonate. The colloid complex is saturated with divalent bases which account for more than 90 per cent of the total exchangeable cations. The soils are fairly well supplied with nitrogen, but low in available phosphate and available potash.

The following table gives analytical data of the typical soil profiles in the district.

TABLE No. 1
ANALYTICAL DATA OF SOIL PROFILES IN AURANGABAD DISTRICT

Phase and Depth in cm.	PH	T.S.S.	Silt	Clay	CaCO ₃	Ex. Ca.	Ex. Mg.	Ex. Na+K	Available	
									Total Percentage	mgm per 100 gms
Medium deep 0.30	..	8.7	0.30	14.0	58.0	3.7	56.0	8.0	2.0	0.055
Very deep 0.22.5	..	8.6	0.26	20.0	30.0	3.3	40.0	10.0	1.5	0.057
22.5-57.5	..	8.7	0.27	17.0	42.0	3.3	40.0	11.0	1.5	..
57.5-90.0	..	8.8	0.29	16.0	43.0	3.2	37.0	8.0	1.5	..
90.0-127.5	..	8.7	0.27	15.0	50.0	3.2	35.0	9.0	1.5	..
127.5-150.0	..	8.7	0.24	13.0	47.0	3.9	27.0	10.0	2.0	..

LAND UTILISATION

The total geographical area of the district in 1971-72 was 1627213 hectares. Of this the total cropped area was 1171891 hectares. The geographical areas as well as the total cropped areas in different tahsils in the district do not show any uniformity. For example Ambad with the geographical area of 224476 hectares is the biggest tahsil while Khuldabad having 51846 hectares as geographical area is the smallest administrative unit in the district. About the total cropped area also Ambad tahsil has the highest area viz., 167616 hectares and Soegaon tahsil has the lowest area viz., 30707 hectares. Besides the district has two hill ranges stretching from west to east viz., the Satmala or Ajanta range and the Daulatabad or Jalna hill range. Godavari is the most important river in the district. Its principal tributaries are Shivna, Dhenda, Dudna, Kham, Dheku, Yerbadra and Gahati. Purna is the biggest tributary of Godavari. The area under forests in 1971-72 was 84302 hectares. Forests are extensive only in Aurangabad, Kannad and Soegaon tahsils. The percentage of land under forests in the district however is low. It may be because of scarcity of rainfall. The total forest area during the year 1971-72 showed an increase of 2.38 per cent over that of 1961-62. This was mainly due to the various schemes of afforestation. About the soils in the district they vary greatly in texture and depth and can be classified as light, medium and heavy. The soils along the river banks are very fertile.

Thus the district can be divided broadly into three natural zones. Soegaon tahsil with its peculiarities forms one natural division. The other natural division is that of the Purna valley consisting of Sillod, Bhokardan, Jafferabad, and northern portions of Kannad and Khuldabad tahsils. The third natural division is of the remaining central and southern tahsils of the district constituting the Godavari basin proper.

About 71 per cent of the total cropped area in the district is under food crops. Amongst the food crops jowar ranks first. The other food crops are bajri, wheat, pulses and rice. Area under sugarcane is also gradually increasing. Groundnut is the most important oil-seed in the district. The area under different food and non-food crops in the district is given in the tables subjoined at the end of each section such as cereals, pulses, oil-seeds etc. The following table gives tahsilwise distribution of the area of the district under various heads such as geographical area, forests, cultivated area uncultivated area etc.

TABLE No. 2
TAHSILWISE DISTRIBUTION OF CULTIVATED AND UNCULTIVATED AREA, AURANGABAD DISTRICT, 1956-57, 1961-62, 1965-66
AND 1971-72

Tahsil-District	Year	Total geographical area	Land put to cultivation						Perma- nent pas- ture under other lan- euous tree crops	Land under miscel- laneous waste	Current fallow	Other fallow	Net area sown	Area sown more than once	Total cropped area
			1	2	3	4	5	6							
Aurangabad	..	1926-57	161056	23191	2561	5262	3293	9500	...	4895	9941	102517	10522	5113039	
	1961-62	161056	23191	3304	5549	2206	14509	2489	2398	640	106769	7901	114670		
	1965-66	161056	28823	3304	5520	641	10811	2489	3487	799	107182	10615	117797		
	1971-72	161056	28823	3304	5520	641	10811	2489	13196	4617	93655	6954	10609		
Paitan	..	1956-57	142812	2183	1647	4187	994	5357	...	...	6382	122060	1662	123723	
	1961-62	142812	2183	1199	5867	610	2372	62	5603	877	124039	4341	128379		
	1965-66	142812	623	2869	5871	1481	3589	1012	6459	1039	119875	5550	125425		
	1971-72	142812	623	2863	5871	1481	3589	1012	8429	1039	117905	1332	119237		
Gangapur	..	1956-57	130847	215	1319	3722	1352	5689	82	3170	3799	111491	4783	116273	
	1961-62	130845	215	1287	4135	1370	5673	95	3987	2378	112108	16286	128395		
	1965-66	130846	219	1286	3741	1390	5668	103	2298	1404	114737	4687	119424		
	1971-72	130846	219	1286	3741	1390	7668	103	13288	1451	103700	856	104556		

(Area in hectares)

Vajapur	..	1956-57	159403	3296	...	4853	1886	5031	7866	4377	136908	1061	137968
	1961-62	159405	3466	...	4853	2733	5163	74	1513	88	141514	3867	145201
	1965-66	159403	3466	...	4853	2733	5163	109	4393	524	138364	8594	146958
	1971-72	159403	3466	...	4853	2733	4961	109	34288	524	108469	6280	114749
Kannad	...	1956-57	155547	30303	3383	4125	1695	7911	267	...	8933	98980	4980
	1961-62	153614	30311	8233	4534	1705	7581	256	216	2404	103324	4339	107663
	1965-66	155546	30311	3283	4534	1705	7459	256	6131	1779	100988	6200	106288
	1971-72	155547	30312	3283	4534	1705	5435	290	20790	489	88709	10116	98875
Khuldabad	...	1956-57	51846	2017	1729	1203	458	7576	1180	2455	4117	31111	2439
	1961-62	51846	2075	1410	1283	136	6182	155	876	712	39063	2074	41137
	1965-66	51846	2075	1410	1404	...	6182	243	1091	63	39378	2092	41470
	1971-72	51846	2075	1410	1405	...	6182	243	5709	63	34759	1006	35765
Sillod	...	1956-57	151718	2846	4198	3422	4074	8749	2	3060	9757	115614	4880
	1961-62	151718	2859	2946	3639	4008	9360	...	5543	2518	120849	4053	124902
	1965-66	151718	2857	2944	3621	2655	9425	176	968	912	128560	4450	133010
	1971-72	151718	2857	2944	3621	2654	9426	176	30632	3527	95881	7901	103782
Bhokardan	...	1956-57	130727	3739	1693	3950	61	4106	...	1313	13980	101882	3004
	1961-62	130727	3740	2373	3416	510	3779	516	1848	10549	103997	3419	107416
	1965-66	130727	3740	2373	3417	416	4277	515	969	7732	107288	3354	110642
	1971-72	130727	3740	2373	3416	416	4276	515	10137	7719	98135	4361	102496

AGRICULTURE AND IRRIGATION

TABLE No. 2—*contd.*

Tahsil-District	Year	Total geographical area	Land put to agricultural uses				Permanently under miscellane-			Net area sown	Area sown more than once	Total cropped area	
			Barren and uncultivable land	Forests	Cultivable land	Other waste	Current fallows	tree crops					
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Jafferabad	1956-57	72744	191	904	3117	397	1412	...	...	11162	55561	1643	57201
	1961-62	72744	192	746	3149	90	1857	116	6686	427	59482	3198	59038
	1965-66	72744	234	745	3150	107	1831	122	24375	1384	40793	994	41787
	1971-72	72744	234	744	3150	107	1832	121	14545	1622	50389	1020	51409
	1956-57	191561	894	2782	4997	2987	13739	...	...	12903	153259	7493	170752
Jahna	1961-62	191582	894	2109	5305	2465	13642	11	3478	2666	161011	7728	168739
	1965-66	191561	896	2109	5308	893	13688	11	6545	2557	159554	17500	177054
	1971-72	191561	896	2110	5308	893	13687	244	40069	2557	125797	16343	142140
	1956-57	224435	738	2308	3550	1789	9720	...	5073	8904	192355	2522	194877
	1961-62	224476	739	2318	3580	1619	4189	20	20639	4893	186479	6371	192851
Ambad	1965-66	224476	739	2763	3656	1019	9109	186	29115	1232	176657	16693	187350
	1971-72	224476	739	2763	3655	1019	9109	187	43381	1232	162391	5225	167616

LAND UTILISATION

369

Sonegaon	1956-57	54474	12459	1004	1287	...	2913	...	...	4593	32219	...	32219
	1961-62	54474	12473	739	1339	2	1580	21	...	138	38185	4005	46975
	1965-66	54477	12317	618	1259	123	426	138	97	378	39121	154	39275
	1971-72	54477	12318	617	1258	123	427	138	3951	378	30267	440	30707
District Total	1956-57	1627107	82072	23478	43675	18886	81712	1537	27821	98848	1253951	44986	1308943
	1961-62	1625302	82238	21714	46604	17454	75887	3815	52787	28290	1296810	67402	1262466
	1965-66	1627213	84300	23698	46334	13163	77426	5360	85931	19403	1271597	74883	1346480
	1971-72	1627213	84302	23697	46332	13162	75403	5627	243415	25218	110057	61834	1171891

HOLDINGS

The size of agricultural holdings is of great importance in the context of productivity of agriculture and also the well-being of the agricultural population. The larger the size of agricultural holding the better it is suited for large scale farming as also production. Being a big unit of cultivation it is very easy for a cultivator to carry on agricultural operations with the help of modern techniques and equipment. The cultivator in such a case benefits in concentrating all his efforts in a big plot of cultivation. A decrease in the land litigation cases is also to the distinct advantage of the cultivator. This was fully realised when the provisions under the Bombay Prevention of Fragmentation and Consolidation of Holdings Act, 1947 were brought in force in the district from 1st April 1959.

The subjoined tables give tahsil-wise quinquennial statements of holdings in government rayatwari area in 1968-69 in relation to various magnitude groups in the district. The agricultural holdings are divided into three classes viz., A, B and C. Class A comprises persons who cultivate land by themselves with or without the aid of hired labour; class B consists of those who do not cultivate land by themselves but supervise and direct cultivation by farm servants; while class C comprises persons who receive rent from the land but do not participate directly or indirectly in cultivation.



TABLE No. 3

QUINQUENNIAL STATEMENT OF HOLDINGS IN GOVERNMENT RAYATWARI AREA IN PATHAN TAHSIL

Magnitude groups	Class A			Class B			Class C			Total		
	Number of persons	Area held in acres		Number of persons	Area held in acres		Number of persons	Area held in acres		Number of persons	Area held in acres	
		Khalsa	Inam		Khalsa	Inam		Khalsa	Inam		Khalsa	Inam
1	2	£3	4	5	6	7	8	9	10	11	12	
Up to 5 acres	...	3,227	18,062.50	161.39	101	791.8	...	265	1,426.11	41.35	3,593	20,483.18
Over 5 and up to 15 acres.	3,455	44,599.25	803.18	517	8,789.20	63.8	550	5,344.6	259.4	4,522	59,859.1	
Over 15 and up to 25 acres.	2,483	48,757.35	1,021.4	198	4,428.7	106.39	117	2,108.15	1,49.34	2,798	56,572.14	
Over 25 and up to 100 acres.	1,453	64,737.35	3,291.36	408	24,776.24	851.1	128	4,895.32	746.32	1,989	99,300.00	
Over 100 and up to 500 acres.	...	7	766.3	...	34	4,048.1	...	4	114.15	422.12	45	5,350.31
Over 500 acres	...	...	...	...	...	...	...	...	...	...	...	...
Total ...	10,625	176,922.75	5,277.33	1,258	42,834.04	1,021.8	1,064	13,888.33	1,618.53	12,947	2,41,564.73	

AGRICULTURE AND IRRIGATION

TABLE No. 3-A
QUINQUENNIAL STATEMENT OF HOLDINGS IN GOVERNMENT RAYATWARI AREA IN JAFFERABAD TAHSIL

Magnitude groups	Class A			Class B			Class C			Total		
	Number of persons	Area held in acres		Number of persons	Area held in acres		Number of persons	Area held in acres		Number of persons	Area held in acres	
		Khalsa	Inam		Khalsa	Inam		Khalsa	Inam		Khalsa	Inam
1	2	3	4	5	6	7	8	9	10	11	12	...
Up to 5 acres	..	1,624	4,460.08	18.09	39	137.27	..	51	157.31	68.04	1,714	4,841.39
Over 5 and up to 15 acres.	2,668	26,043.26	128.24	127	1,463.04	..	97	956.19	101.05	2,892	28,697.38	
Over 15 and up to 25 acres.	1,657	32,222.21	50.31	138	3,277.06	..	54	1,360.24	17.00	1,849	36,928.02	
Over 25 and up to 100 acres.	1,610	62,229.37	193.38	471	18,167.38	..	78	2,998.18	..	2,159	83,590.11	
Over 100 and up to 500 acres.	10	1,128.28	-	24	3,000.11	..	7	904.21	..	41	5,033.20	
Over 500 acres	..	..	..	..	..	..	..	..	..	..	..	..
Total	...	7,569	1,26,083.20	392.02	799	26,049.86	..	287	6,476.13	186.09	8,655	1,59,090.10

TABLE No. 3-B

QUINQUENNIAL STATEMENT OF HOLDINGS IN GOVERNMENT RAYATWARI AREA IN GANGAPUR TAHSIL

Magnitude groups	Class A			Class B			Class C			Total		
	Number of persons		Area held in acres	Number of persons		Area held in acres	Number of persons		Area held in acres	Number of persons		Area held in acres
	1	2	3	4	5	6	7	8	9	8	9	
Up to 5 acres	...	4,080	23,108.07	2,142	15,008.02	...	...	...	6,222	38,116.09		
Over 5 and up to 15 acres ...	4,146	37,153.04	1,830	12,419.38	678	10,634.02	6,674	6,674	60,207.04			
Over 15 and up to 25 acres ...	3,186	30,388.27	1,453	10,496.21	322	6,735.07	4,961	4,961	47,620.15			
Over 25 and up to 100 acres ...	2,134	33,739.26	1,480	19,574.27	238	7,903.15	3,852	3,852	61,217.28			
Over 100 and up to 500 acres	2	494.18	40	4,729.05	...	...	...	...	42	5,223.23		
Over 500 acres	...	...	...	...	...	...	...	...	...	...
Total	13,548	1,24,882.82	6,965	62,226.93	1,238	25,272.24	21,751	21,751	2,12,383.79			

TABLE No. 3-C
QUINQUENNIAL STATEMENT OF HOLDINGS IN GOVERNMENT RAYATWARI AREA IN AMBAD TAHSIL

Magnitude groups	Class A			Class B			Class C			Total		
	Number of persons	Area held in acres		Number of persons	Area held in acres		Number of persons	Area held in acres		Number of persons	Area held in acres	
		Khalsa	Inam		Khalsa	Inam		Khalsa	Inam		Khalsa	Inam
1	2	3	4	5	6	7	8	9	10	11	12	
Up to 5 acres	... 3,428	21,241.2	71.2	433	1,890.11	34.2	522	1,702.14	87.90	4,383	25,025.31	
Over 5 and up to 15 acres.	7,542	82,242.00	421.10	1,970	28,457.27	68.6	702	9,082.21	144.00	10,214	1,20,415.24	
Over 15 and up to 25 acres.	2,117	42,277.23	126.31	1,278	28,680.15	182.26	517	10,746.27	546.15	3,912	82,560.17	
Over 25 and up to 100 acres.	4,517	1,60,162.05	210.7	2,426	71,628.3	182.15	386	11,756.7	1,124.14	7,329	2,45,063.11	
Over 100 and up to 500 acres.	... ...	7,926.01	...	41	5,892.00	...	3	105.32	210.19	51	14,134.12	
Over 500 acres	... ...	...	...	...	...	...	...	...	...	...	...
Total	... 17,611	3,13,848.49	829.31	6,148	1,36,547.83	467.21	2,130	33,392.64	2,111.48	25,889	4,87,197.95	

TABLE No. 3-D

QUINQUENNIAL STATEMENT OF HOLDINGS IN GOVERNMENT RAYATWARI AREA IN KHULDABAD TAHSIL

Magnitude groups	Class A				Class B				Class C				Total	
	Number of persons	Area held in acres		Number of persons	Area held in acres		Number of persons	Area held in acres		Number of persons	Area held in acres			
		Khalasa	Inam		Khalasa	Inam		Khalasa	Inam		Khalasa	Inam		
1	2	3	4	5	6	7	8	9	10	11	12	13	14	
Up to 5 acres	...	1,410	3,691.37	...	...	...	...	...	...	...	1,410	3,691.37	
Over 5 and up to 15 acres.	15	2,109	19,110.9	105.5	267	2,400.8	38.12	...	...	...	2,376	21,653.34	
Over 15 and up to 25 acres.	25	817	15,151.10	100.9	189	4,801.2	26.8	...	...	...	1,006	20,078.29	
Over 25 and up to 100 acres.	100	1,100	25,820.15	200.0	801	16,025.4	20.0	87	3,001.18	...	1,988	43,046.37		
Over 100 and up to 500 acres.	500	31	5,025.16	...	29	3,116.16	...	3	705.15	...	63	8,847.7		
Over 500 acres	...	...	...	...	...	...	...	...	...	...	...	...
Total	...	5,467	68,798.68	406.44	1,286	26,343.56	84.92	90	3,706.33	...	6,843	97,317.07		

TABLE No. 3-E
QUINQUENNIAL STATEMENT OF HOLDINGS IN GOVERNMENT RAYATWARI AREA IN BHOKARDAN TAHSIL

Magnitude groups	Class A			Class B			Class C			Total		
	Number of persons	Area held in acres		Number of persons	Area held in acres		Number of persons	Area held in acres		Number of persons	Area held in acres	
		Khalsa	Imam		Khalsa	Imam		Khalsa	Imam		Khalsa	Imam
1	2	3	4	5	6	7	8	9	10	11	12	
Upto 5 acres	...	2,548	6,538.27	523.12	...	...	...	...	...	...	2,548	7,061.39
Over 5 and up to 15 acres.	5,028	32,172.09	479.02	124	1,395.12	...	312	18,228.03	...	5,464	52,274.26	
Over 15 and up to 25 acres.	2,594	1,03,674.36	67.20	392	7,491.07	...	547	30,445.02	...	3,533	1,41,678.15	
Over 25 and up to 100 acres	1,884	36,983.31	...	372	10,245.13	...	1,105	37,780.03	...	3,361	85,009.10	
Over 100 and up to 500 acres.	4	395.00	...	6	804.00	...	5	670.02	...	15	1,869.09	
Over 500 acres	...	...	...	...	...	...	...	...	...	...	...
Total	12,058	1,79,763.03	1,069.34	894	19,935.32	...	1,969	87,123.10	...	14,921	2,87,891.99	

TABLE No. 3-F
QUINQUENNIAL STATEMENT OF HOLDINGS IN GOVERNMENT RAYATWARI AREA IN SOEGAON TAHSIL

Magnitude groups	Class A			Class B			Class C			Total		
	Number of persons	Area held in acres		Number of persons	Area held in acres		Number of persons	Area held in acres		Number of persons	Area held in acres	
		Khalsa	Inam		Khalsa	Inam		Khalsa	Inam		Khalsa	Inam
1	2	3	4	5	6	7	8	9	10	11	12	Total
Up to 5 acres	...	464	1,586.39	...	7	14.01	156	450.19	...	627	2,051.19	
Over 5 and up to 15 acres	...	1,411	13,334.25	...	210	1,973.25	324	2,967.20	...	1,945	18,275.30	
Over 15 and up to 25 acres	...	1,075	21,071.20	...	168	3,512.12	215	3,916.31	...	1,458	28,500.23	
Over 25 and up to 100 acres	...	565	19,788.30	...	276	10,991.34	162	6,346.23	...	1,003	37,127.07	
Over 100 and up to 500 acres	...	3	515.38	...	13	1,829.10	8	1,078.04	...	24	3,423.12	
Over 500 acres	
Total	...	3,518	56,295.52	...	674	18,319.82	865	14,759.97	...	5,057	89,376.91	

TABLE No. 3—G
QUINQUENNIAL STATEMENT OF HOLDINGS IN GOVERNMENT RAYATWARI AREA IN VAIJAPUR TAHSIL

Magnitude groups	Class A			Class B			Class C			Total		
	Number of persons	Area held in acres		Number of persons	Area held in acres		Number of persons	Area held in acres		Number of persons	Area held in acres	
		Khalsa	Inam		Khalsa	Inam		Khalsa	Inam		Khalsa	Inam
1	2	3	4	5	6	7	8	9	10	11	12	13
Up to 5 acres	3,705	5,116.13	150.16	179	465.20	13.12	91	230.16	9.0	3,975	5,984.37	
Over 5 and up to 15 acres.	6,875	49,780.37	1,502.21	502	5,172.24	160.16	249	2,571.25	74.15	7,626	59,262.18	
Over 15 and up to 25 acres.	2,973	68,189.10	345.26	312	6,941.08	230.16	150	3,342.10	115.10	3,435	79,164.00	
Over 25 and up to 100 acres.	3,126	98,835.20	2,957.09	302	10,158.24	347.32	98	3,305.01	104.15	3,526	1,15,708.21	
Over 100 and up to 500 acres.	1,410	83,759.27	2,448.32	121	8,341.0	279.32	...	...	...	1,531	94,829.11	
Over 500 acres	...	...	...	...	...	...	...	...	...	...	...	...
Total	18,089	3,05,680.07	7,403.04	1,416	31,077.76	1,030.08	588	9,448.52	302.40	20,093	3,54,947.87	

TABLE No. 3-H

QUINQUENNIAL STATEMENT OF HOLDINGS IN GOVERNMENT RAYATWARI AREA IN JALNA TAHSIL

Magnitude groups	Class A			Class B			Class C			Total			
	Number of persons	Area held in acres		Number of persons	Area held in acres		Number of persons	Area held in acres		Number of persons	Area held in acres		
		Khalsa	Inam		Khalsa	Inam		Khalsa	Inam		Khalsa	Inam	
1	2	3	4	5	6	7	8	9	10	11	12		
Up to 5 acres	3,646	11,211.29	38.14	389	2,106.14	3.38	419	1,428.34	80.22	4,454		14,869.31	
Over 5 and up to 15 acres	10,733	52,242.17	188.14	1,029	10,468.38	134.12	902	7,440.11	183.13	12,664		70,657.25	
Over 15 and up to 25 acres	3,820	64,881.01	319.05	675	12,377.11	303.38	392	6,756.10	285.07	4,887		84,922.32	
Over 25 and up to 100 acres.	4,113	1,17,105.48	403.31	764	24,909.21	47.24	451	10,520.29	284.39	5,328		1,53,272.32	
Over 100 and up to 500 acres.	296	10,119.13	92.14	510	5,976.31	181.07	68	3,004.29	50.10	874		19,424.24	
Over 500 acres	...	...	...	...	...	...	...	...	...	...	...	...
Total	...	22,608	2,55,559.08	1,040.78	3,367	55,840.15	669.19	2,232	29,149.13	8,824.91	28,207		3,43,147.44

TABLE No. 3-1

QUINQUENNIAL STATEMENT OF HOLDINGS IN GOVERNMENT RAYATIWARI AREA IN SILLOD TAHSIL

TABLE No. 3-J

QUINQUENNIAL STATEMENT OF HOLDINGS IN GOVERNMENT RAYATWARI AREA IN AURANGABAD TAHSIL

Magnitude groups	Class A			Class B			Class C			Total		
	Number of persons	Area held in acres	Number of persons	Area held in acres	Number of persons	Area held in acres	Number of persons	Khalsa	Inam	Number of persons	Area held in acres	
1	2	3	4	5	6	7	8	9	10	11	12	
Up to 5 acres	..	2,567	6,250.28	14.16	828	2,986.2	70.30	3,385	8,421.36
Over 5 and up to 15 acres.	3,210	35,209.24	8.08	2,310	10,782.11	40.04	...	...	...	5,520	46,040.07
Over 15 and up to 25 acres.	3,422	47,316.12	59.36	1,607	10,072.00	14.16	...	...	...	5,029	57,462.24
Over 25 and up to 100 acres.	2,446	1,07,820.18	45.32	809	26,311.23	58.08	...	...	...	3,255	1,34,236.01
Over 100 and up to 500 acres.	..	...	...	..	...	3	697.18	—	3	697.18	—
Over 500 acres	..	...	...	—	...	...	...	...	...	—	—
Total	...	11,635	1,96,595.82	126.92	5,554	49,251.54	182.58	3	697.18	...	17,192	2,46,856.86

TABLE No. 3-K
 QUINQUENNIAL STATEMENT OF HOLDINGS IN GOVERNMENT RAYATWARI AREA IN KANNAD TAHSIL

Magnitude groups	Class A			Class B			Class C			Total		
	Number of persons	Area held in acres	Number of persons	Area held in acres	Number of persons	Area held in acres	Number of persons	Area held in acres	Number of persons	Area held in acres	Number of persons	Total
1	2	3	4	5	6	7	8	9	10	11	12	
Up to 5 acres	...	3,975	12,461.30	...	125	480.00	...	131	589.30	...	4,231	13,531.20
Over 5 and up to 15 acres.	6,033	47,638.32	...	811	6,488.17	213.10	715	6,435.15	302.00	7,559	61,077.34	
Over 15 and up to 25 acres.	3,041	70,943.11	...	115	2,524.25	111.03	65	1,495.13	...	3,221	75,074.12	
Over 25 and up to 100 acres.	3,431	81,720.29	...	112	2,801.11	—	41	1,025.09	...	3,584	85,547.09	
Over 100 and up to 500 acres.	...	3	391.15	...	—	—	—	—	—	3	391.15	
Over 500 acres	...	...	...	...	...	...	...	...	...	...	...
Total	...	16,483	2,13,154.17	...	1,163	12,293.53	324.13	952	9,544.67	302.00	18,598	2,35,620.90

**THE BOMBAY PREVENTION OF FRAGMENTATION AND CONSOLIDATION
OF HOLDINGS ACT, 1947**

For the implementation of the provisions under the Act, Government has determined the standard areas for Aurangabad district. The standard areas specified as minimum necessary for profitable cultivation under the Act are as follows:—

(i) Dry crop lands	... 2.0 acres
(ii) Bagait lands	... 0.5 acres

All plots of land, less in area than the standard area, are treated as fragments and their transfer except to holders of contiguous plots is prohibited. The scheme is to arrange mutual exchange of small and scattered fragments of holdings and to make the land holdings as compact as possible. After issue of notification of standard areas the Settlement Commissioner and Director of Land Records, Poona issues instructions together with necessary notes to the Collector of the district to take further action for noting of fragments in the Record of Rights.

The work under chapter III of the Act is in progress at present in the tahsils of Aurangabad, Vaijapur, Gangapur, Jalna, Bhokardan, Sillod and Jafferabad. The consolidation work in the remaining two tahsils viz., Paithan and Kannad is proposed to be taken up soon. At present five Assistant Consolidation Officers are working under the Consolidation Officer, Aurangabad. The progress made in this behalf till 31st March 1969 is shown in the following table.

TABLE No. 4

PROGRESS OF CONSOLIDATION WORK IN AURANGABAD DISTRICT

Tahsil	Total number of villages in the tahsil	Total number of villages notified u/s 15 of the Act	Total number of villages in which work is completed	
			Villages	Area in acres (in lakhs)
Aurangabad	... 235	208	149	2.66
Vaijapur	... 160	159	119	2.68
Gangapur	... 224	221	109	1.63

CO-OPERATIVE FARMING

Co-operative farming in the district was started in 1953 when a joint farming society at Ellora in Khuldabad tahsil was registered on 14th August 1953. It implies economic cultivation and increase in

the size of the unit of cultivation for stepping up agricultural production. It affords all the advantages derived from a large farm. However, the cultivators in the district are still to make a long headway towards the implementation of the collective and joint farming methods. Most of the co-operative farming societies in the district are still organised on government waste lands, the most common among them being collective and joint farming societies.

Co-operative Collective Farming Societies.

The collective farming society cultivates the land which it owns or takes on lease. The labour and other resources are also pooled. The agricultural operations are undertaken collectively by distributing the work amongst the members. No dividend is pooled on the share capital. Members get wages for their work and a bonus is also paid in proportion to their wages. Members have the option to withdraw from such a society, in which case they get back their capital. There were 5 such farming societies in the district with a total membership of 170 on 30th June 1966.

Co-operative Joint Farming Societies.

In the co-operative joint farming society land of small owners is pooled into a farm of a large size. However, the proprietorship rests with individual members. This type of farming society is more common than the collective farming society. There were 12 co-operative joint farming societies with 144 members in the district on 30th June 1966. This type of farming society helps in eradicating the evil of sub-division and fragmentation of holdings.

All the 17 co-operative farming societies had share capital of Rs. 18,274 and reserve fund of Rs. 314 on 30th June 1966. The State assistance to a co-operative farming society included Rs. 2,000 as Government share capital, Rs. 4,000 as land development loan, Rs. 3,750 as loan for the construction of godown-cum-cattleshed, Rs. 1,250 as subsidy for the godown and Rs. 1,200 as management subsidy, the whole assistance being spread over a period of three years.

CEREALS

The most important cereals grown in the district include jowar, bajri, wheat, rice and maize. These cereals are produced all over the district. The proportion of the area under cereals to the gross cropped area appears to have increased from 39.5 per cent to 48.18 per cent during the decade from 1950-51 to 1959-60. During the year 1971-72 the same proportion stood at 54.09 as against 54.61 in 1961-62. The proportions of areas under different crops reported by Imperial Gazetteer in 1903 were as follows: jowar 26.55 per cent, bajri 14.34 per cent, wheat 6.91 per cent and rice 0.51 per cent. It shows considerable rise in acreage under different cereals. It should be however noted that district proportions of jowar and bajri are higher

and the proportion of rice is lower than the State averages. As per findings of the 1961 census the cropping pattern of cereals in the district is as follows. Khuldabad tahsil has the highest proportion, viz., 14.57 per cent of area under wheat. Vaijapur tahsil has 11.6 per cent and Gangapur 9.54 per cent. The southern tahsils of the district have higher proportions under jowar. Gangapur has 36.59 per cent, Ambad 32.68 per cent and Paithan 32.50 per cent. Proportions of bajri are higher in hilly areas in central and western tahsils, viz., Vaijapur 23.02 per cent, Aurangabad 13.17 per cent and Kannad 22.07 per cent. Among the food crops under irrigation in 1959-60 jowar occupied 36.81 per cent and wheat 22.41 per cent. Amongst the cereals, jowar is grown in both the seasons *kharif* and *rabi*. However, the district has more area under *rabi* jowar.

During the year 1971-72 the Paithan tahsil had the highest percentage of acreage under jowar viz. 80.83. In case of wheat, the Vaijapur tahsil claimed the highest percentage of 18.22, whereas the highest percentage of acreage of bajri was found in the Kannad tahsil.

A brief account of the important cereals such as jowar, bajri, wheat, rice and maize is given in the following paragraphs, while the subjoined table No. 5 gives information about the tahsilwise area under different cereals in the district during the years 1956-57, 1961-62, 1965-66 and 1971-72, while table No. 6 gives the outturn of principal crops in the district.

TABLE No. 5

TAHSILWISE AREA UNDER CEREALS, AURANGABAD DISTRICT DURING
1956-57, 1961-62, 1965-66 and 1971-72

सत्यमेव जयते

(Area in hectares)

Tahsil	Year	Rice	Wheat	Jowar	Bajri	Maize	Total Cereals*
		1	2	3	4	5	6	7	8
Aurangabad	1956-57	289	6,420	26,903	27,211	127	61,446
	1961-62	275	4,363	34,414	24,416	256	63,871
	1965-66	137	5,235	29,927	29,961	...	65,685
	1971-72	94	6,723	46,310	12,899	..	66,154
Paithan	1956-57	117	6,033	41,034	12,945	98	61,388
	1961-62	110	4,864	51,697	10,574	104	67,647
	1965-66	141	5,046	51,910	15,993	...	73,948
	1971-72	69	8,146	67,479	7,214	...	83,479
Gangapur	1956-57	73	11,555	41,953	13,296	41	67,266
	1961-62	60	7,955	45,922	24,851	65	79,199
	1965-66	58	9,373	49,086	19,363	...	78,536
	1971-72	12	9,741	64,740	2,798	...	78,010

TABLE No. 5—*contd.*

(Area in hectares)

Tahsil	Year	Rice	Wheat	Jowar	Bajri	Maize	Total Cereals*
		1	2	3	4	5	6	7	8
Vaijapur	1956-57	134	16,031	33,004	32,929	80	82,654
	1961-62	132	16,151	42,945	33,684	472	93,899
	1965-66	290	10,058	72,900	31,971	—	1,16,042
	1971-72	8	15,746	67,159	2,904	...	86,456
Kannad	1956-57	743	8,107	21,528	23,511	202	54,446
	1961-62	931	7,231	25,711	24,138	64	58,392
	1965-66	821	5,584	25,152	25,719	...	58,107
	1971-72	697	6,271	20,553	20,450	...	48,476
Khuldabad	1956-57	302	5,294	6,574	5,513	33	17,811
	1961-62	382	5,987	12,377	5,607	54	24,406
	1965-66	208	3,640	11,412	4,774	...	20,670
	1971-72	197	4,747	10,956	5,295	...	21,290
Sillod	1956-57	1,437	6,457	25,328	19,611	217	53,236
	1961-62	1,952	7,386	28,707	19,201	265	57,871
	1965-66	1,475	7,951	31,181	19,551	...	60,963
	1971-72	938	9,313	24,115	12,299	...	47,139
Bhokardan	1956-57	590	3,839	22,888	12,311	248	40,363
	1961-62	963	3,231	23,228	11,092	212	39,337
	1965-66	915	4,912	27,379	10,308	...	44,345
	1971-72	770	4,377	17,381	14,294	...	37,595
Jafferabad	1956-57	131	2,467	13,220	3,002	81	19,227
	1961-62	170	2,966	14,304	1,906	129	19,480
	1965-66	23	410	11,633	1,778	...	13,982
	1971-72	197	2,173	8,494	4,418	...	15,572
Jalna	1956-57	543	7,439	47,666	9,977	213	67,160
	1961-62	722	7,521	49,912	9,087	253	68,865
	1965-66	385	8,312	51,646	14,939	...	76,326
	1971-72	195	10,798	36,164	12,802	...	61,729
Ambad	1956-57	291	9,161	64,320	6,666	199	81,631
	1961-62	408	12,691	79,970	5,061	90	97,870
	1965-66	172	7,500	80,705	7,727	...	96,707
	1971-72	189	12,693	59,285	8,744	...	82,587
Soegaon	1956-57	308	96	5,092	3,840	6	9,443
	1961-62	371	135	7,380	4,029	14	12,031
	1965-66	480	216	7,015	3,382	...	11,162
	1971-72	215	...	4,945	6,250	...	11,492
District Total	1956-57	4,958	82,903	3,49,510	1,70,812	1,545	6,16,071
	1961-62	6,476	80,481	4,16,597	1,73,646	1,978	6,82,868
	1965-66	4,728	67,495	4,48,075	18,955	...	7,17,471
	1971-72	3,581	90,748	4,27,581	1,10,367	...	6,39,979

*It includes area under other cereals not enumerated in the table.

TABLE No. 6

OUTTURN OF PRINCIPAL CROPS IN AURANGABAD DISTRICT

(Figures in hundred metric tons)

Year	Food crops									
	Rice	Wheat	Jowar	Bajri	Gram	Tur	Green gram	Black gram	Horse gram	
	1	2	3	4	5	6	7	8	9	10
1956-57	...	24	207	1440	330	123	123	150	133	127
1961-62	...	39	351	2328	422	104	130	265	126	72
1965-66	..	15	212	1463	293	70	84	...	...	...
1971-72	...	14	351	923	147	148	102	...	..	...

Year	Non-food crops							
	Sugarcane	Chillis	Cotton	Ground-nut	Sesamum	Linseed	Tobacco	
	11	12	13	14	15	16	17	
1956-57	...	219	22	685	570	14	58	2
1961-62	...	456	35	1107	335	12	23	3
1965-66	...	542	38	...	85	13	26	2
1971-72	...	465	17	सत्यग्रह जयने	54	...	18	...

Jowar

This is the most important staple crop of the district. It is grown in both *kharif* and *rabi* seasons. The *kharif* jowar is grown predominantly in Soegaon, Bhokardan, Jaffarabad and in parts of Jalna, Kannad, Aurangabad and Khuldabad tahsils. The *rabi* jowar is mainly grown in Ambad, Paithan, Gangapur, Aurangabad and partly in Jalna, Sillod, Kannad, Vaijapur and Khuldabad tahsils. Generally the crop is sown by the drilling method at 10"-12" with a three-coulted drill. Thicker sowing followed by thinning is found to be advantageous. Pulses, oil-seeds and sometimes fibre crops are grown mixed with jowar. The jowar crop is rotated with other crops like bajri, groundnut, cotton etc. The Agriculture department has recommended improved strains of jowar for the district. Thus for *rabi* jowar PJ-4-r, M-35-1 and for *kharif* jowar PJ-16-K are recommended. *Kharif* jowar is generally sown in June-July and harvested in December-January. The *rabi* jowar is sown in September-October.

and harvested in March-April. The cultivation of hybrid jowar is introduced in the district since 1965-66 and is popular amongst the cultivators as it gives higher yields.

Bajri

Next in importance is the cultivation of bajri crop. Amongst the improved varieties that are grown in the district HB-I, Pusamoti 28-15 are most important. Wherever irrigation facilities are available the cultivators generally take wheat crop as a second crop after bajri. Like jowar, bajri is also grown all over the district. However, it is cultivated on large scale in Aurangabad, Vaijapur, Kannad, Sillod and Paithan tahsils. Bajri grows well on light soil and requires dry climate and light showers. After few monsoon showers it is drilled at the end of June. Some pulse crops are also grown along with it. It is harvested in October-November. The threshing and winnowing processes of bajri are more or less the same as for jowar.

Wheat

Though wheat is grown all over the district, it gives best yield in the deep black soil in Khuldabad, Vaijapur, Gangapur and Kannad tahsils. It is also grown as a second crop after hybrid crops, mug and udid wherever irrigation facilities are available. K 28, N 3, P W 5, N 4 are the improved varieties which the Agriculture department has recommended for this district. Besides the varieties like Sonnara S-227, Sonakalyan, S 308, N-917, N-747-19, N-146, N-59, Hy-65 are also commonly grown in the district. It is sown in September-October by drilling with a two-coulted drill. Before sowing the wheat seeds the soil is well prepared by ploughing and harrowing. Well-decayed farm-yard manure mixed with groundnut cake and sulphate of ammonia is applied to wheat crop. Irrigation from five to twelve times at an interval of about 15 days is essential. The crop is ready for harvest in February-March. The plants are cut close to the ground and tied into small bundles. Subsequently, they are carried to the threshing yard for being trampled under the feet of bullocks and are winnowed.

Rice

Rice is grown on a small area in the district. The area under rice in 1956-57 was 4958 hectares and 6476 hectares in 1961-62. It was 3581 hectares during 1971-72. The crop is cultivated in rain-fed tract of the district. It is sown by drilling in June-July and is harvested in November-December.

Maize

This crop is cultivated on a very small area. The total acreage under this crop in the district from 1956-57 to 1964-65 varied between 3806 and 5112 acres. It is mostly grown in Vaijapur, Kannad, Sillod, Jalna and Aurangabad tahsils. It is generally sown in February and harvested in May. It requires black and fertile soil. The seed rate per acre is about 30-40 lbs., sown with a distance of 9" to 12" between two lines. The crop is useful in many ways. When the grain is white and its ears full of milky substance it gets a ready market. The green fodder is excellent, being very sweet. Maize grain is nutritious and contains a large quantity of fat.

PULSES

The important pulses grown in the district include gram, green gram, *tur*, black gram and horse gram. Except *tur*, which is cultivated as a mixed crop mostly with cotton, all other pulse crops are grown alone. Gram is cultivated in *rabi* season where as others are grown in *kharif* season. The area under pulses during 1956-57 was 261455 hectares. It increased to 266731 hectares in 1961-62 and decreased to 202956 hectares in 1971-72. Next to cereals they are important as food crops. A brief description of each pulse crop e. g., the methods of cultivation, manures applied, soils required, etc. is given in the following paragraphs.

Gram

The total area under this crop in 1971-72 was 42646 hectares as against 38099 hectares in 1961-62. It is grown all over the district as a *rabi* crop. It is sown in better kinds of soils, such as *kali*, *morvandi*, *galvat*, *tumbdi* and sometimes *chikni* and *barud*. When the rains prove favourable, gram is occasionally grown on the same fields from which the *kharif* *mug* or *udid* has just been removed, which thus enables the farmers to take a double crop. The ploughing etc., are the same as for *jowar*. It is sown at the end of October or in the beginning of November and harvested in January-February. A heavy two-coulted drill is used for sowing. The crop thrives well on irrigation. *Chaffa*, an improved variety of gram, gives a higher yield. The top shoots of the plants are plucked and used as a vegetable. It is harvested either by cutting the ripe plants or uprooting them.

The green pods are eaten either raw or after baking. The dry grains are eaten after boiling while gram *dal* is used in various food preparations. It is also fed to horses. The green gram plants yield a kind of vinegar, *amb*, which is collected by covering the tops at night,

with a thin cloth. Early in the morning the vinegar which has percolated in the cloth over the night is squeezed. It has medicinal qualities.

Mug, Udid and Hulge

These three pulse crops are cultivated more or less in the same manner. They are raised like *bajri* on light soils, and the lands are prepared in the same way, while the intermediate operations are also similar. When these crops are grown alone no subordinate crops are sown. There are two varieties of mug viz., green and darkish green. The former is cultivated with *bajri* etc. but the latter is sown alone, in June-July. Within a week the germination is seen and the flowers appear in about 4 or 6 weeks. It reaches maturity sooner than other crops, being ready for harvest within ten to twelve weeks. Black gram or *udid* thrives well on black and medium black soils. Fairly distributed light showers are helpful for the healthy growth of the plants. The ripe pulse is split and consumed as *dal*. It is ground into powder to prepare *papads*. Horse gram or *hulge* is either black or dark brown. It does not require much water or manure. Both *udid* and *hulge* become ready for harvest after three months. The plants of these crops are either cut close to the ground or uprooted and exposed to the sun to dry. The plants are spread on the threshing floor and the seeds are removed either by beating the plants with sticks or by trampling the same under the feet of bullocks. The chaff is removed by shaking up the produce in a *sup* or a small basket against a gentle breeze. The green leaves, stalks and the dry chaff serve as a good fodder for the cattle.

Tur

Pigeon-pea or *tur* can be cultivated in almost all kinds of arable land, but is generally sown in *barad*, *kulga*, *pandri* and *chopan* soils. The ploughing and other operations are the same as for *bajri*. It is drilled in June-July. The germination takes place in about eight days and the blossoms appear after five months. It is ripe for harvest after about seven months from sowing. It is seldom irrigated, because its roots penetrate deep into the soil and get the necessary moisture, although the upper layers of the soil are dry. *Tur* is a hardy crop and resists drought to a remarkable degree. The grains are removed by beating the plants with sticks. The green pods are eaten as vegetable. The ripe pulse is split and eaten boiled in a variety of preparations. *Tur dal* is one of the favourite dishes of the people of the district. Its stalks are used for thatching houses. Very often the stalks are tied in a small bundle and used as broom to clean cattle sheds or court-yards. The area under pulses is given in the following table.

TABLE No. 7

**TAHSILWISE AREA UNDER PULSES IN AURANGABAD DISTRICT
DURING 1956-57, 1961-62, 1965-66 and 1971-72**

(Area in hectares)

Tahsil/District	Year	Gram	Green gram	Tur	Black gram	Horse gram	Total pulses*
	1	2	3	4	5	6	8
Aurangabad	1956-57	4,057	7,989	6,376	476	4,213	23,714
	1961-62	2,655	12,019	8,199	417	3,001	27,451
	1965-66	1,824	12,304	9,985	391	..	27,585
	1971-72	3,316	2,072	4,476	41	...	12,994
Paithan	1956-57	2,464	4,941	5,513	72	3,715	17,302
	1961-62	1,996	7,647	6,311	64	3,596	19,923
	1965-66	2,178	5,522	6,140	73	...	17,398
	1971-72	3,307	1,461	1,887	41	...	8,118
Gangapur	1956-57	5,254	3,942	4,248	72	1,913	15,771
	1961-62	3,930	6,464	6,085	66	1,651	18,612
	1965-66	3,505	3,111	5,249	88	...	14,282
	1971-72	5,960	473	1,507	11	...	8,208
Vaijapur	1956-57	6,230	6,423	3,155	62	4,154	21,878
	1961-62	6,471	7,689	4,174	129	9	20,204
	1965-66	4,497	3,691	3,473	203	...	13,775
	1971-72	8,244	627	380	4	...	9,456
Kannad	1956-57	5,010	4,306	2,045	4,390	6,127	23,380
	1961-62	4,416	3,768	1,966	5,327	3,456	19,595
	1965-66	3,555	3,916	2,819	5,437	...	20,761
	1971-72	4,418	2,565	2,677	4,291	...	19,439
Khuldabad	1956-57	2,709	1,597	825	699	1,975	7,846
	1961-62	2,370	1,667	1,349	602	...	6,413
	1965-66	3,439	1,600	1,886	730	...	9,720
	1971-72	2,085	823	1,062	211	...	6,145
Sillod	1956-57	4,903	2,875	2,672	12,495	8,943	32,798
	1961-62	3,772	4,168	3,147	15,178	6,870	34,155
	1965-66	4,950	3,440	3,633	16,570	...	37,445
	1971-72	4,746	1,914	2,733	9,359	...	27,757

TABLE No. 7—*contd.*

(Area in hectares)

Tahsil/District	Year	Gram	Green gram	Tur	Black gram	Horse gram	Total pulses*		
		1	2	3	4	5	6	7	8
Bhokardan	1956-57	2,157	2,629	2,677	11,014	6,851	26,693		
	1961-62	1,469	3,063	3,199	13,401	5,567	28,194		
	1965-66	933	3,300	3,271	9,775	...	23,604		
	1971-72	3,220	3,038	3,061	9,753	...	30,384		
Jafferabad	1956-57	979	1,434	2,025	5,449	3,214	13,996		
	1961-62	951	3,480	1,841	6,070	845	15,706		
	1965-66	590	2,287	1,170	6,509	...	10,608		
	1971-72	995	2,389	1,972	6,200	...	15,349		
Jalna	1956-57	2,928	13,523	6,634	3,722	4,651	32,845		
	1961-62	1,853	21,608	6,365	437	4,724	36,989		
	1965-66	...	...	...	...	...	...
	1971-72	2,090	8,343	9,696	2,915	..	30,770		
Ambad	1956-57	5,775	9,449	9,719	300	9,195	36,385		
	1961-62	8,142	6,768	6,176	867	5,736	28,906		
	1965-66	...	...	...	...	...	...
	1971-72	4,170	5,255	6,764	139	...	26,237		
Soegaon	1956-57	64	615	782	5,232	1,391	8,837		
	1961-62	74	1,439	656	5,971	1,750	10,583		
	1965-66	—	...	...	...	...	...
	1971-72	95	440	797	4,165	..	7,899		
District Total...	1956-57	42,530	59,723	46,671	43,989	56,342	2,61,445		
	1961-62	38,099	79,980	49,468	48,529	37,005	2,66,731		
	1965-66	25,471	63,006	53,565	51,991	...	2,41,017		
	1971-72	42,646	29,370	37,012	37,160	...	2,02,956		

* It includes area under other pulses not enumerated in the table.

OIL SEEDS

Groundnut, safflower, linseed and sesamum are the most important oil-seeds in the district. Of these groundnut alone occupies about half the area under oil-seeds. The table at the end of this section gives tahsilwise distribution of area under oil-seeds in the district for a few years from 1956-57. The following is the description of important oil-seeds grown in the district.

Groundnut

It is grown on all deep soils except *chikni*. The fields are ploughed and cross ploughed with a plough generally drawn by eight bullocks in April and May. Manure is carted to the field and spread after first showers of monsoon. The field is levelled with the *vakhar*. The seed is sown with a drill which is again levelled by a *vakhar* to cover the seed. The seed germinates in about a week and the crop is weeded by hand a month later. This is repeated after another

month. The pods grow underground, and the crop is ready for harvest six or seven months after sowing. The plants are uprooted with the help of light pickaxe. The nuts are picked out of the broken ground. The pods of the plants are separated by hand. For carrying out these operations women labourers are generally employed. They receive a part of their gatherings as the wages of their labour. The number of divisions amongst which the total collection of the groundnut of a labourer at the end of day is divided depends upon the hardness of the field and also the yield of the crop. The crop is chiefly raised for the oil extracted from the seeds, which is burnt in lamps and is also used in cooking. The nut is also roasted and eaten.

Safflower

Next in importance is the safflower crop. Very often it is known under two distinct names. When it is raised for the *kusum* dye, it is called *kusumba*; and when cultivated for oil, it is called *kataili* or *karadi*. It is generally grown for oil, and is sown as a subordinate crop, being rarely cultivated as a primary one. It grows in various types of lands, but thrives best in *kali*, *moraudi*, *tambatbarud* and *chikni* soils. The ploughing operations are the same as for jowar. It is grown mixed with wheat, gram and jowar and some times as a border crop. It is sown at the end of September or in the beginning of October. The reaping operations start in February. The crop is collected in small heaps and allowed to dry for a week, and then the heaps are all gathered in one place, and the seeds are beaten out with sticks. The dried plants and other refuse are burnt on the ground. Its seed yield a sweet oil which is used for cooking and burning. Its oil-cake serves as a good cattle-feed. The tender leaves of safflower which are generally available at the end of October or in the beginning of November are used as a vegetable.

Linseed

This crop is raised on *kali*, *chikni* and *chopau* soils. It is a *rabi* crop and is grown along with gram, wheat or jowar. The ploughing and other operations are the same as those along with which it is grown. It is sown in October. The seeds germinate within a week and the plants throw out their sky-blue flowers within three months. The crop is ready for harvest in about five months after sowing. The plants are taken up by the roots and collected into small heaps. The seeds are beaten out with sticks. Oil is extracted from its seeds. They are also made into *chatni* and the oil-cake is given to cattle.

Sesamum

Sesamum as compared with the above described oil crops is grown on a smaller area in the district. There are two varieties, the black and the white. The latter is superior in quality, and is the one mostly cultivated. It can be grown in any kind of soil. The operations in preparing the land are the same as those described for *bajri*. The seeds are drilled in June-July. The crop is reaped in October,

and the stalks are cut about two inches above the ground, the plants being tied in bundles, and placed upright one against the other. They are thus exposed to sun when the pods become dry and burst, and the seeds are shaken out. The well-known jinjelli oil is the principal economic produce of the crop, but the seeds are also used as a condiment in food, and the stalks are burnt as fuel.

TABLE No. 8

OIL-SEEDS IN AURANGABAD DISTRICT, 1956-57, 1961-62,
1965-66 AND 1971-72.

(Area in hectares)

Tahsil 1	Year 2	Groundnut 3	Sesamum 4	Safflower 5	Linseed 6	Total* 7
Aurangabad	1956-57	3,656	461	4,321	923	9,383
	1961-62	1,921	664	3,304	410	6,434
	1965-66	1,531	...	3,579	...	6,027
	1971-72	479	...	9,287	...	0,645
Paithan	1956-57	4,583	923	7,699	1,628	14,954
	1961-62	1,226	511	6,656	747	9,352
	1965-66	290	...	6,832	...	8,825
	1971-72	98	...	11,192	...	14,020
Gangapur	1956-57	5,129	864	7,105	2,661	15,771
	1961-62	4,774	568	5,386	1,530	12,277
	1965-66	2,441	...	6,375	...	11,199
	1971-72	1,028	...	10,498	...	14,391
Vaijapur	1956-57	11,165	1,381	6,684	1,728	20,980
	1961-62	13,638	1,421	5,827	...	20,918
	1965-66	6,567	...	4,844	...	12,567
	1971-72	1,151	...	10,880	...	14,568
Kannad	1956-57	4,821	568	5,663	1,054	12,117
	1961-62	6,553	142	6,225	1,147	14,067
	1965-66	5,950	...	5,183	...	12,352
	1971-72	5,026	...	10,116	...	16,998
Khuldabad	1956-57	975	129	2,461	1,125	4,691
	1961-62	518	172	6,436	978	8,109
	1965-66	563	...	4,835	...	6,739
	1971-72	106	...	5,385	...	6,024

TABLE No. 8—*contd.*

(Area in hectares)

Tahsil 1	Year 2	Groundnut 3	Sesamum 4	Safflower 5	Linseed 6	Total* 7
Sillod	1956-57	7,056	360	3,403	504	11,338
	1961-62	5,502	391	4,608	726	11,323
	1965-66	6,189	...	3,928	...	11,793
	1971-72	3,379	...	11,533	...	15,864
Bhokardan	1956-57	8,220	465	4,567	224	13,499
	1961-62	8,206	392	5,811	384	14,816
	1965-66	9,146	—	6,618	...	16,539
	1971-72	6,028	...	9,656	...	16,320
Jafferabad	1956-57	4,815	345	4,414	306	9,939
	1961-62	4,024	426	5,216	359	10,052
	1965-66	3,271	...	38	...	3,503
	1971-72	3,024	...	5,673	...	9,345
Jalna	1956-57	11,840	642	11,413	2,722	26,716
	1961-62	11,606	511	14,358	2,842	29,333
	1965-66	9,356	...	16,080	...	28,012
	1971-72	1,043	—	16,108	...	20,886
Ambad	1956-57	9,890	942	15,415	3,749	30,173
	1961-62	8,466	601	18,583	2,821	30,641
	1965-66	3,792	...	10,477	...	16,097
	1971-72	1,074	...	19,957	...	25,687
Soegaon	1956-57	3,794	484	11	...	4,289
	1961-62	4,108	408	19	79	4,614
	1965-66	3,573	...	2	...	4,183
	1971-72	2,555	—	...	2	2,794
District Total	1956-57	75,944	7,564	73,161	16,624	1,73,850
	1961-62	70,542	6,207	82,329	12,023	1,71,936
	1965-66	52,669	...	68,791	...	1,37,836
	1971-72	24,991	...	1,20,285	...	1,67,542

*It includes area under other oil-seeds not enumerated in the table.

DRUGS AND NARCOTICS

Tobacco

The crops which can be included under drugs and narcotics occupy a minor position in the economy of the district. Tobacco is the only

variety grown in the district. It is cultivated in Aurangabad, Gangapur, Sillod and Jalna tahsils. The total area under this crop in 1971-72 was 98 hectares. This plant is generally raised on manured fields of the *galvat*, *kali* and *pandri-kulga* soils found near villages. The ploughing operations are the same as for jowar; however ash is applied to the soil to provide for any deficiency in potash. Tobacco thrives well in red, sandy loams and alluvial soils. Dry climate and low rainfall are suitable for the good growth of tobacco leaves for which the crop is cultivated. The seed is broadcast on the seed beds in July. After one and a half months, the seedlings are transplanted. The crop matures within five months. Only well flourished leaves are maintained and the others are nipped off. At the time of harvest, the plants are cut and exposed to sun. A decoction of hot spices like *lavang*, *ale*, etc., is spread on the leaves which are kept under a heap of soil for some days. The use of tobacco for chewing and smoking, and its manufacture into snuff is well known.

The following table gives the tahsilwise area under tobacco in the district.

TABLE No. 9
AREA UNDER TOBACCO IN AURANGABAD DISTRICT

(Area in hectares)

Tahsil	YEARS			
	1956-57	1961-62	1965-66	1971-72
Aurangabad	1	118	7	...
Paithan	1	8	198	82
Gangapur	3	5	37	...
Vaijapur	2	N. A.	...	3
Kannad	3	N. A.	3	1
Khuldabad	N. A.	N. A.	...	...
Sillod	2	6	17	12
Bhokardan	N. A.	N. A.	...	...
Jafferabad	N. A.	N. A.	6	...
Jalna	1	13	123	...
Ambad	N. A.	N. A.	24	...
Soegaon	N. A.	N. A.	...	...
District Total	13	150	415	98

SUGARCANE

Sugarcane crop is produced all over the district. The area under this crop increased from 5249 hectares in 1956-57 to 10899 hectares in 1961-62 and decreased to 7041 hectares in 1971-72. It is now one of the important cash crops in the district. Comparatively it is grown on a large scale in Vaijapur, Kannad, Sillod and Gangapur tahsils whereas in Soegaon, Ambad and Paithan tahsils it is cultivated on a very small area. A sugarcane development scheme under the State sector is specially launched in the district to expand the area

under this crop. The improved strains of the crop such as COH 19, No. 740 and No. 775 are introduced in the district. Another object of the above stated scheme is to induce the cultivators to adopt the improved methods of cultivation, use of improved strains etc. The efforts in this behalf can be judged by the establishment of many sugar factories, in the district mainly feeding on the district production of sugarcane. In 1971 there were 27 registered sugar factories and refineries in the district.

The cultivation of sugarcane crop is however comparatively costly. Its cultivation and growth is more or less spread throughout the year. Planting is done sometime between December and April. It is essentially a tropical crop and, for high outturns, moist hot climate and ample supply of water are necessary. The crop can be grown on a variety of soils ranging from light type to heavy ones. Manuring also forms an essential part of the cultivation. Deep ploughing, thorough harrowing and clod crushing are also essential. Before planting, farm-yard manure is spread, and ridges and furrows are made. Necessary channels are prepared for irrigation. The selected choppings or sets (seed cane cut into pieces) are then planted. As the crop is an entirely irrigated one frequent waterings are essential. Interculturing and weeding are done till the plants are young. Top dressing in the form of groundnut cake and sulphate of ammonia result in good growth of the crop.

The following table gives tahsilwise area under sugarcane in the district in 1956-57, 1961-62, 1965-66 and 1971-72.

TABLE No. 10
AREA UNDER SUGARCANE IN AURANGABAD DISTRICT

(in hectares)

Tahsil	YEAR.			
	1956-57	1961-62	1965-66	1971-72
Aurangabad	500	868	604	943
Paithan	130	353	516	450
Gangapur	476	968	1,467	730
Kannad	794	1,505	1,248	173
Sillod	773	1,951	926	838
Bhokardan	409	1,361	562	450
Vaijapur	1,078	1,775	1,250	1,068
Khuldabad	558	738	604	506
Ambad	98	239	194	134
Soegaon	6	80	36	15
Jafferabad	138	607	591	332
Jalna	289	454	288	402
District Total	...	5,249	10,899	8,286
				6,041

CONDIMENTS AND SPICES

Chillis, garlic and coriander are the important condiments and spices grown in the district. The area under condiments and spices in 1971-72 was 6215 hectares. The following table gives tahsilwise distribution of area under condiments and spices.

TABLE No. 11

AREA UNDER CONDIMENTS AND SPICES IN AURANGABAD DISTRICT

(Area in hectares)

Tahsil 1	Year 2	Chillis 3	Coriander 4	Garlic 5	Total* 6
Aurangabad	1956-57	549	5	21	617
	1961-62	533	---	3	609
	1965-66	---	---	---	644
	1971-72	---	---	---	623
Paithan	1956-57	563	4	4	571
	1961-62	502	---	---	507
	1965-66	---	---	---	813
	1971-72	---	---	---	368
Gangapur	1956-57	518	10	9	538
	1961-62	518	13	21	581
	1965-66	---	---	---	741
	1971-72	---	---	---	336
Vaijapur	1956-57	626	55	22	704
	1961-62	607	---	---	987
	1965-66	---	---	---	340
	1971-72	---	---	---	152
Kannad	1956-57	1,132	21	13	1,175
	1961-62	1,123	18	38	1,179
	1965-66	---	---	---	1,069
	1971-72	---	---	---	969
Khuldabad	1956-57	202	4	29	273
	1961-62	139	---	25	175
	1965-66	---	---	---	376
	1971-72	---	---	---	100

TABLE No. 11—*contd.*

(Area in hectares)

Tahsil 1	Year 2	Chillis 3	Coriander 4	Garlic 5	Total* 6
Sillod	1956-57	1,486	36	77	1,609
	1961-62	1,644	42	95	1,781
	1965-66	...	...	...	1,884
	1971-72	...	...	...	1,333
Bhokardan	1956-57	1,202	16	19	1,237
	1961-62	1,899	9	40	2,460
	1965-66	...	...	...	1,850
	1971-72	...	...	...	1,184
Jafferabad	1956-57	593	15	6	615
	1961-62	632	...	13	649
	1965-66	...	...	...	618
	1971-72	...	...	...	565
Jalna	1956-57	788	10	11	810
	1961-62	1,068	17	17	1,103
	1965-66	...	...	...	859
	1971-72	...	...	...	167
Ambad	1956-57	960	7	8	914
	1961-62	441	...	...	441
	1965-66	...	...	...	656
	1971-72	...	...	...	337
Soegaon	1956-57	38	5	...	43
	1961-62	93	1	...	94
	1965-66	...	...	...	140
	1971-72	...	...	...	81
District Total	1956-57	8,657	188	219	9,106
	1961-62	9,199	100	252	10,566
	1965-66	...	...	...	9,990
	1971-72	...	...	...	6,215

* It includes area under the condiments and spices not enumerated in the table.

Chillis

Chilli crop is grown all over the district. However it is mainly cultivated in Sillod, Bhokardan and Kannad tahsils. There are two varieties, the small *lavangi* which is seldom raised, but commands a higher price as it is more pungent; and the larger kind commonly

found in villages. Generally *mirchi* is grown as a garden crop and may be cultivated in a variety of soils. Sometimes it is raised as a *rabi* crop on *kali*, *galvat* soils. The fields are ploughed and cross-ploughed during the months of April and May. They are also levelled with *vakhar*. When cultivated as an irrigated crop irrigation beds are formed. In the beginning of June seeds are broadcast in nursery beds. The seedlings are transplanted at the close of June or in the beginning of July, when they are placed about half a foot from each other. Farm-yard manure and ash are applied at the foot of every plant. If the rains are not favourable the fields are watered every week, and two weedings are also given at an interval of a month. The plants flower in about two months and green chillis are picked within a fortnight after flowering and the second, third and fourth pickings follow successively with an interval of about 15 days between each. When ripe chillis are required there are only three pickings at intervals of a month between each. The principal use of chillis as a condiment is well known.

Garlic



The crop is mainly cultivated in Sillod, Khuldabad and Gangapur tahsils. It is grown wherever irrigation facilities are available. Medium black soil is suitable for the crop. The crop requires irrigation at regular intervals of 10-12 days. It is generally cultivated as a single crop but always as a cold weather crop and as an irrigated crop. The land is tilled carefully and manured liberally. The contents of the garlic bulbs are broadcast in the field in October and covered lightly with soil. The crop matures in about five or six months. Its use in cookery is very common.

Coriander

Coriander is grown on a very small area. This crop is mainly cultivated in Sillod and Kannad tahsils. It is raised on the black clayey and red loamy soils. It is grown both for its seed, *dhane* and green leaves, *kothimbir*. The soil is prepared in the same way as for jowar and the seed is drilled. As a vegetable it is grown any time during the year but, as seed, it is sown in September and harvested three months thence.

FIBRES.

The important fibre crops in the district include cotton, sann hemp and *ambadi*. Of these, cotton occupies the highest acreage in the district. The details regarding the cultivation of the fibre crops are given in the following pages, while the table given at the end

of this section gives tahsilwise area under the fibre crops in the district during the period 1956-57, 1961-62, 1965-66 and 1971-72.

Cotton

It is grown all over the district. The sub-joined table gives its distribution in the district. In the beginning of the twentieth century only one variety of cotton viz., *bani* was grown in the district. Now-a-days 197-3, Deviraj, H-4 (Hybrid) and *laxmi* are cultivated in the district. The long staple varieties are sown by dibbling in the month of April or May where irrigation facilities are available. The other cotton varieties are sown by drilling in June-July as dry crops. The best *kharif* lands in the district, such as *kali*, *morvandi*, *dhuvla*, *kulga* and *karita morvandi* are devoted to this crop. The soil is well prepared by ploughing and cross-ploughing between January and March. Afterwards it is harrowed with *morga* and levelled with the *vakhar*. In about six weeks the seeds begin to sprout and four weeks later, the crop is weeded by hand. The crop flowers in about four months after sowing; and in another month and a half it is ready for the first picking. This is done by the end of November or in the beginning of December. Generally women labourers are employed in weeding and picking operations.

Sann Hemp

This crop is grown in *kharif* season. Generally it is sown in clayey loams, black and lateritic soils. It is mainly produced for green manuring. Sometimes its green tops are used as fodder. It is sown very thick when it is grown for green manuring. Its sowing takes place in June-July. The crop after about two months is levelled and ploughed so that it should mix with the soil. It is also cultivated as a fibre crop. The stalks are either cut or uprooted. When the leaves are stripped off, the stalks are tied in bundles and placed in water for retting. After about ten days they are taken out and the bark is then peeled off and beaten on a stone or wood and lastly washed in water.

Ambadi

Ambadi is often grown as a mixed crop along with jowar, *bajri*, pulses or groundnut. It is a *kharif* crop sown in June-July and ripens in August-September. The plants are uprooted, dried in the sun for a few days and tied into small bundles. The leaves and capsules are easily separated by beating the bundles. The seed is removed from the capsules by beating and is cleaned by winnowing. For getting fibre from it all the operations which are carried in case of sann hemp are repeated.

TABLE No. 12
AREA UNDER FIBRES IN AURANGABAD DISTRICT

(Area in hectares)

Tahsil	Year	Cotton	Sann Hemp (Bomay-Hemp)	Ambadi (Deccan Hemp)	Total* Fibres
1	2	3	4	5	6
Aurangabad	1957-58	15,491	1,431	78	17,000
	1961-62	12,485	731	455	13,671
	1965-66	14,553	...	...	15,807
	1971-72	7,978	...	...	8,273
Paithan	1957-58	28,065	397	542	29,009
	1961-62	29,262	328	484	30,075
	1965-66	21,909	...	...	22,669
	1971-72	11,267	...	...	11,573
Gangapur	1957-58	15,025	444	213	15,683
	1961-62	14,699	929	131	15,559
	1965-66	10,897	...	...	11,502
	1971-72	2,083	...	...	2,183
Vaijapur	1957-58	8,043	174	243	9,075
	1961-62	4,926	54	285	5,265
	1965-66	1,933	...	...	2,039
	1971-72	1,327	...	...	1,410
Kanvad	1957-58	8,097	802	45	8,943
	1961-62	9,787	731	49	10,567
	1965-66	10,868	...	...	11,969
	1971-72	10,021	...	...	10,747
Khuldabad	1957-58	1,214	505	1	1,721
	1961-62	537	414	47	1,078
	1965-66	2,509	...	...	2,947
	1971-72	953	...	...	1,204
Sillod	1957-58	19,166	809	81	20,056
	1961-62	15,481	1,003	125	16,610
	1965-66	17,573	...	...	18,862
	1971-72	8,946	...	...	10,262

TABLE No. 12—*contd.*

(Area in hectares)

Tahsil 1	Year 2	Cotton 3	Sann Hemp (Bombay Hemp) 4	Ambadi (Deccan Hemp) 5	Total* Fibres 6
Bhokardan	1957-58	21,634	129	202	21,965
	1961-62	2,0051	683	196	20,930
	1965-66	21,326	...	...	22,385
	1971-72	15,572	...	...	16,436
Jafferabad	1957-58	12,351	509	85	12,945
	1961-62	15,051	162	697	15,911
	1965-66	12,032	...	...	12,223
	1971-72	9,416	...	...	10,151
Jalna	1957-58	30,101	1,287	807	32,196
	1961-62	29,649	1,048	499	31,196
	1965-66	39,372	...	...	40,550
	1971-72	26,371	...	...	27,558
Ambad	1957-58	43,706	653	1,379	45,738
	1961-62	32,338	543	653	33,534
	1965-66	44,640	...	...	45,954
	1971-72	31,328	...	...	32,127
Soegaon	1957-58	9,368	97	4	9,469
	1961-62	13,181	115	22	13,317
	1965-66	14,651	...	...	14,721
	1971-72	7,930	...	...	7,991
District Total	1957-58	2,12,261	7,237	3,680	2,23,801
	1961-62	1,97,447	6,541	3,643	2,17,713
	1965-66	2,12,263	...	...	2,21,638
	1971-72	1,33,192	...	...	1,39,915

*It includes area under other fibres not enumerated in the table.

FRUITS

Banana, guavas, mangoes and papaya are the important fruits grown in the district. Besides, grapes, oranges, lime, figs are cultivated in the district. However, these fruits are grown on a small scale. The total area under fruit was 4735 hectares during 1967-68. The following table gives tahsilwise distribution of area under different fruit crops in the district.

AGRICULTURE AND IRRIGATION

TABLE No. 13

AREA UNDER FRUITS IN AURANGABAD DISTRICT

(Area in hectares)

Tahsil	Year	Banana	Man-goes	Sweet lime	Citrus fruits	Guava	Papaya	Total* fresh fruits
1	2	3	4	5	6	7	8	9
Aurangabad	1956-57	62	38	..	116	36	11	286
	1961-62	73	69	36	..	53	23	475
Paithan	1956-57	41	21	..	38	15	10	131
	1961-62	143	23	74	..	24	6	275
Gangapur	1956-57	13	..	..	201	25	11	261
	1961-62	24	2	..	18	34	..	355
Vaijapur	1956-57	53	39	..	189	17	35	374
	1961-62	6	600	..	..	25	49	1,427
Kannad	1956-57	163	19	..	180	18	5	416
	1961-62	123	84	..	..	46	21	702
Khuldabad	1956-57	84	35	..	53	8	4	136
	1961-62	53	44	..	..	..	..	166
Sillod	1956-57	57	..	..	9	15	9	97
	1961-62	40	6	..	..	18	11	117
Bhokardan	1956-57	60	..	..	28	7	10	107
	1961-62	34	..	..	54	6	18	118
Jafferbabad	1956-57	26	..	..	28	6	7	68
	1961-62	15	14	..	..	8	22	88
Jalna	1956-57	88	23	..	109	28	17	315
	1961-62	82	36	..	..	62	15	335
Ambad	1956-57	92	..	..	36	36	1	175
	1961-62	248	10	..	..	..	10	386
Soegaon	1956-57	83	..	..	23	1	..	107
	1961-62	170	1	19	..	2	1	240
District Total	1956-57	782	175	..	1010	212	120	2,473
	1961-62	1,011	889	129	72	278	176	4,684
	1967-68	809	445	..	162	243	243	4,735

* It includes area under other fruits not enumerated in the table.

Banana

This crop gives best return with liberal irrigation. In Aurangabad district it is mostly cultivated as an irrigated crop. It thrives best in rich black and well-drained soils. It is propagated by planting suckers. Land is well ploughed and harrowed in summer. Suckers are planted in June-July in pits of one cubic foot, eight or ten feet apart in squares. Each pit is supplied with farm-yard manure mixed with ash. After rainy season the plants are regularly irrigated. Flowering starts after about nine months and continues subsequently for three or four months. The crop matures roughly a year and a half since planting. Each bunch contains about 100 fruits. The varieties grown in the district include *deshi*, *basarai* etc.

Guava

Though it is cultivated all over the district, Jalna and Aurangabad tahsils account for a larger proportion. The usual pre-plantation operations include ploughing and harrowing. The seedlings are prepared from good seeds in nurseries where they are well-manured during their growth. They are transplanted in the field in pits of 2 cubic feet each duly filled with the soil and 15-18 feet apart. The transplanting is done prior to monsoon. Dry climate is helpful for its vigorous growth. The plants are regularly irrigated. The fruit trees bear after about four years since planting.

Mango

The tahsils of Kannad, Aurangabad, Khuldabad, Jalna and Paithan have a large number of mango trees. Seedlings raised from seed stones are planted on bunds along the border of the fields in the pits with a depth of 3 cubic feet each. Very often mango trees are grown in the adjacent uncultivated area of the arable land. The tree bears fruits after about seven years and continues till 30-50 years. Generally local varieties are grown in the district. Mango is the most popular fruit. Ripe mangoes are used for table purposes, while raw ones are used for preparing pickles, and chutney.

Papaya

Vaijapur, Gangapur and Aurangabad tahsils produce more papaya fruits. The field is first well ploughed and pulverised. Farm-yard manure is applied. Seedlings are raised on seed-beds and are transplanted in rainy season. The planting is generally done eight feet apart. It can also be done in September or February. Regular watering following planting is necessary due to the herbaceous nature of the plant. Its drainage is defective and roots begin to decay. The plant starts flowering in about six months and fruiting is complete in about ten months. The fruits mature within a year and are harvested when they get a yellowish tinge and ripen within 4-5 days. A papaya plantation can last only for about three years. For the first two years good harvest is obtained. The fruit is pale yellow, when ripe. It has a sweet taste and peculiar fine flavour.

VEGETABLES

The important vegetables grown in the district include onion, brinjal, *bhendi* and tomato. Amongst all, onion occupies the highest area in the district. The following table gives tahsilwise distribution of area under different vegetables in the district.

TABLE No. 14
AREA UNDER VEGETABLES IN AURANGABAD DISTRICT
1956-57, 1961-62 and 1967-68

Tahsil 1	Year 2	(Area in hectares)					Total* vegetables 7
		Onion 3	Brinjal 4	Tomato 5	Bhendi 6		
Aurangabad	1956-57	70	66	33	15	236	
	1961-62	62	62	59	45	282	
Paithan	1956-57	31	21	2	10	109	
	1961-62	62	25	2	6	145	
Gangapur	1956-57	22	42	2	10	108	
	1961-62	33	68	12	15	217	
Vaijapur	1956-57	63	25	6	19	199	
	1961-62	17	3	1	4	45	
Kannad	1956-57	34	10	...	2	123	
	1961-62	56	6	2	2	74	
Khuldabad	1956-57	38	6	4	2	96	
	1961-62	18	7	5	1	46	
Sillod	1956-57	93	57	1	3	291	
	1961-62	120	57	17	6	419	
Bhokardan	1956-57	28	24	...	4	83	
	1961-62	68	17	1	5	110	
Jafferabad	1956-57	15	10	...	6	42	
	1961-62	32	32	...	2	141	
Jalna	1956-57	63	26	18	49	348	
	1961-62	68	36	34	60	327	
Ambad	1956-57	56	29	5	7	157	
	1961-62	151	27	142	148	524	
Soegaon	1956-57	1	5	...	...	7	
	1961-62	2	2	...	...	4	
District Total	1956-57	514	321	71	127	1,799	
	1961-62	689	342	275	294	2,335	
	1967-68	1,133	647	283	243	4,087	

* It includes area under other vegetables not enumerated in the table.

Onion

It is grown all over the district ; however, Sillod, Aurangabad and Jalna tahsils account for a larger percentage of the crop. It is mostly grown as a *rabi* crop. There are two varieties grown in the district, one is red and the other white. The crop is raised on medium black soils. The seeds are sown on raised seed beds in October-November. The seedlings get ready for transplantation in four or five weeks and are transplanted at a distance of about five inches in furrows about ten inches apart. Farm-yard manure is also applied. The crop has to be watered every ten or twelve days. The bulbs are ready to lift in about three months after transplanting. Its green leaves are used as vegetables. The use of bulbs is very common in a number of dishes.

Brinjal

This crop is mainly cultivated in Gangapur, Aurangabad and Sillod tahsils. Brinjal is both an irrigated and rain-fed crop. It is grown on rich soils, often on river banks and in gardens. In gardens it is grown in all seasons. The land is well ploughed and farm-yard manure is applied. First seedlings are raised on a seed bed prior to monsoon. The seedlings are then transplanted in July. It begins to bear fruit in September, and if occasionally irrigated bearing continues for four months.

Lady's Finger

Lady's finger or *bhendi* is mostly cultivated as a *kharif* crop. Jalna and Ambad tahsils occupy greater area under this crop. Its seeds are dibbled on both the sides of the ridges, at a distance of about twelve inches in the row in the month of July. Only tender fruits are harvested.

Tomato

Tomato is mainly grown in Aurangabad, Jalna and Ambad tahsils. It is cultivated in both *kharif* and *rabi* seasons. Seeds are first sown in nursery beds and seedlings transplanted in about four weeks at the end of June. This transplantation is also done in October-November. In this case periodical irrigation is necessary. The seedlings are transplanted at a distance of two and a half feet. The crop gets ready in about three months.

LIVE-STOCK

Most of the agricultural operations in the district still depend upon live-stock. The ploughing, harrowing and sowing are all done with the help of draught animals. The live-stock in the district includes bullocks, he-buffaloes, sheep, fowls, and ducks. Besides, there are horses, ponies, mules, donkeys and pigs. The total number of live-stock as per the 1961 live-stock census in the district was 1,379,600. The live-stock per 100 acres of cultivated area was thus 42.36 as against 138.82 for the State. The number of working bullocks in the district rose from 3.80 lakhs in 1961 to 3.85 lakhs in 1966. The following table gives statistics regarding the live-stock in the district as per the censuses of 1966 and 1972.

AGRICULTURE AND IRRIGATION

TABLE No. 15
TAHSILWISE LIVE-STOCK, AURANGABAD DISTRICT, 1966 AND 1972

Tahsil	Year	Cattle	Buffaloes	Sheep	Goats	Other live-stock	Total live-stock	Total poultry
Kannad	***	63,393	7,544	5,557	30,859	2,117	1,09,470	13,351
	1972	59,845	7,739	3,298	34,203	1,998	1,06,083	16,253
Sillod	***	77,306	9,551	13,318	35,339	3,703	1,43,219	19,464
	1972	64,863	9,974	9,393	36,390	2,348	1,22,968	23,685
Soegaon	***	17,166	2,923	125	9,820	221	30,255	7,274
	1972	16,233	3,096	120	10,644	462	30,555	9,104
Bhokardan	***	64,748	6,225	973	24,281	1,456	1,06,446	11,998
	1972	57,584	6,765	6,173	23,259	1,217	94,998	15,939
Jafferabad	***	36,791	3,708	3,454	8,718	713	53,384	9,728
	1972	34,279	3,270	6,679	11,735	604	56,567	15,497
Khuidabad	***	24,695	2,853	3,226	11,447	617	42,838	6,701
	1972	24,587	3,396	2,385	13,514	815	44,697	7,344
Vaijapur	***	82,223	4,419	6,427	30,380	3,642	1,27,091	18,689
	1972	81,518	8,659	3,995	33,108	3,617	1,30,897	11,409
Gangapur	***	53,882	2,518	4,341	48,737	2,249	1,11,727	18,014
	1972	50,715	2,605	5,944	31,118	1,382	92,464	13,546

Aurangabad	...	1966	77,968	10,417	10,816	41,418	4,211	1,44,830	31,003
		1972	78,998	12,243	11,960	52,671	3,462	1,59,334	40,406
Jalna	-	1966	1,02,309	16,836	7,881	32,165	4,011	1,63,202	32,288
		1972	94,155	13,007	14,862	40,012	1,685	1,63,721	28,521
Paithan	...	1966	84,389	4,897	4,733	28,073	1,683	1,23,780	14,697
		1972	57,579	4,711	4,492	35,335	1,882	1,03,999	18,202
Ambad	1966	90,168	9,401	3,830	40,046	2,758	1,46,203	18,042	
	1972	88,487	8,300	3,743	40,940	1,471	1,42,941	22,433	
District Total	...	1966	7,75,038	81,292	77,444	3,41,290	27,381	13,02,445	2,01,249
		1972	7,08,843	83,765	73,044	3,63,629	20,943	12,50,224	2,22,309

The present live-stock is, however, not of high quality. Government and the Zilla Parishad therefore have introduced various schemes to improve the live-stock. These schemes include artificial insemination, improved cattle breeding, premium bulls and improved birds. Besides there are 15 veterinary dispensaries, 45 veterinary aid centres, three artificial insemination sub-centres and six supplementary cattle breeding centres which also help in improving the live-stock. Other activities include castration of scrub bulls, preventive vaccinations etc. The artificial insemination centres are situated at Vaijapur, Bhokardan and Sillod. One *deoni* bull and a buffalo are purchased to collect more semen and to supply the same to the centres for increasing the stock of pure breeds.

Supplementary Cattle Breeding Scheme.

To improve the breed of live-stock *deoni* cows and *deoni* bulls have been supplied as follows—

Panchayat Samiti	Bulls supplied	Cows supplied
Sillod	5	50
Jafferabad	5	50
Kannad	5	50
Ambad	5	50
Soegaon	...	50
Bhokardan	5	50

District Premium Bull Scheme

Under this scheme 161 bulls are located at the places mentioned below for breeding purpose. Some of them are on monthly subsidy and others on half cost subsidy.

Panchayat Samiti	Bulls Located	
	On monthly subsidy	On half cost subsidy
Aurangabad	2	16
Gangapur	2	13
Soegaon	...	12
Kannad	...	13
Jafferabad	1	4
Ambad	3	14
Jalna	3	15
Vaijapur	2	11
Paithan	3	8
Bhokardan	2	15
Sillod	3	13
Khuldabad	5	1
Total	26	135

Poultry Schemes

Poultry is one of the important subsidiary occupations which gives relief to cultivators in meeting the expenditure on small items of daily life. At present poultry consists of a large number of *deshi* fowls. Government has therefore introduced some schemes to improve poultry birds. Financial assistance in the form of loans as well as subsidies is given to those who are interested in poultry-keeping. However, the main difficulties in the implementation of the schemes of poultry development in the rural areas of the district are replacing the local birds by pure breed, imparting scientific and practical knowledge of poultry-keeping to the villagers and timely technical assistance of the stockmen and other officials of the animal husbandry department.

There are poultry demonstration centres, one each at Aurangabad, Jalna, Vaijapur, Sillod and Kannad. The main object of these centres is to give demonstrations to the cultivators regarding scientific poultry-keeping. Besides, the centres provide pure breed cocks, chicks and eggs at reasonable price. A loan of Rs. 750 is sanctioned to a student who has received training in poultry. There is another scheme under which a loan of Rs. 1,000 and a subsidy of Rs. 250 is sanctioned to a person who is interested in poultry-keeping.

Cattle markets

The important cattle markets in the district are held at the following places :—

Tahsil	Cattle market centres
Kannad	Deogaon, Pishore, Nagad.
Ambad	Sukapuri, Paradgaon (Railway Station).
Jalna	Jalna, Georai.
Soegaon	
Vaijapur	Vaijapur, Mahalgaon, Parsoda, Manur, Shivar and Loni.
Sillod	Bharadi, Wadod Bazar, Devalgaon Bazar, and Jalki Bazar.
Khuldabad	Wavangi Bazar.
Gangapur	Higthan, Lasur (Railway Station).
Paithan	Bidkin, Pachod, Lohegaon.
Bhokardan	Shipora Bazar.
Jafferabad	Khasgaon, Mahora.
Aurangabad	Aurangabad.

Dairy Conditions.

Keeping milch animals as a subsidiary occupation to crop farming is a common practice in the district. The geographical area of the district admeasures 16,27,213 hectares, of which 79,992 hectares are under permanent pasture. Besides, there is a grass land belonging to the Forest Department. The district is self-sufficient in respect of fodder

which satisfies the basic requirement of the dairy industry. Though keeping of dairy animals is a major subsidiary occupation of the farmers the production of milk is mostly concentrated in the areas near-about towns. With a view to increasing collection of milk and its supply, and also to providing supplementary occupation to the cultivators, loans for purchase of buffaloes were advanced under the scheme "loans for cattle purchase." Dairy societies supplying milk to the Government were assisted by way of subsidy under the scheme of organisation of milk producers' societies and federations.

Town milk supply scheme and assistance to milk societies and federations were the only two schemes implemented in the district. The town milk supply scheme was put into operation at Aurangabad in February 1962. The total distribution of milk through the dairy societies had reached 2000 litres per day in 1966-67. Nearly Rs. 11 lakhs have been spent on this scheme. Loans of about three lakhs of rupees have been granted to farmers for purchasing cattle. The expenditure of Rs. 0.79 lakhs was booked on the town milk supply scheme while expenditure of Rs. 0.07 lakhs was booked on assistance to milk societies and federations in 1966-67. This amount was given to eight societies supplying milk to the Government Milk Scheme.

IRRIGATION

The irrigational facilities in the district include medium and minor projects and small irrigation works. However, the most important source of irrigation is represented by irrigation wells. Lift irrigation from rivers and wells through the installation of oil-engines has also benefited agriculture in the district. The description of each irrigation work is given below.

Jayakwadi Irrigation Project

The Jayakwadi Irrigation Project on the Godavari river in Paithan taluka promises to change the economic face of Aurangabad and Parbhani districts. It is expected to introduce a new era in the agrarian economy of the above two districts. This would also change the crop pattern to a considerable extent. Although the project covers some area of Ahmadnagar district, it offers little benefits to that district.

The construction work of the dam was started in 1965 and is expected to be completed by 1980. After completion of the project, about 35,040 hectares of land would be submerged under water. The project after completion will bring about 2.8 lakh hectares of land under irrigation. The 204-km. long Paithan left bank canal in the first stage will irrigate about 1.42 lakh hectares in Aurangabad and Parbhani districts and the 133 km. long Paithan right bank canal alongwith the 165 km. long Majalgaon right bank canal in the second stage will serve 1.38 lakh hectares of land in Parbhani, Aurangabad, Bhair, Nanded and Ahmadnagar districts.

The construction of the 10 km. long dam included the project in the first stage is now completed. Its live storage of 2.15 TMM³ (2.15

thousand million cubic metres) is the biggest ever in the State. The total estimated cost of the first stage of the project is Rs. 74.36 crores, of which an amount of Rs. 21.11 crores is to be incurred during 5th Plan. The construction of second stage of the project has also started. It is estimated to cost Rs. 78 crores, of which an outlay of Rs. 17.50 crores is earmarked in the 5th Plan of Maharashtra.

The maximum height of the dam would be 36.6 metres with 27 gates.

In 1976, the construction work of the main canal of about 100 km. was completed. The project is beneficial to Ambad and Paithan talukas of the district. An area development programme in respect of link roads and market complex has also been taken up in the command area of the project as a centrally sponsored scheme. The work of earthen dam and more than half of work of masonry dam is completed. The physical picture of the progress of this project on completion of 5th plan period would be completion of earthen and masonry dam and also completion of entire left bank canal with its distribution system.

The Jayakwadi dam is however an artificial one which does not enjoy any of the natural advantages required for location of the dam site. It is located at totally flat and plain site which makes it necessary to construct very long embankments. Being flat country extensive area will be submerged under water which involves an enormous problem and huge expenditure on rehabilitation of affected people.

Galhati Project

This project is situated on Galhati nala, a tributary of Godavari river near village Shahapur in Ambad tahsil. Its construction was started on 20th November 1961 and completed in October 1966 at a total cost of Rs. 77.91 lakhs.

The dam consists of an earthen bund 8555 ft. in length having a maximum height of 43 ft. at gorge portion. The upstream surface of the earthen bund is pitched up to its top level. To pass flood discharge of 54,000 cusecs there is a waste weir of 1025 ft. in length. There are two head regulators one on left flank with a discharging capacity of 22 cusecs and the other at right flank with a discharging capacity of 66 cusecs. The right flank canal of the project is 5.10 kilometres long and would irrigate an area of 8500 acres while its left flank canal measures 4.70 kilometres and would irrigate an area of 3,000 acres. The total irrigable command of the project is 11,500 acres benefiting 12 villages of Ambad tahsil. One village viz., Bharaswada had been submerged under the project and the same has been rehabilitated.

The crops irrigated under the project are jowar, cotton, *bajri*, *kardi*, wheat, rice, maize, gram, mug, paddy, hybrid jowar and sugarcane. About 2638 acres were irrigated under this reservoir. The water rates charged were Rs. 6 for *kharif* season, Rs. 8 for *rabi* season, and Rs. 16 for hot weather crops. These water rates were made applicable in respect of all the following irrigation works.

Upper Dudhana Project

This is an earthen dam 7690 ft. in length having a maximum height of 54 ft. at gorge portion. It is situated on the Dudhana river, a tributary of the Purna river near village Somthana in Jalna tahsil. The construction of the project was started in May 1962 and was completed in July 1966 at a total cost of Rs. 76.49 lakhs. To pass the flood discharge of 54,460 cusecs there is a F. O. F. weir 950 ft. in length. It has also one head regulator with a discharging capacity of 66.26 cusecs. Its right flank canal is 5 miles in length and would irrigate an area of 8400 acres benefiting 14 villages of Jalna tahsil. Two villages viz., Dudhanwadi and Dhawalpuri were submerged, which were later on rehabilitated.

The crops irrigated under this reservoir are jowar, cotton, *bajri*, wheat, paddy, maize, gram, *mug*, hybrid jowar, *kardi*, chillis and groundnut. About 2486 acres were irrigated in 1966-67.

Jivrakha Project

This project is also an earthen dam 5,300 ft. long having a maximum height of 47 ft. at gorge portion. It is situated on Jivrakha nala, a tributary of Purna river near village Akola in Jafferabad tahsil. The construction work of the project was started on 12th January 1962 and was completed on 30th August 1966 at a total cost of Rs. 41,60,980. To pass a flood discharge of 36,000 cusecs a waste weir of the length of 830 ft. has been constructed. There is also one head regulator with a discharging capacity of 32 cusecs. The right flank canal is 11 miles long and would irrigate an area of 2630 acres of 8 villages in Jafferabad tahsil.

The crops irrigated under the project include jowar, cotton, *bajri*, paddy, maize, gram, *mug*, hybrid maize, *kardi* and sugarcane. About 1361 acres were irrigated in 1966-67.

Jui Project

This dam consists of an earthen embankment of 7,683 ft. in length and gravity dam of 100 ft. Its maximum height is 40 ft. It is situated on Jui nala, a tributary of Khelna river near village Danapur in Bhokardan tahsil. The construction work of the project was started in October 1956 and was over by June 1961 at a total cost of Rs. 35.72 lakhs. To pass a flood discharge of 55,000 cusecs a spillway has been constructed of a total length of 515 ft. There are two head regulators, one on right flank and another on left flank with a discharging capacity of 31 cusecs. The right flank canal is one mile long while the left one is 11 miles long. The total irrigable area is 5700 acres from 14 villages in Bhokardan tahsil.

The crops irrigated under this project are jowar, cotton, *bajri*, paddy, maize, gram, groundnut, chilli, wheat, *kardi* and *rabi* jowar. The total area irrigated during 1966-67 was 3379 acres.

Dheku Project

The dam is of composite type with a total length of 2583 ft. having a maximum height of 48 ft. at gorge portion. It is situated on Dheku nala, a tributary of Shivna river near village Bhatana in Vaijapur tahsil. Its construction was started in October 1956 and completed in June 1961, the total cost being Rs. 33.36 lakhs. To pass a flood discharge of 68,700 cusecs a waste weir has been constructed having a total length of 850 ft. There is one head regulator with a discharging capacity of 39 cusecs. The reservoir has one canal of a length of 15 miles on the left flank irrigating about 6700 acres from 16 villages in Vaijapur tahsil.

The crops irrigated under this project include jowar, *bajri*, *mug*, groundnut, maize, paddy, onion, chilli, cotton, sugarcane and wheat. The total area irrigated during 1966-67 was 3561 acres.

Kolhi Project

This dam is an earthen embankment 2592 ft. long with a maximum height of 48 ft. above the nala bed. Its construction was started in 1965 and was completed in 1967 at a total cost of Rs. 21,30,849. The project is situated on Bor nala, a tributary of Shivna river near village Kolhi in Vaijapur tahsil. To pass the flood discharge of 24,600 cusecs, a waste weir has been constructed having a total length of 525 ft. It has a left flank canal with a total length of 6 miles which would irrigate an area of 1165 acres of the four villages viz., Shivar, Kolhi, Borsao and Bhirgaon in Vaijapur tahsil.

The crops irrigated under this project include jowar, *bajri*, wheat, gram, maize, cotton etc. The area irrigated during 1966-67 was 988 acres.

Khelna Project

This project is situated on the Khelna river, a tributary of the Purna river near village Palod in Sillod tahsil. Its construction was started in 1962 and was completed in 1966 with a total cost of Rs. 70,64,535. It is an earthen dam 5220 ft. in length with a maximum height of 69 ft. and the top width of 12 ft. To pass a flood discharge of 53,600 cusecs a weir of a length of 750 ft. has been constructed. The canal of the project is 12 and a half miles in length with a capacity of 73 cusecs at the head. This would irrigate an area of 6000 acres of 12 villages in Sillod tahsil. In 1966-67 an area of 3287 acres was irrigated under this project.

The crops irrigated under this reservoir are jowar, wheat, gram, maize, cotton, *bajri* etc.

Purna Anicut

The Purna anicut is situated on Purna river near village Nagapur in Kannad tahsil. Its repair work was started in 1957 and was completed in 1960 at a total cost of Rs. 1,77,082. The total length of the

anicut is 400 ft. There is one feeder channel of 110 chains in length starting from the irrigation sluice. The discharging capacity of the channel at its head is 14.50 cusecs and will irrigate an area of 240 acres of Nagapur village in Kannad tahsil. The crops irrigated from this anicut are jowar, wheat, gram, chilli, paddy, *bajri*, maize and cotton. The total area irrigated during 1966-67 was 385 acres.

Davargaon Tank

It is constructed on a small stream which rises north of Ambad. It is situated six furlongs to the right side of mile No. 11/1 of the Vadigodri-Jalna road. The construction work of the project was started in 1959 and was completed in 1962 at a total cost of Rs. 6,06,700. It is an earthen dam 3100 ft. in length with a maximum height of 32 ft. The right flank canal of the project measures 212 chains and commands an area of 2000 acres of four villages in Ambad tahsil. The crops irrigated under this project include jowar, *bajri*, maize, cotton and wheat. However no area was brought under irrigation in 1966-67 as the water level in the tank was then below spill level.

Kasner Tank

This tank is situated near village Ghardan in Aurangabad tahsil. It is constructed across the Yelganga nala which rises 5 miles upstream from the site of the dam and joins the Yelganga river near village Gazipur in Paithan tahsil. The construction work of the project was started in 1960 and was completed in January 1962 at a total cost of Rs. 6,36,600. It is an earthen embankment with a length of 4850'. Its right flank canal which is 4 miles in length irrigates an area of 1200 acres of four villages viz., Gazipur, Padli, Lakhegaon and Wadgaon. The crops irrigated under this project include *bajri*, jowar, maize, cotton, wheat and gram. The total area irrigated in 1966-67 was only 153 acres.

Kham Bandhara

The dam consists of earthen flood banks on either side of the *bandhara*, the total length being 1100'. It is constructed across the Kham river near village Golwadi in Aurangabad tahsil. It is only three miles away from Aurangabad city. The construction work was started in 1959 and was completed in 1963 at a total cost of Rs. 2,54,533. To pass the flood discharge a masonry anicut of a length of 400' has been constructed. The canal on the left flank is 4 miles long and irrigates an area of 1200 acres of three villages viz. Valadgaon, Patoda and Gangapur. The crops irrigated under this project include jowar, *bajri*, *mug*, wheat, gram and cotton. In 1966-67 an area of 179 acres was brought under irrigation.

Shivna Anicut

This is an old anicut on the Shivna river near Kannad. It was repaired in 1965 at a total cost of Rs. 4,49,409. The dam consists of flood banks on either side of the anicut. There is an anicut of a length of 266' to pass the flood discharge. About 700 acres from four villages viz., Kannad, Vithal Pur, Dongargaon and Bahirgaon would be brought under irrigation. In 1966-67 an area of 503 acres was brought under irrigation.

Yerbadra Bandhara

This anicut is constructed across the Yerbadra river, a tributary of Godavari river. It is situated near village Dawarwadi in Paithan tahsil. The construction work of the bandhara was started in May 1959 and the same was completed in June 1962 at a total cost of Rs. 3.34 lakhs. The total length of the bund is 2858'. A masonry weir has been constructed across the river to pass a flood discharge of 43,000 cusecs. The right flank canal is 220 chains long and would irrigate an area of 500 acres of three villages viz., Nandar, Indegaon, and Apegaon in Paithan tahsil.

Nirgudi Tank

This earthen dam is under construction near the village Nirgudi kh. in Khuldabad tahsil. Its construction work was started on 25th December 1965. The estimated cost of the work is Rs. 12.58 lakhs. It is 1692' in length. The gross commanded area is 2489 acres and when completed about 1350 acres would be brought under irrigation. The crops which would be irrigated include cotton, groundnut, maize, paddy and *rabi* crops.

सत्यमेव जयते

Deogaon Tank

This tank is situated near village Deogaon in Paithan tahsil. The work was started on 17th March 1966. Its estimated cost is about Rs. 10.11 lakhs and the area proposed to be brought under irrigation amounts to 1070 acres. The length of this earthen dam is 3765'. *Kharif* and *rabi* crops, so also two seasonal crops and chillis, paddy, etc., will be irrigated under this project.

Soegaon Tank

This earthen dam is situated near the tahsil headquarters of Soegaon. Its construction work was started on 13th December 1965 at an estimated cost of Rs. 13.97 lakhs. The length of the dam is 2254' and that of the canal 4 miles. An area of 1425 acres would be brought under irrigation. Two seasonal and *rabi* crops as also cotton, groundnut would be irrigated under this project.

Banoti Tank

This is also an earthen dam, 1609' in length. The length of the canal is 5 miles. It is situated near village Banoti in Soegaon tahsil. Its work was started on 12th May 1967 and is estimated to cost about Rs. 17.56 lakhs. The crops such as cotton, groundnut, maize and paddy would one thousand acres would be brought under irrigation.

Amthana Anicut

This anicut is situated near Amthana in Sillod tahsil. Its work was started on 15th April 1966 and would cost Rs. 3.54 lakhs. The total length of the *bandhara* is 420' and that of the canal is 4 miles. About one thousand acres would be brought under irrigation.

Sukhna Project

This is a medium type of project located at Garkheda in Aurangabad tahsil. Its head works were completed on 31st January 1967 at a total cost of Rs. 107.69 lakhs. The length of this earthen dam is 11600'. Its right flank canal is 14 miles in length. It will irrigate an area of 6200 acres. The irrigation was started in 1966-67.

Sanjul Tank

This earthen dam is situated near village Sanjul in Aurangabad tahsil. Its head works were completed on 15th September 1967 at a total cost of Rs. 15.55 lakhs. The total length of the dam is 1215' and that of canal 6 and a half miles. It would irrigate an area of 1660 acres.

Jamwadi Tank

This is also an earthen dam, 2040' long, situated near the village Jamwadi in Aurangabad tahsil. The construction work was completed on 6th January 1967 at a total cost of Rs. 9.77 lakhs. It is expected to irrigate an area of about 710 acres from Jalna tahsil. The canal which would be 4 miles in length is under construction.

Anvi Tank

This earthen dam, 3725' in length is situated near village Anvi in Jalna tahsil. Its construction work was started on 9th August 1966 and is estimated to cost about Rs. 10.13 lakhs. About 960 acres would be brought under irrigation.

In addition to these irrigation projects some irrigation works which irrigate an area of 250 acres and below are under the supervision of the Zilla Parishad, Aurangabad. The subjoined table gives information about these works.

TABLE No. 16

IRRIGATION WORKS UNDER ZILLA PARISHAD, AURANGABAD

Sr. No.	Name and Location of the Project	Estimated cost in Rupees	Projected Irrigation potential in acres	Date of completion
1	2	3	4	5
1	Bandhara across Hivra Nala near Chorkund Village in Soegaon tahsil.	90,000	250	16th July 1966
2	Bandhara across Khari Nala near Manoor village in Vaijapur tahsil.	90,000	250	Excavation of foundation is partly done.
3	Bandhara near Chikhali village in Jalna tahsil.	56,350	100	30th December 1966
4	Bandhara across Beri Nala at Khala-puri village in Jalna tahsil.	38,000	200	14th November 1965.
5	Bandhara across Brahmni-River in Kannad tahsil.	25,000	200	N. A.
6	Bandhara near Pishore village in Kannad tahsil.	71,000	125	22nd December 1966
7	Bandhara near Chikalthan village in Kannad tahsil.	34,000	200	30th June 1966
8	Bandhara across Pandharanala in Kannad tahsil.	30,000	200	In progress
9	Bandhara across Koli Nala Hasnapur village in Ambad tahsil.	44,100	200	30th December 1966
10	Bandhara near Deo Hivra village in Ambad tahsil.	45,150	100	12th November 1966
11	Bandhara near Gawli Shivra village in Gangapur tahsil.	31,000	100	31st December 1965
12	Bandhara near Donegaon village in Gangapur tahsil.	37,100	120	31st October 1966
13	Bandhara near Sobalgaon village in Khuldabad tahsil.	28,000	150	31st May 1966
14	Bandhara near Chandai Thumbri village in Bhokardan tahsil.	21,000	100	29th April 1965
15	Bandhara near Sawargaon Gonden village in Jaffarabad tahsil.	69,700	150	14th February 1967
16	Percolation Tank at Manjri in Gangapur tahsil.	62,700	...	31st March 1966
17	Percolation Tank at Mohara in Kannad tahsil.	24,650	...	31st May 1966.

SEED SUPPLY

It is a general practice of the cultivators in the district to preserve healthy earheads from the last year's crop for making use of the same for seed purpose. However, amongst the various measures undertaken for agricultural improvement during the Five Year Plan periods, use of improved strains of crops was given priority. As such improved varieties or strains of crops, suitable for the soils in the district have been evolved at the agricultural research centres. The Agricultural department has recommended the same for the district. For supplying the new strains of crops to a large number of cultivators it is multiplied at seed farms as also again distributed to registered seed growers. The seeds from the registered seed growers are purchased either by the co-operative societies or by the Zilla Parishad and distributed to the cultivators. For procurement of improved seeds from the registered seed growers a premium of 6 per cent is paid to them as incentive for maintaining its purity. Thus a maximum area is covered under the improved seeds. Propaganda to make use of improved seeds is made by the official as well as non-official members of the Zilla Parishad including the gramsevak at the village level by organising meetings, village leaders' training camps, study tours etc. The Agricultural department has recommended the following improved varieties or strains of crops for the district.—

Wheat K 28, N3, PW5, N4.

Rabi Jowar PJ-4-2, M-35-1.

Kharif Jowar PJ-16-K.

Cotton 197-3, 170-CO-2.

Seed farms have been established at 12 places in the district to provide improved seeds to the farmers. The combined area of all the seed farms is 1,084 acres.

The quantity of improved seeds of different crops distributed to the cultivators in the district in 1968-69, is given in quintals below:—

Kharif Jowar 11.78, Bajri 21.49, Mug 6.79, Tur 4.00, Wheat 841.33, Gram 46.73, Groundnut 26.88 and Rabi Jowar 753.07.

With the introduction of high yielding hybrid varieties of different crops a new era has been started in the district as elsewhere in the State. However, cultivation of hybrid seeds is still in its initial stage. The programme of hybrid cultivation is carried out by the Zilla Parishad. A plan has been envisaged to bring about two lakhs of acres under the hybrid cultivation of jowar, maize and *bajri* in 1968-69.

MANURES

The application of manures is the salient feature of the overall programme of agricultural development in the district as elsewhere in the State. The scheme of manures received momentum especially after the introduction of the community development programme in the

district. Formerly cultivators did apply manures but then they mainly depended upon the local manurial resources, the chief source being the livestock. But such compost manures were not quantitatively sufficient to enrich maximum arable land. Only big agriculturists with a large number of livestock could afford to apply manures extensively. The average cultivator with minimum of livestock practically had to cultivate his land without applying manures to it. Naturally this resulted into reduction of agricultural outturn.

The application of chemical fertilisers was the only way out. This required a change in the attitude of the cultivators. An Agricultural extension programme was therefore included in the community development blocks. This brought forth good results. Cultivators started applying the chemical fertilisers. Provision was made to distribute fertilisers through the co-operatives. In order to enable the average farmer to purchase fertilisers, the Government has made a provision to advance *tagai* loans to the cultivators. A subsidy is also given to them.

Compost is prepared by conserving cattle urine, dung and litter arranged in a systematic way in a pit of $10' \times 6' \times 3'$. Apart from organic and inorganic manures, due importance is given to the green manuring which provides nutrients to the soil at a little cost. The *tag* seeds are sown and buried when they grow to a height of 0.305 m. (one foot) in the field by means of a hoe. This infuses nitrogen in the soil. In order to encourage green manuring a subsidy of 25 per cent is admissible on the cost of *tag* seeds.

Usually, manure is carted to the field, and small heaps are arranged in rows at a convenient distance. After the first showers, the heaps of compost are spread with a spade and then mixed in the field by harrowing the land. The chemical fertilisers on the other hand are broadcast before sowing and then mixed with soil by harrowing the field. Some times manures are given in two instalments. The quantity of manure to be applied varies from field to field and from crop to crop. The heavy doses of manure require abundant water supply.

PESTS

Cotton.

Boll-worm, *bond ali*:—There are two types of boll-worms:—
(a) spotted boll worms, *thipakyanchi bond ali* (*Earias fabia*, S. and *E. insulana* B), and (b) pink boll-worms, *sheendri bond ali* (*Pectinophora gossypiella*, S.). The adults of the former have pale white upper wings with a greenish band in the middle while the adults of the latter have the upper wings completely greenish white and have a dark head and pothoracic shield. They have a number of blank and brown spots on the body.

In case of spotted boll worms, the caterpillars bore into the growing shoots of the plants in the initial stage of the crop. Later

on when flower buds appear larvae bore into them and then enter in the bolls by making holes which are plugged with excreta. The infested buds and bolls are shed but if they remain on the plant they open prematurely. Consequently lint from such bolls is of inferior quality and fetches low price in the market.

The caterpillars of the pink boll worms on the other hand never attack the shoots. They feed inside the bolls and make them drop down. The pest is more harmful to American cotton varieties, than Indian ones. As the caterpillars bore into the bolls, the entrance holes get closed and thus it becomes very difficult to locate the affected bolls until such bolls drop down or open prematurely.

The pest can be effectively controlled by the following methods:

(1) Removal and destruction of stubbles to check carryover of the pest to the next season.

(2) Destruction of all the malvaceous plants growing in off season which serve as alternate hosts for the pest.

(3) Fumigation of seed before sowing with carbon-disulphide at the rate of two ounces per 15 cubic feet or heating the seed at 145° F. to destroy hibernating pink boll larvae.

(4) Quick removal and destruction of the affected plant parts in the early stage of the pest incidence.

(5) Six dustings with a mixture of 10 per cent D. D. T., two per cent lindane and 40 per cent sulphur or with one per cent endrin dust or

(6) Six sprayings, at fortnightly intervals with endrin at the rate of six ounces per acre commencing from a month prior to flowering. Sulphur is added to this mixture in equal quantity to avoid subsequent mite incidence.

Red Cotton bug, tambadya dhekanya (Dysdercus cingulatus, Fabr.)

Both adults and nymphs suck plant sap and greatly impair the vitality of the plant. They also feed on the seed and lower their oil contents. The lint gets soiled due to the excreta of these insects. The pest is active from October to February.

The pest can be controlled by collecting the adults and nymphs in large numbers by shaking them in a tray containing little kerosene oil added to ordinary water. In case the pest becomes serious, which rarely happens, the crop may be treated with 5 per cent B. H. C. dust.

Jassids, tudtude (Empoasca devastans, Dist.) The adult is wedge-shaped and pale green in colour. The nymphs are wingless and are found in large numbers on the lower surface of leaves. They walk diagonally. Both the adults and nymphs suck the cell sap from

leaves as a result of which the leaf margins turn yellowish and in case of excessive infestation reddening and drying up of leaves followed by stunted growth are seen. The pest is active during the monsoon season.

The following are the important measures of controlling the pest :—

(i) Spraying the crop with five per cent D. D. T. at the rate of 15 to 20 lbs. per acre proves very effective. However the use of D. D. T. alone should be avoided as it leads to excessive increase in mite population. A mixture of 6 per cent D. D. T. and an equal quantity of sulphur is therefore, used to control the pest. This mixture is however harmful for Indian or Asiatic cotton as sulphur scorches these varieties severely. 0.01 per cent to 0.02 per cent para-thion or two or four ounces of endrin are least expensive and most effective against the pest.

Aphids, *mava* (*Aphis gossypii*, Glover) is another pest of cotton. The nymphs and adults of this pest suck the cell sap from the leaves due to which leaves turn yellowish and dry.

Spraying the crop with nicotine sulphate at the rate of one pound in 80 gallons of water with 5 lbs. of soap or spraying it with pyrethrum extract in the proportion of one part in 1,000 parts of water effectively controls the pest.

Jowar

Jowar stem borer, *khodkida* (*Chilo Zonellus* Swinh):—The caterpillars are dirty white with many spots on the body and with a brown head. They bore inside the stems causing thereby drying of the central shoots called 'dead hearts'. This results in reddening of leaves and stems. The pest being an internal feeder, only preventive measures as noted below are found practicable and economic.

(1) The affected plants bearing caterpillars inside the stems are pulled out and destroyed promptly.

(2) After harvest, the stubbles of crop are collected and burnt to destroy the hibernating larvae, and

(3) The jowar fodder is cut into small pieces before it is served to cattle.

Jowar stem fly, *khod mashi* (*Atherigona indica*):—Its maggots are legless and feed inside the stems of young plants. The adults are similar to house flies but are very much smaller in size and on their dorsal side, there are a few dark spots. Removing and destroying the dead seedlings along with the maggots helps in controlling the pest.

Army worms, *lushkari ali* (*Cirphis unipuncta*):—The caterpillars are found in the central whorl of plants, or may remain under stubbles around the plants in soil. They feed on leaves mostly at

night, while during the day they remain hidden in the whorl or in the clods. They migrate from one field to another when their food is exhausted. Generally it is observed that when a long dry spell follows a good start of monsoon, the pest assumes epidemic form and subsides if heavy showers occur thereafter.

5 per cent BHC or endrin dust, if properly dusted at the rate of 50 lbs. per acre successfully controls the pest. As the pest is a night feeder, the dusting done in the evening when there is less breeze, is more effective. 50 per cent BHC wettable powder may be used as a spray after diluting one pound in 25 gallons of water. About 80 to 100 gallons of spray per acre are required to control the pest. 5 per cent BHC poison bait if broadcast in the evening will also control the pest. The last controlling measure will be more effective if it does not rain and the soil at that time is dry.

Hoppers and aphids, *tudtude* and *mava* (*Peregrinus maidis*, Ashm. and *Rhopolosiphum maidis*, F and *Aphis sacohari* Zhent.) :—Both delphacids and aphids are responsible for causing the sugary secretion on jowar. The symptoms are locally known as *chikta*. The pest is very severe especially on *rabi* jowar. It can be controlled by spraying the crop with 0.02 per cent diazinon, endrin or by dusting it with 5 to 10 per cent BHC dust at the rate of 20 lbs. per acre.

Bajri

Blister beetle, *hinge* or *bali* (*Zonabris pustulata*) :—The beetles are black with yellowish brown stripes across their wings and over an inch long and about half an inch thick. When crushed on the human body, it causes a blister. They eat pollen and thus affect the setting of grains in the earhead. The adult stage of the pest is harmful while its larval stage is beneficial as the larvae feed on eggs of grass hoppers laid in the soil.

Preventive measures consist of collection of beetles by means of hand-net and their destruction. 5 per cent BHC dusted at the rate of 20 lbs. per acre helps in controlling the pest.

Wheat

Wheat stem borer, *khod kida* (*Sesamia inferens* Wlk.) :—The pest generally causes damage to *rabi* crop of wheat. It also affects maize in dry weather. The fully fed caterpillar is about an inch long, flesh coloured with black head and dark spots on the body. Each dark spot bears a hair. They are found inside the stems of the affected plants. The caterpillar bores inside the stem thus causing drying of the central shoot. While entering the shoot, the initial feeding of the caterpillar on the whorl gives rise to numerous holes on the leaves which develop later. Drying of the plant often leads to reddening of stems. As this pest also is an internal feeder, the control measures discussed above in respect of jowar stem borer are identically applicable here also.

Paddy

The stem borer, *khod kida*:—The nature of damage and its controlling measures are the same as described under jowar stem borer.

The swarming caterpillar, *lashkari ali*:—The full grown caterpillars measure about $1\frac{1}{2}$ inches long and are dark greenish with slight yellow tinge. They can readily be distinguished from other caterpillars by the presence of white longitudinal dorsal stripes along the length of their body. Their heads are dark. On hatching, the caterpillars feed on grass or young paddy seedlings. They are active only at night, and during the day they hide in leaf sheaths or leaf whorls or in soil if it is not flooded.

Preventive measures include protection of seed beds by deep trenching with steep sides and hand collection of egg masses and their destruction. The caterpillars during the day time hide under clods, so trapping them under planks or small bunches of dry grass may be tried. Dragging rope across the field may be resorted to after flooding the affected fields so that caterpillars in the leaf sheaths and whorls drop into the water. After the harvest of the crop, the affected fields should be ploughed to expose the pupae. The pest can also be successfully controlled by dusting 5 per cent BHC at the rate of 20 to 30 lbs. per acre. The dusting if done in the evening will give better control as the caterpillars come out to feed at night. Where rains are frequent, spraying BHC water dispersible powder by diluting 5 lbs. of 50 per cent BHC in 100 gallons of water can be tried. 60 to 100 gallons of spray per acre should be used for effective control.

Rice case worm, *suralyatil ali*.—The full-grown caterpillars are greenish white, $\frac{1}{2}$ inch long and semi-aquatic and generally feed on foliage inside tubular cases formed of pieces of paddy leaves. The caterpillars cut the paddy leaves into short lengths, construct tubular cases and remain inside them while feeding.

Preventive measures include removal and destruction of the tubular cases along with the caterpillars. In the early stages of the crop before flowering, rope dragging may be tried to dislodge the caterpillars after flooding the infested field and putting into it a little crude oil. Insecticides recommended for the blue beetle and hispa will also control the pest to some extent. But one part of pyrethrum extract in 600 parts of water or 0.375 per cent D. D. T. spray obtained by mixing 7 to 8 lbs. of 50 per cent water dispersible powder in 100 gallons of water has shown better results.

Paddy blue beetle, *nile bhungere*.—Both grubs and beetles feed on the surface of leaves of the young paddy crop. The infestation generally takes place before flowering. They eat the green portion of leaves in characteristic and linear patches along veins, which ultimately turn white and dry up. The pest is active from July to September. The pest is supposed to hibernate in wild grasses during the off season, probably as an adult.

The pest can be controlled by dusting 5 per cent BHC at the rate of 15 to 20 lbs. per acre or spraying 0.2 per cent BHC spray obtained by mixing 4 lbs. of 50 per cent BHC water dispersible powder in 100 gallons of water. At least 60 to 80 gallons should be used per acre.

Rice hispa, *karpa*.—Both grubs and beetles injure the leaves of the paddy crop generally prior to flowering. The grub is a leaf miner and remains within the leaf tissue, feeding and creating patches on leaves which ultimately turn white and dry up. The adult is also a leaf-feeder, and starts feeding on the leaf surface in characteristic, parallel white lines which ultimately wither. This pest many times appears along with the paddy blue beetle and can be readily controlled by 5 per cent BHC dust used for blue beetle control.

Tur

Tur plume moth, *pisari patang* (Exelastes atomosa):—The pest affects crop of *tur* and *wal*. Full grown caterpillars bore into green pods and feed on developing seeds. On hatching they scrape the surface of pods, gradually cut holes, feed on seed and become full-grown in about four weeks.

Preventive measures include collection of caterpillars by shaking shoots and pods in small trays containing a mixture of kerosene and water. Similarly leguminous crops are not taken in the same fields during successive years. Insecticidal control measures mentioned under gram pod borer may also be tried with advantage.

Gram

Gram pod borer, *ghatyatil ali* (Heliothis obsoleta):—The caterpillars are greenish with dark broken grey lines along the sides of the body. They feed on tender foliage and young pods. They make holes in the pods and eat the developing seeds by inserting the anterior half portion of their body inside the pods. The pest also affects other crops such as cotton, tomato, peas, tobacco, safflower etc. It is active from November to March.

Preventive measures include hand picking of caterpillars and their destruction in the early stages of attack. Thorough ploughing after harvesting the crop in order to expose pupae is also resorted to. The pest can also be controlled by 0.2 per cent D. D. T. spray obtained by diluting one pound of 50 per cent water dispersible D. D. T. powder in 25 gallons of water. About 60 to 80 gallons on a young crop and 100 gallons on a grown up crop are generally required.

Groundnut

Aphids, *maya*:—They are small, black, soft bodied insects found on the lower side of leaves. The pest is a very important one as it reduces the vitality and yield of plants by sucking the sap and also acts as the vector of a serious virus disease commonly known as 'Rosette' of groundnut. The pest is of sporadic occurrence

but sometimes it takes the form of an epidemic. The species of the pest become abundant in the *kharif* season. Spraying of 10 per cent BHC dust helps in controlling the pest.

Sesamum

Sesamum gall fly, *tilavaril pili, kane*.—The adult is like a small delicate mosquito, while the larval stage is legless and the larva remains inside the gall.

The maggots are found inside the young flower buds and the irritation causes gall formation and interferes with the process of pod formation. Consequently, the buds wither without bearing fruit.

It is a specific pest of sesamum and is not yet observed on other crops. The eggs are laid on flowers and the maggots feed on the contents of the flower and then develop into pupae. They emerge as adults. Only preventive measures are helpful to avoid the pest. No stray plants should be allowed to grow in the off season so as to avoid giving rise to conditions favourable to the breeding of the pest. All the infested buds should be scrupulously clipped and destroyed.

Sphinx moth, *paneckhanari ali*:—The moth is large with a dark grey, bluish thorax. The abdomen is yellow with black bands. The fore wings are dark-brown. The full-fed larva is 90 mm long and stout with a rough skin and with an anal horn at the abdominal end. It is light greenish in colour and has eight yellow stripes on its body. The caterpillars feed extensively on leaves. As the caterpillar is very large hand-picking can be practised. Dusting the crop with 5 per cent BHC may also be effective.

Sugarcane

संयमेव जयने

Sugarcane stem borer, *khod kida*.—A fully developed larva measures about 1½ inches and is greyish white in colour. The body is often covered with dark marks.

The pest is mainly injurious to young cane. The caterpillars enter the plants from the side at ground level by making holes in the stalk and may bore either downwards or upwards or both ways. Thus, the central shoots dry up, causing 'dead hearts' which is a characteristic sign of the presence of the pest. A dead heart can easily be pulled out.

Following are the controlling measures of the pest.

(1) Removal of affected plants having 'dead hearts' right from the ground level, ensuring that the larva or pupae has come out in the portion removed.

(2) Early planting in November or December in the case of plant cane and late planting in August or September in the case of *adsali* cane will help in minimising the infestation, as the pest is less active during these months.

(3) Trichogamma parasites may be released at the rate of one lakh of parasites per acre in three instalments at an interval of a fortnight in the infested field.

(4) Light earthings up of cane will prevent the emergence of the moth by closing the holes with mud.

Sugarcane top shoot borer (*Scirpophag rivella*, F).—The moth is creamy white in colour having a wing span of a little over an inch when spread out and with orange hair like structures at the tip of the abdomen of the female.

This is a very serious pest of sugarcane that breeds throughout the year and is capable of attacking cane at a later stage. The newly hatched caterpillar after remaining for some time on the leaves, enters the shoots through the midrib of the leaf. The central shoot dries up in a characteristic way which later results in giving off side shoots which form a bunchy top. The punctures on the leaves and the death of the central shoot and the bunchy top are the characteristic effects of this pest.

Mechanical methods such as mass collection and destruction of egg masses and removal of affected plants, harvesting the crop by digging out the stump, and light earthings up during the early stages of the crop are the only effective measures known so far.

Sugarcane leaf-hopper or pyrilla.—The adult pyrilla bug is a straw coloured insect with two pairs of folded wings, roof shaped on the back and with its head extended like a printed beak which is quite readily visible. The young nymphs that hatch out from the eggs are pale brown in colour, having a pair of long characteristic processes covered by wax. They are active and are found in large numbers on cane. Its host plant is mainly sugarcane but adults are sometimes found in small numbers on jowar and maize.

The nymphs and adult bugs suck the sap of cane leaves from the lower surface, as a result of which the leaves lose turgidity, begin to wither and ultimately get dried up. The bugs secrete a honeydew like substance that spreads on the leaves on which a black fungus develops. As a result the sucrose content of the juice is reduced. The pest is active during July and August.

The following are the main measures of controlling this pest:—

(1) Collection and destruction of egg masses and crushing them on the leaves.

(2) Stripping off the lower leaves to remove the eggs laid in the leaf sheath.

(3) Dusting the crop with 5 per cent BHC at the rate of 30 to 40 lbs. and 50 to 60 lbs. per acre in the pre and post-monsoon periods respectively. This destroys both the nymphs and the adults of the pest.

(4) Spraying 0.12 to 0.25 per cent BHC or 0.25 per cent D. D. T. at the rate of 30 to 50 gallons per acre for young cane during the pre-monsoon period and over 100 gallons during the post-monsoon period also gives considerable relief. The quantity to be used depends on the growth of cane and hence enough quantity should be used to cover the entire crop.

DISEASES

Jowar

Grain smut of jowar (*spacelotheca sorghi*, Link, Clinton) *kani* or *danekani*.—This disease cannot be recognised until the earheads come out. The diseased earheads form spore sacs in place of normal grains. The affected ovaries turn into conical porcelain white sori which contain black powder consisting of millions of chlamydespores of the fungus. The disease occurs on *kharif* jowar between September and November and on *rabi* jowar from December to February. The threshing of diseased and healthy earheads together is the main source of infection. The decrease in the yield of grains due to this disease comes to about 6 to 10 per cent. The seed treatment with sulphur (300 mesh fine) at the rate of 110 gms. per 27.2 kg. of seed controls the disease effectively. Other organomercurial seed dressers can also be used at the same rate, but will cost more.

Downy mildew of jowar. (*Sclerospora soorghi*, Kulk, Weston and Uppal), *kevada*.—The disease causes a downy white growth on the lower surface of young leaves with yellowing on corresponding upper surfaces. In the later stage the leaves become shredded. The disease is of seasonal occurrence between August and September and can reduce the yield by about 10 per cent in the extreme case. Its main source of infection is oospores which are shed in the soil from the previously affected crop. The disease can be controlled by burning the affected plants and by following the system of rotation and growing of resistant varieties.

Bajri

Downy mildew of *bajri* (*Sclerospora graminicola*, Sacc, Schroet) *bajrivaril gosavi*.—The disease is prevalent during the period from July to September. In its severe attack, it reduces the yield by about 10 per cent. Its main source of infection is oospores which are shed in the soil from the previously affected crop. In early stage the infected plants look pale and remain stunted, leaves turn brown and in advanced stage spikelets in the earheads get transformed into green leaves giving typical structures which are popularly called as *gosavi*. The controlling measures include systematic roguing in early stages, flooding before sowing and cleaning the fields before sowing.

Ergot of *bajri* (*Claviceps microcephala*, Wallr, Til) *bajrivaril chikta*. It occurs during the middle of September and November and when severe causes about 10 per cent damage to the yield of the crop. In the early stage a honey dew like secretion flows from the affected spikelets to which insects like bees, wasps are attracted. In the later

stage black bodies called sclerotia are formed in the affected spikelets replacing grains completely. These sclerotia contain ergot which causes poisoning hazards.

The infection of the disease is through sclerotia, mixed with seeds and also through the sugary secretion carried by insects and rain drops splashed by winds. The disease can be controlled by separating the sclerotia from the seed by steeping the seed in 20 per cent salt solution. The sclerotia and pieces of broken sclerotia and light seed will float which should be removed and burnt. The steeped seed is to be washed and dried before sowing. It can also be controlled by spraying bajri earheads with terramycin 90 grams in 40 gallons of water.

Wheat

Black stem rust of wheat (*Puccinia graminis tritiae* Eriks and E. Henn), *tambera or gerava*.—This is the most disastrous disease which when severe reduces the yield of the crop by about 60 to 75 per cent. Generally, it prevails from November to February.

The disease appears as reddish brown elongated linear eruptive spots known as pustules mostly on stem and also on leaves, leaf sheath and awns in early part of the season. A reddish brown powder comes out easily from the pustules even with a slight touch of the fingers. The thumb becomes brown. The reddish brown powder contains spores called uredospores. Later in the season, the endophytic mycelium gives second type of black coloured sori or black pustules at the same erupted spot or by the side. The black pustules contain blackish powder consisting of spores called teleutospores. The spores are carried by wind. Growing resistant varieties, is the best way to control the disease. The resistant varieties for an irrigated area include NI-146, NI-917, NI-2845, NI-28, NI-62, K-25, NI-3451 and those for dry areas, N-59 and N-125.

Loose smut of wheat (*Ustilago tritici*, pers. Rostrup) *kani or kajali*. The disease becomes manifest only when black earheads are formed. The rachis and awns get affected and loose blackish powder is formed in place of grains. This blackish powder consists of the spores of the fungus. It prevails from January to March and causes about 10 per cent damage to the crop. The infection being inside the seed, the disease is controlled by soaking the seed in cold water from 8 to 12 in the morning during the first fortnight of May. After soaking, the seed is spread on galvanised iron sheets during the hot afternoon for about five hours and stirred periodically. The seed is then dried in the shade and stored in a gunny bag which is disinfected with BHC or pyrethrum.

Paddy

Paddy blast (*Piricularia oryzae* Cav.) *karpa*.—The disease first manifests on leaves as small spots which later on become broad and show a pale green or dull greyish green water soaked appearance. The outerring of the spot appears as dark brown. As the disease

advances the centre becomes grey or almost straw coloured. In severe infection blasted heads emerge. If the infection is sufficiently early then there is no grain formation and if it is at the time of emerging the earheads the necks of earheads rot and turn black. When there is a mild attack, the disease reduces the yield by about 10 per cent and 45 to 75 per cent when severe. On seedlings, the disease appears in July and August and on grown up crop between September and November.

The controlling measures include (i) seed treatment with organo mercurial seed dresser containing one per cent organic mercury at the rate of 110 gm. for 50 kg. of seeds, (ii) dipping the seedlings in bordeaux mixture 3:3:50 before they are transplanted (iii) Spraying the crop twice before flowering with bordeaux mixture 3:3:50 or any copper compound containing 50 per cent metallic copper. Varieties such as early *ambemohor* 39, Kolhapur scented, patni-6, *bhadas* 78, *Krishnasal* 10, *antrasal* 10, 67, 90, 200, etc. could be sown as they are found to be tolerant to blast disease.

Bacterial blight of paddy (*Xanthomonas oryzane*, Mueda and I shiyama, Dowson) *kad karpa*.—In case of stem and root infections general wilting of the plants occurs and in case of leaf infection yellowing of veins is the characteristic symptom followed by marginal blighting with bacterial ooze. When the disease spreads, the entire leaf gets blighted. The disease generally occurs during the period from July to September. It reduces the yield by about 25 per cent.

The following measures can effectively control the disease—

(i) Destruction of plant debris after harvest.

(ii) Seed treatment with organo-mercurial compounds containing one per cent active mercury and lastly

(iii) Spraying of endrin 0.02 per cent plus copper oxychloride 0.3 per cent may be sprayed thrice at an interval of 11 to 20 days depending on weather condition.

Helminthosporium leaf spot of paddy (*helminthosporium* of *yzae breda de haan*) *tikkyा*.—The infected leaves of seedlings and adult plants show small pin headlike brown greyish spots with centre and yellow halo. There may be sterility if the attack is at grain formation stage. The disease prevails from July to September and when severe reduces the yield by 10 per cent. The controlling measures as stated in case of paddy blast can be adopted with advantage to check the disease.

Tur

Tur wilt, *ubhal* or *mar* (*fusarium oxysporum* f. *udum*).—The disease manifests on 5 to 6 weeks old crop when leaves turn prematurely yellow and wither, until finally the entire plant dries up. If the roots of the affected plants are split opened, brown discolouration of the vascular tissue is seen. The disease can be controlled

by growing resistant varieties like C-11, C-28 and No. 148 or by soil application with PCNB at the rate of 10 lbs. in 100 gallons of water. One gallon of this mixture is sufficient for an area of two to three square feet.

Cotton

Anthracnose of cotton (*colletotrichum indicum* Dastur) *kawadi*.—On seedling stage the disease causes characteristic spots on cotyledonary leaves and young seedlings may rot or damp off. On bolls, black, depressed circular spots appear which later on become pinkish in the centre due to spore formation. Attack on the bolls results in short, immature and discoloured lint. The disease appears on seedling stage during the months of June and July and on boll forming stage in the months of October and November. The controlling measures include destruction of affected debris, growing of resistant varieties such as G. arboreum 6821, 7525, 7701, 7750, 7248, 7756 and *gavrani* 46, Buri 147 etc. Before sowing the seeds should be treated with organo mercurial compound containing one per cent organic mercury at the rate of 2 to 3 gms. for a kg.

Black arm or angular leaf spot of cotton (*Xanthomonas malvacearum*, smith, Dowson) *tikka* or *karpa*.—The disease first manifests as small angular water soaked areas on leaves. These spots later coalesce involving larger areas of the leaf. The petioles, stems and bolls also get affected. When the disease extends along the edges of mid and lateral veins, it is known as black veins. Bolls when attacked, open prematurely and the lint from such bolls gets yellow stains which fetches a very low price in the market. The American cotton is highly susceptible although *deshi* cotton is not immune. The disease usually prevails from March to December.

The disease can be controlled by growing the resistant varieties of *gossypium hirsutum* viz. *bhuri* 0394, *bhuri* 147 and PA-I and the varieties of *gossypium arboreum* viz. 6821, 7525, 7701, 7750, 7248 and *gaorani* 46. It can also be checked by treating the seed with organo-mercurial compound containing 1 per cent organic mercury @ 60 gm. per 16 kg. of seed and also by spraying the crop with bordeaux mixture 3:3:50, from June to September.

Groundnut

Tikka of groundnut, *cercospora arachidicola*, Hori; *cercospora personata* (B and C) Ell. and Ev.—Its first sign is the appearance of conspicuous round purplish brown spots on one to one and a half months old plants. The spots later on increase in size and become blackish in colour. *Cercospora arachidicola* causes formation of irregular circular, black spots, often confluent, varying in size from 0.1 cm. to 1 cm. in diameter and surrounded by a yellowish zone. When mature the conidiophores merge out on the upper surface exclusively. Spots caused by *cercospora personata* are more or less circular, varying in size from 1 mm. to 7 mm. and dark-brown to black in colour.

The conidiophores and conidia appear on the upper surface of the leaves. The spots are surrounded by a bright yellow halo when mature. The disease generally occurs during August and October and causes about 10 to 40 per cent loss.

The disease in dry areas can be controlled by dusting the crop with copper dust 4 per cent plus sulphur dust (300 mesh) in preparation of 1:1 at 15 to 20 lbs. per acre in the frequencies of 5 to 6 weeks, 8 to 9 weeks and 11 to 12 weeks after sowing. In irrigated areas the disease can be checked by spraying the crop with bordeaux mixture 5:5:50 in the frequencies given above. Growing of resistant varieties such as *bulandi giza bunch*, *kalandi* new, G-143, *Chandi*, *Sambi*, *Varwadi-1*, *Brazil-T-17*, shifting the date of sowing to early June and harvesting the crop in early October also help in checking the disease.

Collar rot or groundnut wilt, *bhuimugavaril mar*, (Sclerotium rolfsii Sacc).—The disease occurs from August to September when it affects the collar portion of the crop and causes about 10 to 50 per cent damage. Whitish mycelial growth at the collar of the plants followed by dropping of leaves result in the death of the plant. The controlling measures include growing of resistant varieties viz. T-17, 8-1-2-7-8, Warwadi-1-1 and 11-12-7-8.

Sesamum

Fusarium wilt of sesamum, *mar* (Fusarium vasinfectum, Atk.)—The disease is characterised by yellowing, dropping and withering of the leaves. The top of the stem gets dried up and bent over. A brown discolouration in the wood gradually extends from the roots to the apex resulting in the death of the plant. The disease occurs from August to October. It can be controlled by disinfecting the soil by any soil fumigant with the help of soil injector, the dose being 1 ml. to 10 ml. per injection. Another disease viz., root and stem rot of sesamum, *mul kujavya* can also be controlled in the same manner as described above.

Wilt of safflower, *mar* (Sclerotinia Sclerotiorum, Lib, De Bary).—The wilted plants show a white mycelial growth at the basal portion. Large black sclerotia are formed on the crown roots and inside the stem. Shredding of the cortical tissue of the lower part of the stem takes place. In the later stage flower heads break off from their stalks. Deep ploughing and clean cultivation helps in checking the disease.

Grape

Powdery mildew of grapes, *bhuri*, (Uncinula necator, Shew, Burrill).—Whitish patches appear on both sides of the leaves. The patches also appear on shoots near base, which turn black. In severe case withering and shedding of leaves takes place. The affected blossoms fail to set in fruits. Young berries may drop when

affected in early stages and in advanced stage berries crack. The disease usually prevails during the period from November to January and causes damage to about 20 to 25 per cent. It can be controlled by dusting sulphur (200-300 mesh) in the third week of the months of November, December and January.

Anthracnose of grapes, karpa (*Gloeosporium ampelophagum* Sacc).—The disease manifests itself on vine, stems and young shoots. The young blossom when affected show blighting effects but if the attack is in advanced stage on berries, peculiar symptom called bird eye spot is observed. The disease occurs from June to November. It can be controlled by spraying bordeaux mixture 5:5:50 or any other copper compound containing 50 per cent metallic copper in the third week of the months of May, July, August, October, November and December at a minimum interval of at least 15 to 21 days.

Downy mildew of grapes, kevada (*Plasmopara viticola*, Berk and Curt):—The disease attacks all aerial plant parts. On upper surface the disease manifests as greenish yellow indefinite size spots which are translucent and oily in appearance. Under humid conditions white downy growth is formed on the under surface of the leaves which finally dry and turn brown. On young bunches, shrivelling, hardening and mummification is observed. Matured berries do not succumb to the disease. The measures mentioned under the anthracnose of grapes can be followed with advantage to control this disease.

Mango

Powdery mildew of mango, ambyavaril bhuri (*Oidium mangiferae* Herthet).—On the inflorescence whitish coating appears, which later on turns black. When the attack is severe the disease causes cent per cent loss in fruit yield. The disease can be controlled by spraying the trees with a mixture of D. D. T. 10 per cent plus ultra sulphur or dust with sulphur (300 mesh) plus 5 per cent D. D. T. in the month of December when the inflorescence is in bud stage.

Mosambi

Gum disease of mosambi or brown rot of citrus, dinkya, (*Phytophthora palmivora* Butler).—The disease is characterised by the copious exudation of gum and the cracking of the bark for considerable distances upwards from the bud union. There is extensive shedding of the bark exposing the wood below in case of severe attack. This is followed by the yellowing and dropping of leaves. Some oily spots are seen on infected fruits which later on enlarge and cover the whole fruit. The colour of the affected fruit also changes to dull brown. The disease usually occurs from June to December. The disease can be controlled by providing good drainage using *jamburi* stock for grafting and by doing bud grafting at least nine inches above ground level. The affected bark should be scrapped off without injuring the wood of the trunk and applied with creosote oil to check the disease. It is also advisable to spray the trees with any copper fungicide.

Banana

Banana wilt, *kelichi mar* (*fusarium Oxysporum f. cubense*).—The disease occurs on plants of all ages with characteristic yellowing of the lower or outer leaves and finally withering away of the top leaf. After this the whole aerial part of the plant stands erect but dead. To avoid the disease growing of resistant varieties like *basrai* is advisable.

Chlorosis of banana, *kelicha kevada*.—Mosaic like or linear or spindle shaped streakings generally distributed over the lamina or in bands of half an inch or more in width extending from midrib are seen. Severely affected leaves have greenish-yellow mottled look. Plants from infected suckers fail to set fruit. The disease can be controlled by spraying insecticide like endrin E. C. 20 at the rate of 1 lb. and 40 gallons of water.

Sugarcane

Whip smut of sugarcane, *kajali* or *chabuk-kani* (*ustilago scitaminea*).—The affected canes produce long whiplike dusty black shoots consisting of black masses of spores. Smutted shoots also arise from lateral buds. Growing resistant variety viz., C. O. 775 is the safe way to avoid the incidence of the disease.

Grassy shoot in sugarcane, *gavtad vadicha rogi*.—The disease is of common occurrence on variety C. O. 419. It affects the ratoon crop very severely. The sugarcane tops show excessive leafy growth. The disease can be controlled by dipping the sugarcane sets in hot water of 50°C for 40 minutes prior to sowing.

Cabbage

सत्यमेव जयते

Black rot of cabbage, *kobicha ghaniya rogi* (*Xanthomonas campes-tris, pamel*, Dowson).—The leaf margins show chlorosis which extends towards the centre of the leaf. The veins of the affected leaf turn brown and finally black. In the advance stage the infection may reach the root system. From the affected plant parts bacterial ooze may also be seen. In the later stage the cabbage head rots and softens and gives an undesirable smell. The disease occurs from October to January. The seed treatment with 1:1000 mercuric chloride for 30 minutes and the hot water treatment of the seed at 50°C for 30 minutes generally helps in controlling the disease.

Bhendi

Yellow vein mosaic of *bhendi, kevada*.—The disease is characterised by chlorosis of veins, vein-swelling, slight downward curling of leaf margins, twisting of petioles, general dwarfing and retardation of growth. The disease can be controlled by spraying the infested crop with 0.02 per cent malathion.

Chillis

Anthracnose of chillis, *phalsad* (*colletotrichum capsici*, sye, Bulter and Bisby).—The fruits rot and drop. The disease usually occurs in November and December. Seed treatment with organo-mercurial fungicides and spraying three times with bordeaux mixture 3:3:50 or any other copper fungicide from flowering onwards helps in reducing the loss which varies from 15 to 30 per cent.

TENANCY AND TENURES

The rayatwari system of land tenure prevails throughout the district. Under this system, rayat holds his field or holding directly from the State. In this case he is known as the occupant of the holding. The right of occupancy depends on the regular payment of the assessment and in case of failure to pay the same, the right can be forfeited by the State. The other systems of tenure which existed in the past were jagirs and inams. The jagirdars were assignees of land revenue. About one-third area of the district was composed of jagirs. They were abolished and their administration taken over under the Hyderabad Jagirs Abolition Regulation in 1949. The Nizam of Hyderabad had his own jagir which was known as *sarf-e-khas* and consisted among others, the two tahsils of Khuldabad and Sillod of Aurangabad district. *Sarf-e-khas* was abolished under the *sarf-e-khas* Merger Regulation of land made in lieu of past services or on condition of continuing services to the State or village community. All inams, excepting Mashrootul Khidmat inams, have now been abolished under the various measures of land reforms undertaken in 1955. The inams granted for services to temples, mosques and other religious or charitable institutions are however, exempted.

The hereditary *watan* lands held for village services were also abolished in 1960. The occupancy rights were conferred on the respective holders or tenants on payment of the occupancy price to Government. Thus the intermediary interests in land have been dispensed with.

Working of the Hyderabad Tenancy Act, 1950.

The Hyderabad Tenancy and Agricultural Land Act, 1950 came into force from 10th June 1950 in the whole of Marathwada region of which Aurangabad district formed part. The main objects of the Act were the improvement of the status of tenants, limitation of the size of holding, abolition of the system of landlordism and preservation of lands in the hands of the genuine cultivators. Its salient features were as follows:—

- (i) Introduction of family holdings as a yardstick for the administration of land reforms.
- (ii) Reduction in rent and fixation of it in terms of multiples of land revenue.

(iii) Restriction on resumptions of the land for personal cultivation,

(iv) Fixation of ceiling on the size of holding, and

(v) Acquisition or resumption and management by the State of the surplus production in efficiently cultivated lands.

Accordingly the tenancy Act has conferred some rights on the tenants. Thus a tenant cannot be evicted by a landlord at his own will. The landlord is restrained from retaining land which is more than 4½ times the size of the family holding which was fixed after taking into consideration the fertility of soil, etc., by the Land Commission which was established in 1954. Family holdings of different sizes were fixed for different parts of the district; such as 21 acres for Ambad and Gangapur tahsils, 24 acres for Aurangabad, Paithan, Sillod, Bhokardan, Jalna and Soegaon tahsils, 30 acres for Kannad, Vaijapur and Jafferabad tahsils and 36 acres for Khuldabad tahsil.

If the holdings of the landowners exceeded three family holdings, the protected tenants, who are landless or have held small lands were given privileges to acquire compulsorily the rights of ownership of the tenancy land to the extent of one family holding belonging to a landholder, who owned more than two family holdings under Section 38-E of the Act. The tenants in general are allowed to purchase land under their tenancy under Section 38-A on payment of a reasonable price within the maximum limits prescribed by the government. Similarly, the landlords are required to sell their land to the tenants, with first preference, under Section 38-D of the Act. Besides there are other provisions which together operate in the best interests of the tenants and tend to regularise the relation between them and their landlords.

The Act prescribed maximum rents for the protected and ordinary tenants. If the amount of rent payable by the tenant for any type of land exceeds in quantity one-sixth value of its produce, the tenants shall be entitled to deduct from the rent for that land the amount so in excess and the quantum payable by the tenant shall be deemed to have been reduced by the extent of such deduction. Moreover, the tenant has option to pay the rent either in cash or in equivalent produce of grain, according to the prices prevailing in the market. The landlords now in no way can receive or recover rent in terms of services. The protected tenant, subject to certain conditions is defined as a person who has held the land continuously for a period of not less than six years or for a period of not less than six years immediately preceding the first day of January 1948 or for the period of not less than six years, commencing not earlier than 6th October 1943.

The Act strictly lays down that no permanent alienation and no other transfer of the lands shall be valid unless it is made with the previous sanction of the collector. Not only restriction is placed on the future acquisition of land, but a ceiling is also fixed for the existing

landholdings. Certain restrictions as per amendments in Sections 47 to 50 of the Act in 1965 have also been imposed on permanent alienation of agricultural lands. A special provision for termination of tenancy by landholders who are or have been serving members of the armed forces and consequent purchase of their lands by tenants has also been made through the Tenancy and Agricultural Lands Laws (Amendment) Act, 1964.

At the end of 1967, the total number of protected tenants and non-protected tenants declared as owners under Section 38-E and 38-F was 9,153 and the total number of ordinary tenants provisionally declared as owners under Section 38-G was 2,895 in the district. Since the enforcement of the tenancy Act from 10th June 1950 till the end of 1964, 47,853 cases were filed under the Act out of which 45,446 cases were disposed of. Of these 28,620 cases were decided in favour of the tenants and the remaining *i. e.*, 16,826 were decided in favour of landlords. 2,407 cases were pending.

RURAL WAGES

The most important economic activity in the district is cultivation. According to 1961 census it supported the highest percentage of the total working population *viz.*, 52.73 as against 46.11 per cent for the State. Next in importance is the category of agricultural labour in which were engaged 29.89 per cent of the total workers as against 23.80 per cent for the State. The Agricultural labourers are mostly found in rural areas. The comparatively larger proportion of agricultural labour in the district may partly be due to the cropping pattern and partly due to the want of other alternative avocations for employment.

The labourers are generally engaged on daily wages and are paid either in cash or in kind or partly in kind and partly in cash. They are employed as and when farm work arises. The minimum daily wages for a man worker varies from Rs. 1.25 to Rs. 2 and that for woman worker between Re. 1.00 and Rs. 1.50. These wages vary for different agricultural operations and also from one part to another part in the district. In such cases the wages sometimes show an increase of one and half times to twice the usual minimum wages ordinarily paid. In special types of works such as harrowing, ploughing, gardening, etc., workers claim much higher wages. For instance man worker with a pair of his bullocks for harrowing is paid between Rs. 4 and 7 per day, and for ploughing with a team of three to four pairs of bullocks and the required number of men for the same about Rs. 25 to Rs. 30 per day.

Some labourers are also employed on seasonal or yearly basis. Labourers engaged on seasonal basis are paid monthly wages while the labourers hired on yearly basis, who are usually called *saldars*, get cash wage, in addition to food, clothing and accommodation. The *saldars* get their wages in instalments or sometimes the whole annual wage is given in advance.

Besides, there was a time when a system known as *balutedari* was very common in the rural areas. According to this system the *balutedars* who then included barbers, blacksmiths, cobblers etc. used to serve the inhabitants of a village for which they received remunerations mostly in kind at the time of harvesting and threshing of crops. However, with the gradual change in the village economy this system received a set-back. The cultivators are now not inclined to pay the services of the *balutedars* in kind. Of these only those such as barbers, blacksmiths and carpenters whose services are still essential to the villagers, are found in the rural areas.

AGRICULTURAL RESEARCH AND EDUCATION.

Agricultural improvement is one of the important aspects of the overall programme of development that has been launched in our country since October 1952. For achieving it some basic changes such as improvement of soil texture, application of fertilisers, use of improved seeds, etc., were inevitable. Hence agricultural research was included as an essential part of the agricultural development programme.

In the district there is one crop research station at Badnapur in Jalna tahsil wherein research on wheat and oil seeds is carried on. The station was established in 1951 and covers an area of 353 acres. Besides, there are zonal sugarcane research station and regional bajra research station at Vaijapur. There is also one trial-cum-demonstration farm under the Dheku project at village Garaj in Vaijapur tahsil where water and manurial requirements of crops are studied. There is one regional fruit research station at Aurangabad where the research work is mainly conducted on grapes and citrus fruits. The centre was established in 1935 and covers an area of 36 acres. Seedlings of the abovementioned varieties are also supplied to the cultivators from this station. An agricultural school at Jalna was started in 1964-65. It imparts training in agriculture. Every year 50 students are admitted. The gram sevak training centre at Jalna also imparts training in agriculture and extension. The agricultural subject is also taught in the Government Multipurpose High School at Jalna. There is one soil conservation training institution at Aurangabad where training in soil conservation is imparted. Besides vocational training classes of 10 days duration for imparting training in the art of cultivation to farmers are conducted at Farmers' Training Centre, Jalna. The village leaders' training camps of three days duration each locally known as *shibirs* are also organised to train the farmers in improved agricultural practices.

In addition to these activities, there are 12 seed multiplication farms with an area of 644.04 acres where the seeds of improved strains

of important crops are multiplied and distributed to the registered seed growers for its further multiplication. At present the following improved strains are multiplied on the seed multiplication farms:—

- (1) *Kharif* jowar—PJ 16 Kg.
- (2) *Rabi* jowar—M-35-1.
- (3) Bajra—Pusa Moti and 28-15-1.
- (4) Wheat—NI-146, N-59, NI-917, NI-749-19, N-81.
- (5) Gram—N-59 and Chaffa.
- (6) *Tur*—C-11.
- (7) *Udid*—Sindheda variety.
- (8) *Mug*—China No. 781.
- (9) Groundnut—SB-XI, TMV-2, Faizpur, Kopargaon.
- (10) Cotton—L-197, G-1395, 170-CO 2, Laxmi Virnare, G-6.
- (11) Safflower—S-12.

FAMINES

The distress which could deserve the name of famine in the district during the thirteenth and fourteenth centuries and in the subsequent period was due mainly to drought. At times it was also due to excess of rain. However, famines caused by excess of rain were very few. A great deal more of local distress was also due to wars firstly among the succession states of the Bahamanis, then due to Moghal invasion of the Deccan and lastly due to Maratha-Nizam conflicts.

A. D. 1296-1307.

The earliest famine happened after the capture of Devgiri by Al'aud-din Khilji, when royal granaries of State were opened out, and grain was sold to the people until the prices were reduced. A few years latter, Ulugh Khan's army suffered from pestilence and famine in the expedition against Warangal. In 1341 the mal-administration and wars of Sultan Muhammad Tughlik, combined with a failure of rain, created much distress throughout the Deccan, which continued up to the time when Hasan Gangu alias Zafar Khan established the Bahmani line. The most famous however, of these early visitations, is that known as the great Durgadevi famine, which commenced in 1396, and continued for 11 years.

Later on in 1628, a great scarcity prevailed due to failure of rain. It was most severe and continued over several years. The emperor Shah Jahan then arranged distribution of money to the destitutes.

Relief works were also opened out and great remissions of Government demand were allowed. In 1685 jowar and rice were not sown owing to the drought. A pestilence which continued from 1685 to 1691 destroyed half the population. This was followed by a famine which lasted from 1703 to 1706. In 1702 excessive rainfall destroyed the *kharif* crops and also reduced the yield of the *rabi* crops. A severe drought prevailed in 1704-5 and continued up to the time of Aurangzeb's death in 1707. In 1727-28 a large area of the district including tahsils of Jalna, Gangapur, etc., was laid waste by the Maratha incursions in the district. In 1749 there was a severe famine when the price of food grain at Aurangabad was as high as Rs. 80 a palla. Another famine occurred in 1787, when grain was sold at the rate of 9 seers per rupee.

1802-03.

The greatest distress occurred in 1802-03 not due to the failure of rain. In fact the crops were splendid and jowar was sold at a rupee a palla. It was wholly due to the lawlessness caused by the marauding hordes under Amir Khan who carried havoc and destruction throughout the country and destroyed the harvest. About the effects of this action the old gazetteer of the district says: "The district did not recover its prosperity for more than half a century." The scarcity conditions which prevailed in 1824-26, 1834, 1846, 1855, 1862-66 and 1871-72 were all due to scanty fall of rain. In 1876-77 there was almost a total failure of rain, but except high prices which prevailed everywhere it did not cause severe damage. In the following year a great part of the *kharif* crops was lost by excessive rain and later on the *rabi* crops suffered from rats.

1881-1900.

सत्यमेव जयते

During the decade 1881-1891 the seasonal conditions particularly in the year 1890 were unfavourable. There were also outbreaks of cholera and other epidemic diseases during this decade. Later on the scarcity and distress which started in 1894 culminated in the great famine of 1900. This famine seriously affected the people of the district. The main reason which caused the scarcity conditions that remained for about six years was the scanty fall of rain. The decade 1891-1901 also proved to be equally disastrous from the view point of public health. Cholera of a virulent type broke out in 1900 and exacted a heavy toll. The first recorded epidemic of plague in the erstwhile State of Hyderabad also broke during this decade *i.e.*, in 1897. It first started at Ambad in Aurangabad district and subsequently spread all over the extreme western tracts of the erstwhile State of Hyderabad. The only relieving feature of this decade was the construction of the Hyderabad-Godavari railway line, 391 miles in length, from Hyderabad city to Manmad.

1901-11.

During this period agricultural seasons were satisfactory. However plague exacted a heavy toll in 1902, 1903 and 1904.

1911-31.

More than half of this decade witnessed scarcity conditions due to deficient or irregular rainfall. In 1911-12 scanty rainfall reduced agricultural production. This scarcity continued in the following year when severe fodder famine took place. In 1916-17 heavy and unseasonal rains affected the *kharif* and deficient rains, the *rabi* crops. Again in 1917-18, excessive and untimely rains seriously affected agricultural production. The Great World War of 1914-18 aggravated the situation due to which the district suffered most. During the subsequent decade from 1921-31 the district had favourable agricultural seasons.

1931-41

Except the year 1935 when the district suffered due to scarcity, this whole decade witnessed good agricultural seasons in the district. However the district had to face the severe effects of the cholera epidemic which was rampant during the period under review. The ill-effects of the general trade depression were also felt.

1941-51

The agricultural conditions during this decade on the whole were not particularly bad. However, the events leading to the Police Action in September 1948 did considerably upset the agriculturists in the district as elsewhere in the erstwhile Hyderabad State. The district, especially its north-eastern portions suffered due to scarcity in 1950.

In 1960 the Fact-Finding Committee appointed by the then Government of Bombay reported that the rainfall in Vaijapur and Gangapur tahsils is not dependable and hence they are likely to be affected by scarcity conditions. These tahsils are nearer to scarcity tracts in Ahmadnagar district.

1965-66

The scanty rainfall during the second half of the rainy season of this year affected both standing *kharif* crops and also delayed *rabi* sowings. The area of light medium soil remained unsown for want of sufficient moisture in the *rabi* season. The scarcity conditions were declared in 998 villages in January 1965 and subsequently in April 1965 the scarcity conditions were declared in 401 more villages, thus making a total of 1,399 villages. The following table gives the tahsilwise classification of these villages.

TABLE No. 17

**TAHSILWISE INFORMATION REGARDING SCARCITY AFFECTED VILLAGES
IN AURANGABAD DISTRICT IN 1965-66 AND 1970-71**

Tahsil	Total No. of villages in tahsil	No. of villages wherein scarcity was declared in	
		1965-66	1970-71
Bhokardan	..	165	165
Sillod	..	166	166
Soegaon	..	67	48
Jafferabad	..	99	99
Vaijapur	..	160	94
Jalna	..	213	201
Kannad	..	194	170
Paithan	..	184	44
Gangapur	..	224	89
Khuldabad	..	78	21
Ambad	..	217	97
Aurangabad	..	233	205
Total ..		2,000	1,399
			1,983

Suspension of land revenue amounting to Rs. 16,14,435 was granted where the annewari was below 6 annas. In order to relieve the anxiety of agricultural labourers and assessing the situation in all 19 seasonal unemployment works were started. Similarly five test scarcity works were started in December 1965. The irrigation works like Nirgudi tank, Sanjol tank, Soegaon tank, Deogaon tank were also taken up. The Zilla Parishad had also undertaken desilting of tanks at Sillod, Chakratirth, Rajoor and Verul. Government then placed Rs. 15 lakhs at the disposal of the Chief Executive Officer of the Zilla Parishad for executing the scarcity works. Acute fodder scarcity was also felt. Tagai grant for purchase of fodder were

placed at the disposal of tahsildars who were asked to distribute the same at the rate of Rs. 30 per useful cattle. The details of expenditure incurred during the scarcity period are as follows--

	Rupees
Gratuitous relief	... 4,368
Water supply	... 20,221
Other expenditure	... 1,12,735
Relief works	... 7,20,152

However, there was neither an out-break of any epidemic nor was there any case of starvation death during the period of scarcity. Arrangements to supply water by tankers and a programme of deepening of wells was also undertaken to facilitate the storage of drinking water in scarcity areas.



CHAPTER 5—INDUSTRIES

INTRODUCTION

AURANGABAD IS MAINLY AN AGRICULTURAL RATHER THAN AN INDUSTRIAL DISTRICT, SINCE OLDEN TIMES. Industrial activity in the modern sense owes its origin to the recent past. In the good old days the district was widely known for a number of arts and crafts.

The village system in the past wasasmuch based upon the principle of division of labour as upon hereditary caste, and the brazier, the blacksmith, the carpenter, the weaver, the potter, the oil presser were integral parts of the community as well as the members of the family occupation. An advanced stage indicating the gradual lifting of the face of village economy might have been found in towns like Aurangabad, Paithan, Jalna, Vaijapur, which possessed little colonies of weavers and braziers noted for some speciality. The certain arts like gold lace making owed their growth to royal patronage, while the pride and display of rival kingdoms gave birth to many arts of luxury, that had not been forgotten in the decayed capitals.

Aurangabad district in the modern sense is not advanced industrially. In fact the entire region of Marathwada is deemed to be an underdeveloped area. The organised sector of industries in the district comprises, one cotton textile mill at Aurangabad, one sugar factory near Gangapur, two art silk mills and one flour mill at Aurangabad in 1961. They are the major and perennial industries in private sector in the district, besides the workshop of the Maharashtra State Road Transport Corporation in public sector. A few small scale industries are in existence which mainly carry out processing and job work.

Industrial development of the district depends upon a number of factors, such as, availability of raw material, fuel, finance, labour, transport and communications facilities. Industrialisation in the district has to be based to a large extent on locally available raw materials. Mostly the raw materials available in the district are agricultural products, like cotton, groundnut, linseed, safflower, sugarcane, cereals, pulses, etc. Easy availability of these raw materials has encouraged the establishment of a number of ginning and pressing factories, oil mills, sugar factories, dal mills, etc. It

is necessary to make strenuous attempts to build up relatively small scale and efficient industrial structure in the district.

Fuel is an essential requisite for industrial expansion; it includes mainly electric power, coal, crude oil, diesel, firewood, husk, etc. Electric power is however, the cheapest as facilities of power generation are existent in the district. Most of the industries in the district use electric power. Formerly the electric power supply was restricted to a few towns in Aurangabad district. A few private companies had installed small power stations which could not cope up with the rising demand for power. The Maharashtra State Electricity Board, since 1957 started the power supply from the power grid connecting the thermal power stations at Paras, Khaperkheda and Bhusawal, which considerably eased the position of power supply to the developing industrial complex in the district. With the completion of the Yeldari Hydro-Electric Project on the Purna river in Parbhani district, Aurangabad district will be immensely benefited and the increasing demand for power from the developing industries will be fulfilled.

Formerly entrepreneurial capital was not easily forthcoming. The lack of entrepreneurial capital was one of the factors limiting industrial expansion in the district. At present financial assistance is made available on liberalised terms for the purpose of purchasing factory sites, construction of worksheds, purchasing of machinery, and working capital through various agencies *e. g.*, State Bank of India, Maharashtra State Financial Corporation, Commercial Banks, National Small Scale Industries Corporation, Maharashtra State Small Scale Industries Development Corporation, Maharashtra Industrial Development Corporation, Maharashtra Agro-Industrial Development Corporation, the State Industrial and Investment Corporation, Marathwada Development Corporation etc.

Lack of adequate transport and communications facilities is one of the important reason of the backwardness of industries in this district. Even taluk headquarters are not connected to district headquarters by good roads. The Manmad-Secunderabad metre gauge line of the South Central Railway which passes through the district was and is now by far the most important route which serves the needs of transport of raw materials and other goods. A proper development of road and rail transport complex would lead to rapid industrial expansion in the outlying areas of the district.

Agriculture is the most important economic activity as it engages 82.62 per cent of the total working population in the district. Industries, however, provided gainful employment to a number of persons. The largest number of workers were engaged in household industries, their percentage being 72 of the total number engaged in industries. Table No. 1 gives the statistics of employment in the various categories of industries in the district in 1961.

INTRODUCTION

447

TABLE No. 1

EMPLOYMENT IN VARIOUS INDUSTRIES IN AURANGABAD DISTRICT IN 1961

Classification of Industries	Total Workers				Workers in household industries				Workers in non-household industries			
	Division	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males
Mining and Quarrying	...	1,753	1,080	673	27	25	2	1,726	1,055	671		
Manufacturing :—												
Food stuff	...	6,606	5,338	1,268	3,603	2,614	989	3,003	2,724	279		
Beverages	...	782	762	20	657	640	17	125	122	3		
Tobacco products	...	1,946	925	1,021	688	255	433	1,288	700	588		
Textile-cotton	...	2,802	1,984	818	1,143	629	514	1,659	1,355	304		
Textile-jute	...	646	360	286	612	335	277	34	25	9		
Textile-wool	...	467	203	264	464	201	263	3	2	1		
Textile-silk	...	457	448	9	3	3	...	454	445	9		
Textile-miscellaneous	...	4,862	4,190	672	3,668	3,078	590	1,194	1,112	82		
Wood and wood-products	...	7,679	6,301	1,378	6,673	5,311	1,362	1,006	990	16		
Paper and paper products	...	56	45	11	49	39	10	7	6	1		
Printing and publishing	...	225	224	1	11	11	...	214	213	1		
Leather and leather products	...	4,827	4,420	407	4,381	3,987	394	446	433	13		
Rubber, Petroleum and Oil products.	...	16	16	...	...	...	...	16	16	...		

INDUSTRIES

TABLE No. 1—*contd.*

Classification of Industries		Total Workers			Workers in household industries			Workers in non-household industries		
		Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
Division	1	2	3	4	5	6	7	8	9	10
Chemicals and Chemical Products.	218	169	49	129	88	41	89	81	81	8
Non-metallic mineral products (other than Petroleum and Coal).	3,792	2,248	1,544	2,851	1,640	1,211	941	608	608	333
Basic Metals and their products	1,944	1,782	162	1,462	1,308	154	482	474	474	8
Machinery and Electrical Equipment	136	135	1	5	5	—	131	130	130	1
Transport Equipment	1,425	1,403	22	743	724	19	682	679	679	3
Miscellaneous Manufacturing Industries.	2,053	1,943	110	1,555	1,480	75	498	463	463	35
Construction :—										
Construction and Maintenance of Buildings.	1,246	3,725	521	—	—	—	—	4,246	3,725	521
Construction and Maintenance of Roads, Railways, Bridges, Tunnels etc.	2,086	1,482	604	—	—	—	—	2,086	1,482	604
Construction and Maintenance of Telegraph and Telephone Lines.	3	3	—	—	—	—	—	3	3	—
Construction and Maintenance of Waterways, irrigation, reservoirs etc.	613	436	177	—	—	—	—	613	436	177
Electricity; Gas, Water and Sanitary Services.	268	266	2	—	—	—	—	268	266	2
Electricity and Gas, Water Supply, Sanitary Services.	61	58	3	—	—	—	—	61	58	3

There are a large number of cottage industries and crafts in the district, which provide gainful employment to a considerable number of artisans. These industries and crafts which speak of the old heritage of the Indian culture are also important from the economic point of view as they add to the material prosperity of the people. They include handloom weaving, wool weaving, *Bidriware*, leather working, tanning, basket making, carpentry, blacksmithy, *Himroo*, *Mashru*, *Kinkhab* and *Paithani* weaving, etc. Cottage industries provide the cultivator with the means, not only of earning his livelihood but of keeping himself busy during the period of enforced idleness in the rainy season immediately after sowing and planting operations are over. Cottage industries also have considerable scope for expansion in the district.

According to 1961 census, Aurangabad district accounted for 101 working factories comprising ginning and pressing, oil mills, silk factories, sugar factories, flour mills, saw mills, tanning industry, wool weaving, *bidi* making, *gul* making, leather working industries etc. The average daily number of workers employed in cotton ginning and pressing factories formed 37.99 per cent of the total number of workers employed in the district in 1964. Tobacco manufacturing industries engaged 18.29 per cent of the daily average number of workers employed.

There were 119 industrial units registered under the Factories Act, 1948, and the Industries Development and Regulation Act, 1951, in the year 1962. Of these 30 units were large scale, employing 4,121 workers and 89 were small scale, employing 2,416 workers. The categorywise distribution of these industrial units* and employment provided by them was as detailed below.

Category संवर्ग वर्गन	Number of Units 1	Number of Workers 2	Number of Workers 3
(A) Large Scale :—			
1. Dal mills	...	1	50
2. Sugar mills	...	1	—
3. Oil mills	...	5	328
4. Textile mills	...	5	1,310
5. Silk mills	...	2	195
6. Cotton ginning and pressing factories.	13		2,016
7. Printing press	...	1	50
8. Cement pipe manufacturing Industry.	1		103
9. Repairing motor vehicles	...	1	69
Total	...	30	4,121

* Details collected from Commercial Directory of Industries in Maharashtra, 1962, Parts I and II.

Category 1	Number of Units 2	Number of Workers 3
(B) Small Scale:—		
1. Flour mills	...	2
2. Dal mills	...	3
3. Gur factories	...	20
4. Oil mills	...	11
5. Bidi making	...	16
6. Manufacturing of textiles (Cotton textile, Silk, Himroo, etc.).	15	511
7. Cotton ginning and pressing	...	11
8. Printing press	...	1
9. Stone crushing	...	3
10. Manufacturing of metal products	...	2
11. Machinery repairing	...	1
12. Electrical cables, wires and transformers, etc.	2	35
13. Repair of motor vehicles	...	1
14. Manufacturing of ice	...	20
Total	...	89
Grand Total	...	2,416
		6,537

There were 146 factories registered under the Factories Act, 1948, in the district in 1968. The following is a brief description of the industrial complex of the district. The chapter is divided into three sections. The first section deals with mechanised industries, which are registered under the Factories Act, containing a general description, location, number of factories, capital investment, employment of labour, production, marketing of products of large and small industries. The second section deals with cottage industries. The third section deals with the progress of trade union movement in the district.

I—LARGE AND SMALL INDUSTRIES

Engineering Industry

There were nine large and small engineering units in the district. These were mostly located at Aurangabad and Jalna. These units undertake manufacturing of agricultural implements, machinery, oil engine spare parts, steel furniture, hospital furniture, buckets,

ghamelis, aluminium utensils, linear pistons, X-ray accessories etc. They also undertake repairing of boilers, diesel and steam power engines. These units are mostly perennial in nature. Of these five were small units, with a capital investment of less than Rs. 1 lakh. The capital was fixed, working and productive. The raw materials consumed by these units included iron, steel sheets, pig iron, aluminium, copper, zinc, paints, etc., valued at about Rs. 16,21,000 every year. Raw materials required by them are obtained mostly from Bombay. These units used electric power, coal, diesel and crude oil for motive power.

The total number of workers employed in these units was 186. A skilled worker employed in them was paid daily wages varying between Rs. 5 and Rs. 8 per day, while an unskilled worker was paid daily wages varying between Rs. 1.50 and Rs. 3. There was also the other type of labour employed by these units and they were paid between Rs. 3 and Rs. 6 per day. The stock of labour generally came from the surrounding areas.

The products of these units were sold locally as well as throughout the district. Only the X-ray accessories were exported to other districts of the State as well as outside the State.

There were two engineering workshops owned by the Maharashtra State Road Transport Corporation in the district, one at Aurangabad and another at Jalna. These workshops carried out the maintenance and repairs of State Transport vehicles and provided employment to 1,412 persons.

The units surveyed reported a number of difficulties faced by them relating to availability of finance, raw materials, machinery, and technical guidance. The extent of the problem faced by these units is however reduced, by the financial and other kind of help extended by the Maharashtra State Small Scale Industries Development Corporation Ltd., as well as other statutory bodies.

Mining and Quarrying

Mining activities in this district are confined only to quarrying of stones, clay, sand etc. Deposits of minerals have not been found so far. In 1961, 1753 persons were reported to be engaged in this occupation.

Cotton Ginning and Pressing

Cotton ginning and pressing has been one of the most prominent industries in the district, since the beginning of the century. The first cotton ginning and pressing factory in the district was started before 1906; the other units were established during the last two or three decades. Prior to that cotton was either ginned by the hand process or sent to the nearest centres for ginning.

There were 24 large and small ginning and pressing factories registered under the Factories Act of 1948, by the end of 1960

employing 2,165 persons. The number of factories registered under the Factories Act, 1948, as on 31st December 1968 was 33. Of these seven cotton ginning and pressing factories were surveyed. These factories were seasonal in nature and their working period stretched for 90 to 120 days between the months of November and April. Of these factories, some factories undertook oilseed crushing during the off-season. Out of the seven factories surveyed two factories were located at Aurangabad, three at Kannad, one at Jalna and one at Lasur. The fixed capital of these seven factories stood at Rs. 12,88,000 and working capital of four factories from which information was available amounted to Rs. 2,15,000. The productive capacity of these seven factories varied from 2000 to 4000 bales every year.

Machinery and equipment used by these factories was composed of steam or oil engines, boiler, single or double roller gins, cotton operators, drilling machines, high and low pressure presses, electric motors, etc. Besides, groundnut decorticators and expellers were attached to some factories for crushing of oilseeds. These factories consume electric power, diesel oil, groundnut and safflower husk, coal and firewood as fuel. The value of the various items consumed as fuel reported by the five factories amounted to Rs. 68,500 on an average every year.

Cotton was the main raw material consumed by these factories. In 1964-65 the area under cultivation of cotton in the district was 55.42 per cent of the total area under non-food crops. Most of cotton used by these factories was produced in the district itself. Generally these factories did not purchase the cotton they required for ginning and pressing. The practice was for the local merchants as well as the merchants from the surrounding areas to send their cotton crop to these factories for processing. The other raw materials required was hessian cloth and baling hoops. The same was purchased from Bombay directly.

Cotton seed was sold in local markets and bales of cotton were marketed to Jalna, Aurangabad, Nanded, Sholapur, Akola and Bombay. The quantity of bales exported to various centres differed according to the rates but there was no shortage of demand and the products were readily sold.

Process.—Separating of the seed from raw-cotton and pressing of cotton into bales is spread over two phases. The first process of ginning *Kapasi* consists of separating from it dust, pieces of stems of cotton plant, and then other impurities which it contains in its raw state. The cleaned cotton is then ginned by single or double roller gins. After the separation of cotton lint from seeds, it is taken to high or low pressure presses where cotton is pressed by the hoops (steel strips) in rectangular bales which are then packed and sent to the textile mills.

The unskilled workers employed are coolies, cotton carriers and pickers whereas skilled workers employed are turners, fitters, boiler attendants, wiremen, electricians, engine drivers, foreman, role cutters etc. Of these seven factories, the number of workers employed varied from factory to factory and ranged between 18 and 150 workers. The total number of workers employed in seven factories was 634. Out of them 85 were skilled, 542 unskilled and 7 others. The rate of daily wages paid to an unskilled worker was from Rs. 1.50 to Rs. 2.50 and for other category of workers from Rs. 3 to Rs. 5, depending on the nature of work performed. A skilled worker was paid generally between Rs. 100 and Rs. 250 per month.

Most of the factory owners had invested either their own capital or secured it from private sources. The total capital requirement depended on the size of the plant and the nature of machinery used by the factory. The amount of capital invested in these factories ranged between Rs. 40,000 and Rs. 4,50,000. Credit facilities were provided by the commercial banks on the pledge of bales, or raw cotton which was stored in factory godowns.

The main difficulties encountered by the factories were shortage of coal, lubricating oil, steel hoops, lack of power supply and transporting facilities. Some units felt the shortage of technical personnel especially during the busy season.

Saw Milling

Information is available for five saw mills in the district, which were established after 1958. Most of them are perennial in nature. The fixed capital of these five saw mills amounted to Rs. 1,98,700 and working capital to Rs. 20,00,000. The out-turn of these mills is sizeable and all of them use electricity as their motive power.

The saw mills mainly require timber, teak, sesame, *khair*, *babhu*, *anjan*, etc., which are used in carpentry, furniture making, manufacturing of packing cases, etc. The district has an area of 345.25 square miles under forests which accounts for 5.35 per cent of the total geographical area of the district. The timber supply to these mills is mostly from the local area.

The machinery used by these mills consists of circular-saw, band-saw machines, groove cutting machine, *chakkis*, bullers, electric motors, etc. The total investment in plant and machinery of an unit varied from Rs. 8,000 to 50,000 approximately.

The units cut wooden slabs of timber according to the size ordered by the customers especially in house building. The market for these mills is mainly confined to Jalna, Bombay, Poona and Aurangabad.

The number of workers employed in these units varied between 2 and 8, the total being 25. Of these workers 5 were skilled and

the rest unskilled. An unskilled worker was paid from Rs. 1.50 to Rs. 3 per day and a skilled worker was paid from Rs. 90 to Rs. 150 per month.

Printing and Book-binding

Printing and Book-binding industry is of recent origin in the district and its development is generally associated with the growth of educational activities. The work of printing press is mainly confined to printing of dailies, weeklies, account books, official stationery and other miscellaneous jobs received from private or Government account.

In 1962 there were two printing presses in the district registered under the Factories Act, 1948. In 1968 there was an addition of one more press. Of these information was available from two units only. These units worked perennially and were located at Aurangabad and Paithan, respectively. Of these two reporting units one was established in 1946, and the other in 1965.

The total investment in fixed capital of these two units was Rs. 1 lakh as against the working capital which was Rs. 45,000.

Printing of account books, diaries, cash memos, letter heads, hand bills, ledgers, official stationery and composing was the main job undertaken by the reporting units. The machinery used by them consisted of cylinder printing machine, treadle machine, ruling machine, cutting machine, etc. Power was used as fuel by these units.

The units use material like paper of various types, such as art paper, brown paper, ink, type metal, varnish, spirit, glue, stationery and binding materials, such as binding cloth, leather canvas and card board for executing the ordered jobs. Their expenditure was mostly on paper which was purchased from Bombay. The value of these articles consumed as reported by one unit was Rs. 25,000 per year on an average. The productive capacity of these two units amounted to Rs. 80,000 per year.

The number of workers employed in the two units was 10. The skilled workers, viz., compositors, machinemen, treadlemen and binders were paid on monthly basis. The annual wage bill of these two units was Rs. 9,300 on an average.

Of these two units one unit had received assistance from the Government. The main difficulties faced by these units as reported by them were mainly lack of raw materials, finance, machinery etc.

Oil Industry

As the district has considerable area under oil-seed crops like groundnut, safflower, linseed etc., oil industry occupies a very significant place in its economy. The area under oil-seeds was 41.81 per cent

of the total area under non-food crops in 1964-65. In 1962, there were 16 large and small oil mills registered under the Factories Act of 1948. Of these some mills were engaged in both ginning and oil extraction. More than 452 persons were reported to be engaged in this industry in 1962. The number of mills registered under the Factories Act of 1948 was 17 as on 31st December 1968. Some of the oil mills were exclusively engaged in oil crushing whereas a few processed and ginned cotton in addition to oil crushing.

Information was available from four oil mills located at Jalna, Aurangabad and Vaijapur three of which are perennial and one is seasonal. The period of working days is spread over from November to May and the number of working days in a year averages about 200.

Of the four mills surveyed the amount of fixed capital in three mills was Rs. 9,50,000 and working capital of two mills was Rs. 2,00,000. The total investment in all the four units was thus Rs. 11,50,000.

The raw materials used by these mills were composed of groundnut, safflower, linseed, cottonseed, etc. They were available in plenty in the district as also outside. Jalna, Aurangabad, Nanded and Parbhani were the main centres of their supply. Most of the mill owners purchased the required quantity of oil-seeds in the harvesting season from local markets and stored it in their own godowns. Very often they availed themselves of the credit facilities provided by the local banking institutions.

The mills mainly used coal, crude oil, groundnut husk, firewood, steam power and electric power as fuel. The machinery of an oil mill consisted of decorticators, expellers, boiler, filter pumps and electric motors. Expeller is available in small size or big size. The small sized expeller, called the baby expeller, costs about Rs. 5,000 to Rs. 6,000 and its productive capacity is about 18.66 to 22.39 quintals of oil for a shift of 8 hours. The small sized boiler called the baby boiler is designed to generate steam and costs about Rs. 1,500. Dehusking of oil seeds was done by the decorticators, whereas oil crushing was done by expellers. The proportion of oil extracted was about 66 per cent. The remnant material is put into the expeller to obtain oil-cake. Finally the oil is purified with the aid of filter pumps.

The average number of workers employed by each of the four establishments was 27, their total in all the four units being 109. Of this 12 were skilled and 97 were unskilled workers. An unskilled worker was paid daily wages between Rs. 1.87 and Rs. 2.25 whereas skilled workers such as fitter, boiler attendant, fireman, oilman, supervisory staff were paid on monthly basis their remuneration varying between Rs. 125 and Rs. 160 per month.

The product of these factories was sold locally as well as throughout the district. Even after meeting the demand for oil in the district, there was surplus stock of oil left which was very often

sent to wholesale markets at Akola and Bombay. The oil-cake was generally sold in the local markets.

Most of the mill owners had invested their own capital and in a few cases only capital was secured from private sources. The credit facilities were not easily available for this industry as reported by them. Only some commercial banks loaned cash on credit, hypothecation, mortgage, etc., to serve the needs of the industry for working capital. However, securing long term credit was the main problem of the industry. Supply of cheap electricity, transport and storage facilities are some of the requirements of the industry and the expansion of this industry particularly depends on these factors.

Cement and Spun pipes Industry

There was one cement pipe manufacturing factory in the year 1962, registered under the Factories Act, 1948. Another unit manufacturing cement and spun pipes was established at Aurangabad in 1965. The authorised share capital of this unit stood at Rs. 2 lakhs. Information was obtained from this unit.

The raw materials used for production of cement and spun pipes, consisted of cement, steel, stones, sand, etc. While cement and steel were available according to the quota allotted stones and sand were purchased locally. The following figures give the quantity of the various raw materials consumed per month by this factory during the year 1965.

Raw Material	Quantity	Value (in Rupees)
Cement	85 tons	14,000
Steel	15 tons	15,000
Stones	50 barass	3,250
Sand	20 barass	500

The factory consumed electric power valued at Rs. 150 per month. The products of the factory comprise cement concrete pipes, R. C. C. Spun Dust-Bins, septic-tanks, etc.

The market for the products of the factory was not limited to the district. But the products were marketed to all the parts of the country. This factory employed 65 workers, who were paid from Rs. 2.25 to Rs. 7 per day as wages. The other categories of workers employed by the factory were paid on monthly basis.

Art Silk Mills

Aurangabad is famous for its silk bordered sarees and cloths throughout India. The number of such factories both large and

small registered under the Factories Act, 1948, as on 31st December 1968 was 10.

One of the factories located at Aurangabad, was established in 1925. The factory works throughout the year and produces such products as silk cloth, embroidery thread, etc.

The capital invested in the above factory was Rs. 1,97,963 in 1965. The plant included the following items of machinery: (1) winding machine, (2) twisting machine, (3) boiler, (4) warping machine, (5) sizing machine, (6) pin winding machine, (7) doubling machine and (8) electricity generator, etc.

Electricity was chiefly used as power supplemented by coal. The consumption of electricity and coal cost Rs. 9,098 during the year 1965. This factory employed as many as 62 workers including 2 in a supervisory capacity. An amount of Rs. 91,374 was paid by way of wages and salaries to the workers in the year 1965.

The raw materials used were silk yarn, cotton yarn, dyes, chemicals, etc., and their consumption was valued at Rs. 7,11,940 during 1965. The products were sold in all parts of the country.

The readymade cones of yarn are purchased from the market and the yarn is wound round the bobbins with the help of machines in the winding department. Then the yarn is twisted and doubled with the help of machines; this is done to strengthen the thread. Thereafter the threads are woven into cloth with the help of other machines.

The silk yarn was mainly purchased from Bombay. However its supply was not enough to meet the demand of the factories. The scarcity of skilled labour was another problem faced by this industry. There was also the difficulty of securing adequate finance for modernising the plant and machinery.

Dal Mills

There were four large and small *dal* mills registered under the Factories Act, 1948, in Aurangabad district in 1960. Of these two were located at Aurangabad and two at Jalna. Occasionally a few ginning and pressing factories and oil mills also undertake the work of *dal* milling. These mills generally work seasonally during October and June. The number of *dal* mills registered under the Factories Act, was 7, as on 31st December 1968. The machinery used by these mills consisted of crushers, hullers, rollers, fillers, etc. The units utilised electric motive power.

Most of the *dal* mills operate on a job work basis. The customers of these mills bring the pulses for milling. The mills are paid for the job work at certain rates; however, a few mills are found to mill *dal* and sell it to wholesalers.

The total number of workers employed in the above four mills was 147. They were paid daily wages at rates varying from Rs. 1.30 to Rs. 2 per day.

Bidi making

There is a considerable area under tobacco cultivation in the district which has encouraged the *bidi* making industry. There were 16 large and small *bidi* making factories in the district registered under the Factories Act, 1948, in 1962. Of these 8 factories were located at Aurangabad, 7 at Jalna and 1 at Vaijapur. The number of registered factories was 17 as on 31st December 1968.

Bidis are made from tobacco and special types of leaves called "*kuda, tambri, tumari*". Tobacco is generally obtained locally as also imported from the neighbouring districts. Leaves are imported from Madhya Pradesh.

The tools used in *bidi* making are a pair of scissors to cut the leaves, a furnace and metal trays. An average *bidi* worker makes 800 to 1,000 *bidis* in a day and a good worker about 1,500 *bidis* per day. *Bidis* are heated before they are finally packed. Either coal or electric furnaces are used for the heating process.

In the process of *bidi* making firstly the leaves are soaked in water for about twelve hours to make them soft; thereafter they are put in a furnace to make them ready for further processing. The leaves are first cut into the required shape of a *bidi* and then the necessary quantity of tobacco is put into them. The *bidis* are assembled in bundles of 25 or 50 and put in a square sized metal tray for being slightly heated. For making 1,000 *bidis* about 30 *tolas* of tobacco is required. There are about 1,496 persons engaged in making of *bidis* in the district. The wages paid to workers are on piece rates and the payment varies from Rs. 1.50 to 1.75 per 1,000 *bidis*. It may be noted that the wage rates in the industry are comparably low and the industry does not provide any security of service.

Bidi making provides a subsidiary source of income to agricultural labourers who are not gainfully employed during the off season. As *bidi* making did not require considerable capital for investment and demanded no special skill, unskilled and illiterate artisans could take to this profession. The important *bidi* making centres in the district are Aurangabad, Jalna and Vaijapur, though persons engaged in the profession could be found scattered in the mofussil area throughout the district on contract basis. Generally workers from mofussil area were employed by contractors who provided them all necessary raw materials like tobacco, leaves and thread. These contractors had their feeder factories where they collected *bidis* from workers and sent them to registered factories. They received agreed commission for their services. *Bidi* making seems to have considerable scope for expansion in this district.

Ice manufacturing

There is one ice manufacturing factory registered under the Factories Act, 1948 at Jalna. It is seasonal in nature and the total number of workers employed in it during the season is 20. The average daily rate of wages paid to them varied between Rs. 1.25 and Rs. 2. Ice was supplied in slabs to the nearest towns in the district or to other places where transport facilities were available.

Electrical goods manufacturing

In the field of manufacturing of electrical goods like wire, cable, transformer, etc., there are two industries registered under the Factories Act, 1948, employing 35 persons. One of the concerns about which information was available, was established at Aurangabad, in 1961. It works perennially and was engaged in manufacture of cables.

The total productive capital employed (fixed capital plus working capital) in this unit as on 31st December 1965, was Rs. 1,98,022. It employed 18 workers. Daily wages paid to unskilled workers, varied between Rs. 1.25 and Rs. 4.15 while skilled workers were paid on monthly basis. The workers also received one month's bonus in addition to their normal wages.

Electric power was used as fuel by this industry and the cost of it averaged Rs. 215 per month.

Raw materials required by the industry were copper, chemicals, rubber, yarn, tape, aluminium, etc., most of which was purchased from Bombay. The finished products of this industry are cables, and the same are marketed at Bombay, Poona, Nagpur, Yeotmal and Nanded.

Confectionery Products

सन्यामेव जयते

In the field of manufacturing of confectionery products there is only one factory at Aurangabad established in 1960. It works perennially and is engaged in manufacturing biscuits and other confectionery products.

The total productive capital employed by this unit (fixed plus working capital) as on 31st December 1965 was Rs. 37,540. It employed 14 persons both skilled and unskilled. Of these unskilled workers were paid daily wages varying between Rs. 2 and Rs. 4. The skilled were paid on monthly basis. The total wage bill including bonus of this factory amounted to Rs. 8,000 in 1965.

Electric power, coal, firewood were used by the factory as fuel. The total consumption of power, coal, firewood was valued at Rs. 3,000 per year.

Raw materials required by the factory included sugar, wheat or barley flour, vanaspati oil, papers, tins, essence, ammonia, etc. Of these ammonia, essence, papers and tins were purchased from Bombay and the

rest from local market. The product is marketed locally as also to other tahsil places in the district.

Electricity Generation

There was no unit generating electricity till 1957 in Aurangabad district. From 1957 electric power was made available by the Maharashtra State Electricity Board which installed a new 620 k. w. generating set in that year in the district. A line of a length of $4\frac{1}{2}$ miles was also laid upto Chikhalthana in the district. The power supply to Aurangabad district is received from Paras-Khaparkheda-Bhusaval Grid system. The inadequacy of power supply accounts for low consumption of power in the industrial field as compared to its use for other purposes.

Table No. 2 shows generation and consumption of power in Aurangabad district during 1964-65 and 1965-66.

TABLE No. 2

GENERATION AND CONSUMPTION OF ELECTRICITY IN AURANGABAD DISTRICT (in '000' K. W. H.)

Year	Electricity Generation					Electricity sold for				Total
	Installed capacity	Generated	Purchased	Domestic consumption	Commercial light and small power	Industrial power	Public lighting	Other purposes		
1	2	3	4	5	6	7	8	9	10	
1964-65	...	5	4428	—	1,677	1,550	2,968	165	1,566	7,926
1965-66	...	5	—	106,118	2,706	1,855	2,726	687	3,214	11,188

Source :—Bureau of Economics and Statistics, Government of Maharashtra, Bombay (1965-66).

The following statement indicates the percentage distribution of electricity consumed for the years 1964-65 and 1965-66.

Purpose of consumption	Percentage for	
	1964-65	1965-66
1	2	3
(1) Domestic	...	21.16
(2) Commercial light and power	19.56	16.59
(3) Industrial	37.45	24.36
(4) Public Lighting	2.08	6.14
(5) Other purposes	19.75	28.73
Total	100.00	100.00

It may be pointed out that the main reason for the percentage increase in the consumption of electricity for domestic purposes is the increase in rural electrification.

As stated above the existing supply of power to this district is inadequate to meet the demand of the industrial complex in the district.

The Yeldari Hydro Electric Project on the river Purna which is in its second stage of construction is an important landmark in the history of industrialisation and rural electrification of the district. The power supply from this project is calculated to give a new face to the entire district. The expansion of the total generation capacity of the project will meet the accelerating demand for power.

INDUSTRIAL ESTATES

Industrial estates are of prime importance because they provide the necessary infra-structure for further growth of industrialisation. There are three industrial estates in Aurangabad district at present. These are located at Aurangabad, Paithan and Jalna. However, these industrial estates fall short of the total needs of the district economy. A full fledged industrial development would be possible if an industrial estate is developed at every taluk headquarters providing facilities like water supply, electricity, etc., within its periphery.

The Government of Maharashtra have offered many incentives and facilities to attract the entrepreneurs to set up industries in the underdeveloped areas of the State. Industrial estates are established to incorporate these facilities including land, building, water, power, financial assistance, etc. Table No. 3 shows the progress of industrial estates in this district.*

TABLE No. 3

PROGRESS OF INDUSTRIAL ESTATES IN AURANGABAD DISTRICT

Name of approved Industrial Estate	Land given possession	Industrial Estate Society (Own share capital)	Government Matching share contribution	Loan through Life Insurance Corporation	Development of Construction of factory shed	No. of Units Functioning	Labour Employed
1	2	3	4	5	6	7	8
Aurangabad	... 31 Acres and 16 Gunthas	Rs. 1,82,009	Rs. 1,53,700	Rs. 1,80,000	Sheds completed 15 and Sheds under construction 8	8	89
Jalna	... 75 Acres	1,36,500	1,22,760	1,52,000	Sheds completed 9 and Sheds under construction 4	9	115
Paithan	... 5 Acres	Sheds were constructed on Government account.	...	...	Sheds completed 3	...	11

Source :—Industrial Souvenir of Aurangabad District, May 1969.

III—COTTAGE INDUSTRIES

Industrial Co-operatives

At the beginning of the century there were a number of cottage industries in the district such as cotton, wool and silk weaving, leather working, tanning, carpentry, blacksmithy, brassware making, brick-making, rope making, oil crushing, *gul* making, soap making, *neera* and palm *gur* making, handmade paper making, etc. In the past these industries were worked by hand process and no motive power was used. At present, however, some of the industries make use of modern and improved technique of production. These industries are located at both urban and rural centres. The urban handicrafts included quality textile and other luxury goods and the rural handicrafts mainly consists of blacksmithy, carpentry, pottery, weaving, rope making, etc.

Most of the cottage industries are hereditary in character followed by persons belonging to certain castes only. Mobility as between these industries is conspicuously absent. However, the impact of modern civilization, growth of education and economic progress in course of time has partially removed these restrictions. The cottage industries today work individually or on co-operative basis and provide employment to a number of village artisans. People employed in cottage industries numbered more than 1,400. The following table gives the statistics of employment in various types of cottage industries in Aurangabad district during 1968-69.

TABLE No. 4

**EMPLOYMENT IN VARIOUS TYPES OF COTTAGE INDUSTRIES,
AURANGABAD DISTRICT**

Name of the industry 1	Number of workers Employed 2
1. Weaving industry	425
2. Oil industry	640
3. Leather working and tanning	36
4. Carpentry and blacksmithy	16
5. Handmade paper	172
6. Neera, tadgur	60
7. Bidriware	11
8. Women's Co-operatives	37

It is the policy of the Government to encourage and develop cottage industries and industrial co-operatives. The cottage industries and their co-operatives have made steady progress in Aurangabad district. It may, however, be noted that the ignorance of artisans and lack of financial resources make them conservative and reluctant to follow improved methods of production. The

Co-operation and Industries department is charged with the responsibility of taking all possible steps to ensure the promotion of cottage and village industries and handicrafts. The Khadi and Village Industries Board is also entrusted with the similar functional responsibilities. The cottage and village industries are provided with financial as well as technical assistance. The object of Co-operation and Industries Department is to encourage the individual artisans to form co-operatives and to work on their own by taking advantage of technical and financial assistance extended to them.

There were 169 industrial co-operatives in 1969, in the district; of which 78 were working. The membership of these industrial co-operatives stood at 3400, their paid up share capital amounted to Rs. 10,72,930, reserve fund to Rs. 20,223 and working capital to Rs. 17,05,611. Except the industrial co-operatives pertaining to handmade paper, leather and tanning, *neera* and *palmgur*, oil *ghani* and wool-weaving, rest of the industrial co-operatives are financed by the District Industrial Co-operative Bank on the recommendations of Co-operative department of the State as also by the Maharashtra State Khadi and Village Industries Commission. Most of the industrial co-operatives face difficulty in getting adequate and timely finance which results into some of them going out of work. Their funds are generally locked up in the middle stages of processing, production and unsold stocks and as such the industrial co-operatives are not in a position to repay their bank loans at the end of the specific period which generally extends over one year. It is therefore necessary that the industrial co-operatives require to be sanctioned relieving cash-credit by their respective financing agencies so that they could easily overcome this difficulty.

The following table gives the position of the industrial co-operatives in the district.

TABLE No. 5

POSITION OF THE VARIOUS INDUSTRIAL CO-OPERATIVES IN AURANGABAD DISTRICT

Name of the industrial co-operatives	Total number of industrial co-operatives in the district	Working industrial co-operatives in the district	Membership	Paid up share capital (in Rs.)	Reserve fund (in Rs.)	Working capital (in Rs.)
1 Handloom weavers co-operatives.	9	6	423	1,77,236	8,464	4,45,637
2 Other industrial co-operatives.	130	46	2,104	2,27,594	4,872	4,92,617
3 Labour contract.	27	24	315	52,850	315	53,165
4 Industrial estates	2	2	230	5,88,760	1,145	5,89,905
5 District industrial co-operative Association.	1	..	328	26,490	5,427	1,24,287
Total ...	169	78	3,400	10,72,930	20,223	17,05,611

INDUSTRIES

For the further development of cottage industries peripatetic schools are organised for imparting technical training in various crafts to the artisans. A training-cum-production centre is also established at Aurangabad for the development of *bidriware* industry. There is also village industries training centre at Aurangabad. A co-operative working centre was also started during the Second Five Year Plan period. A training-cum-production centre for imparting training in the use of *Ambar Charkha* was also set up at Aurangabad. The Khadi and Village Industries Board has undertaken experiments for improving the technique of oil-ghanis, match box making, flaying and *himroo* industries in the district.

Khadi and Village Industries Scheme

The Khadi and Village Industries Scheme covers the following industries in the district, viz., oil crushing, leather working, *khandsari*, pottery, rope making, wool weaving, carpentry and black-smithy, handmade paper, *neera palngur*, non-edible oil, soap making, etc.

There were 175 co-operative societies in Aurangabad district of which four organisations and 125 co-operative societies were extended assistance by the Maharashtra State Khadi and Village Industries Board. At present only 55 co-operative societies are working in the district. Maharashtra State Khadi and Village Industries Board has so far made available loans to the tune of Rs. 9,33,560, and grants of Rs. 2,81,830 for the promotion of industries in the district included in the scheme. During 1968-69, 13 societies benefited by these loans to the tune of Rs. 78,550 and grants of Rs. 5,500. There are 11 various types of industries working under the scheme. A new unit of *Gobar Gas-Plant* was registered during 1968-69 under the scheme.

The total production of the 55 co-operative societies was valued at Rs. 87,21,059 during 1968-69. The total sales amounted to Rs. 1,17,33,009 during the same year. These industries run under the scheme, employed 2,805 persons in 1968-69. The following table shows the industry-wise progress report under the scheme during 1968-69.

TABLE No. 6

INDUSTRYWISE PROGRESS IN AURANGABAD DISTRICT DURING 1968-69 UNDER KHADI AND VILLAGE INDUSTRIES DEVELOPMENT SCHEME

Name of the Industry	Number of Societies		Financial assistance provided		Production	Selling price	Number of workers employed	Wages paid to the workers
	Working	Non-working	Rs.	Rs.				
			Loans	Grants	Rs.	Rs.	Rs.	Rs.
Village oil crushing industry	9	24	2,88,999-00	46,950-00	81,57,298-32	1,15,21,400-16	2,264	5,70,588-00
Leather working and tanning industry.	13	20	1,17,406-50	52,680-00	27,097-50	30,140-00	71	13,514-50
Gul and khandsari industry	7	10	2,19,682-50	81,050-00	4,28,300-00	...	120	15,900-00
Pottery industry	12	4	72,512-00	14,000-00	24,550-00	66,850-00	97	16,702-00
Lime burning industry	1	3	12,500-00	2,500-00	5,250-00	6,500-00	15	2,100-00
Rope making industry	1	1	2,800-00	250-00	8,460-00	10,200-00	13	2,305-00
Wool industry	1	1	22,625-00	...	4,106-00	3,596-05	14	1,009-97
Carpentry and blacksmithy industry.	2	1	19,225-00	2,500-00	5,750-00	7,960-00	15	2,380-00
Handmade paper	1	...	94,015-00	35,000-00	50,947-50	74,444-00	196	31,053-02
Neera palngur industry	3	2	...	...	...	...	...	...
Non-edible oil and soap industry.	...	4	58,770-00	5,100-00	...	...	...	...
Gobar gas plants	...	17	Personal Plants	5,200-00	...	...	...	...
Total	67	70	9,13,735-00	2,40,030-00	87,11,759-32	1,17,21,090-21	2,805	6,55,552-49

HANDLOOM WEAVING

Handloom weaving is the premier cottage industry of the district with a long tradition. The rich cotton growing district of Aurangabad has always been an important centre of handloom weaving. There were 2,217 cotton handlooms and 36 other registered handlooms in 1961. Most of them are under the co-operative fold. The important centres of the industry are Aurangabad, Jalna, Gangapur and Paithan where the industry tended to concentrate. The biggest handloom society in the district is the Markendey Handloom Weaving Society of Jalna. Its production includes sarees, shirting cloth and *khans*. The weaving industry provided employment to 425 weavers. Handloom weaving was done in cotton, silk, and wool, in combined thread of cotton and silk and is followed as a hereditary occupation. Wool and cotton fabrics are also produced in this district. The largest centres of cotton weaving are Aurangabad and Jalna. Pure silk wear like *Himroo*, *Mashru*, *Kinkhab*, *Paithani*, etc., is woven at Aurangabad and Paithan. The finished goods in cotton weaving industry are manufactured on old pit looms and to some extent on automatic take up attachment looms only at Jalna in the district.

The old Gazetteer of Aurangabad district describes the handloom industry as the major rural industry in the district since old times. The main products of this industry were sarees, turban cloths, *lungis*, *kamarbands*, *rumals*, silk goods, *mashru*, *himru*, *pitambar*, *paithani*, *kinkhab*, *makhmal*, woollen etc. They were woven at different places by different methods in the district. A description of the industry as given in the old Gazetteer of Aurangabad is reproduced below:—

Saris

"The saris woven in the district are from 4 to 8 yards long and from $1\frac{1}{4}$ to $1\frac{1}{2}$ yards broad. The weavers are Salis and Koshtis. The prices range from one rupee upwards, according to the size and texture of the cloth. Some of the saris are made of cotton and silk, and others have borders of gold thread in broad or narrow stripes with silk or muslin between; while *kallabattu* is sometimes worked with a needle throughout the garment in the form of flowers, leaves, etc."

Turbans

"The turban cloths are from 15 to 30 yards long, and from 1 to 2 feet broad. They are made of cotton but silk is also used, the prevailing colour is white, then red, yellow, green, blue, purple, and

occasionally black, the darker colours being relieved by embroidery. The cost of a turban decorated with *kallabattu* is as follows:—

	Rs.	a.	p.
One total of <i>kallabattu</i>	... 2	0	0
Cotton thread and dyeing	... 2	0	0
Application of oil-cake to thread	... 0	4	0
Cleaning cotton thread	... 0	1	0
Gum	... 0	1	0
Total	... 4	6	0

The selling price is Rs. 5, and the time occupied in weaving the turban 5 days. In some turbans, the ends are ornamented with a coloured stripe, while others have *kallabattu* instead, or stripes of similar material running longitudinally.”

Dupatas and Dhotis

Kamarbands

Rumals

Dupatas are about six yards long and $\frac{3}{4}$ yard broad, and sell for about a rupee. Dhotis are of two sizes, one 3 yards by 1 yard, and the other 5 yards by $1\frac{1}{2}$ yards. They are always coloured white, and are bordered in the length with dark red. A coarse kind of dhoti is largely manufactured for the poorer classes. Scarfs or lungis are woven in pairs, with a fag between to allow of their being separated. The two ends are bordered with gold or coloured thread, and the length is from $3\frac{1}{2}$ to 6 yards, and breadth $1\frac{1}{2}$ to 2 yards. Kamarbands are worn by the well-to-do and are from 5 to 6 yards long, and a foot to a foot and a half broad. The colour is usually white, and the ends are often ornamented. Rumals are from 2 to $3\frac{1}{2}$ yards square, and are either of pure cotton, or of silk and cotton. The cotton rumals are frequently stamped or embroidered with a gold or silver border. Some rumals have a coloured ground, and a silk and gold border. The price of each of the foregoing articles, when made of cotton does not ordinarily exceed one rupee.”

Silk Goods

Pataos

Mashru

“The pure silk fabrics called ‘pataos’ are woven at Jalna, Paithan, and Aurangabad; and Bombay is the main source of supply for the raw silk, which is reeled, sorted, spun, warped, dyed, dressed and woven. In the process of silk-winding a hank of raw-silk is placed upon a large reel 9 feet long, 3 feet high, and provided with sloping central spindle, the lower end of which works in the pivot on the

ground, and the upper part turns within a socket in a piece of wood projecting from the wall. The workman sits on the ground and winds the silk from off the larger to a smaller reel, by turning the latter smartly round with one hand, and working the large reel with the other hand assisted by the toes, in a contrary direction. When the skein is wound off, the silk is transferred to bobbins, and is then fixed on the winding machine which is composed of three separate portions. The threads are again transferred to a long winding roller $1\frac{1}{2}$ feet in diameter, made of light framework, and having eighteen sides. The 'pataos' are striped, checked, and figured, the longitudinal ends being bordered with representations of flowers, leaves, springs, birds, etc., in coloured silk, and the rest of the fabric having bands of yellow, red, green, and white, running longitudinally and sometimes transversely. Gold lace is not used, and the weavers are called 'patwis'. Silk is also woven at Ellichpur, Akola, and other large towns in Berar. It is not lawful for Mahomedans to wear pure silk, and hence the well-known fabrics called Mashru and Himru with a cotton warp and woof of soft silk, in a spotted or striped pattern, having the lustre of satin. Sufi has no satiny lustre, but looks like glazed calico. The city of Aurangabad contains about 35 manufacturers of Mashru, the proprietors of which are Gujaratis. The owners of Himru works are Bohras and the weavers are Mahomedan and Khattris. The silk is purchased at Rs. 25 a seer, which will make two pieces of Mashru $6\frac{1}{2}$ yards long, and from $\frac{1}{4}$ to 1 yard broad. The weaver is paid from Rs. $1\frac{1}{2}$ to Rs. 4 a piece, and the selling price is from Rs. 13 to Rs. 45. The details of expenditure for an average specimen are as follows:—

	Rs. a. p.
Raw silk $\frac{1}{2}$ seer	... 12 8 0
Reeling	... 1 0 0
Sorting	... 1 12 0
Washing	... 0 6 0
Dyeing	... 0 8 0
Dressing	... 0 6 0
Weaving	... 1 0 0
Cotton threads	... 2 0 0
Glazing	... 0 3 0
Total	... 19 11 0

"The Mashru after being woven, is washed in rhita (*sapindus emarginatus*) and sweet lemon, which gives the fabric a kind of glow, but the real gloss is given with a substance called kundi of kalaf, which is applied just before the article is sold. Mashru is also

manufactured at Paithan and Baizapur. It is generally used by native ladies for under garments. Himru is similar in most respects to Mashru, and is made into tunics and vests. A piece of Himru 6 yards long and 1 yard broad costs Rs. 40, and 3 persons work at it for a period of two months. The details of expenditure are as follows:—

	Rs. a. p.
Cost of silk and dyeing charges	... 21 0 0
Cost of cotton thread and dyeing	... 4 0 0
Wages for weaving	... 12 0 0
	<hr/>
Total	... 37 0 0
	<hr/>

"Mashru and Himru are very durable, wash well, and besides being made into female trousers, skirts etc., are used as coverings to beds, pillows, etc."

Kamkhab.

"The term 'tissues' is restricted to cloths of gold and silver, while *kamkhabs* are the highly ornamented gold or silver wrought silk brocades. The texture of some of them, which are used by the wealthier classes for veils, head-dresses, bridal robes, and saris, is almost as fine as muslin. There are also rich brocades, of shining dyes and stiff with gold, such as, *chand-tora*, *mazchar*, *dupchan*, *halimtarakshi*, *bulbulchasm*, and *murgala*. The stuff called *soneri* is simple cloth of gold, and *ruperi* is made in the same way with silver. *Kamkhabs* are generally 3 yards in length and 1 yard in breadth, and are of different qualities. They are made to order, and but little is kept in stock, the demand for them being received from the nobles and well-to-do of Haidarabad. The *kamkhab* made at Paithan and Aurangabad was once celebrated throughout the Dakhan, and very costly pieces were manufactured. For example, the Persian Ambassador who arrived on a mission to the Kutab Shahi King of Golkonda in 1603, and remained at the court till 1609, took with him, among other presents, a piece of *kamkhab*, the manufacture of which had occupied the looms of Paithan for five years. Pieces are still manufactured at a cost of Rs. 1,000 each, but this is only on a special order, and the ordinary *kamkhabs* are sold from Rs. 100 to Rs. 200 each. The work is chiefly carried on in the ground-floor rooms of

houses, and two men and a boy can weave a piece in about two months. The cost is as follows:—

	Rs. a. p.
Value of silk	... 11 0 0
Value of kallabattu	... 75 0 0
Cost of weaving	... 12 8 0
Cost of dyeing	... 2 8 0
 Total	 ... 101 0 0

"Sometimes cotton is introduced as the woof, in which case the prime cost will be 91 Rs. 8 as. There are 7 proprietors of *kanikhab* works in the city of Aurangabad, and they possess 20 looms, distributed as follows:—Gujaratis 4 looms, Bohras 6 looms, other Musalmans 10 looms. Tissues with genuine gold and silver are not so extensively manufactured as those with an alloy, and in the latter case, cotton thread, coloured green, red, pink, or yellow is substituted for silk. The following is the detail of cost:—

	Rs. a. p.
Value of cotton	... 1 0 0
Value of kallabattu	... 22 12 0
Cost of weaving	... 4 8 0
Cost of dyeing	... 0 8 0
 Total	 ... 28 12 0

If silk is introduced as the woof, the cost will be Rs. 38-4-0."

Brocades

"The manufacture of tash of brocade employs about 50 workmen in Aurangabad; and each loom requires 2 men and a boy, the out-turn of work being 7 tolas per day; to weave brocade, an inverted heddle called *naksh* is hung about the warp, immediately behind the heddles, the other ends of cords being fastened to a horizontal band running below the warp. The *naksh* strings have loops where they cross the warp, through which certain of the warp threads are passed, and the instrument is worked from above by a boy seated on a bench over the weaver's head. The boy holds a bar of wood, and by giving it a twist, draws up the cords attached to the threads of the warp; while the weaver at the head of the loom, adds variety to his design, by working silks of divers colours with the woof along with threads of silver and gold. A simple length of tash is called *tat*, and is of two breadths, but both are equal in length. A *tat* 30 yards long and a yard broad, takes 15 days to make, and weighs 100 tolas. The other size is but half a yard broad, weighs 50 tolas,

and is made in 8 days. The workmen are paid 2 annas a tola, and the selling price is Rs. 2½ per tola. Very handsome brocades are made at Aurangabad, Baizapur, and Paithan, and are used for trimming dresses, caps, etc."

Mandil

"*Mandils* are head-dresses wrought with *kallabattu* and cotton thread. They are worked by Momins, and are 40 cubits long and 9 inches wide. The *kallabattu* is woven lengthwise in stripes of different breadths, but generally, in the form of a stripe 3 fingers wide, running in the centre of a dark coloured cotton fabric, with two other bands, each 1½ fingers wide, on either side. The cost of two different kinds of *mandils* is as follows":—

	<i>Superior</i>	<i>Inferior</i>
	Rs. a. P.	Rs. a. P.
Value of <i>Kallabattu</i>	25 0 0	6 8 0
Value of cotton thread	2 8 0	2 0 0
Cos' of dyeing	0 8 0	0 8 0
Cost of weaving	2 0 0	1 0 0
	<hr/>	<hr/>
Total ...	30 0 0	10 0 0
	<hr/>	<hr/>

Pitambar

"The *pitambars* are chiefly manufactured at Paithan and Aurangabad, and are either of silk throughout, or are brocaded. They are generally of two colours, one in front, and the other at the back. A very superior yellow *pitambar* is made at Paithan and Yeola; and fine silks with borders of silver and gold are woven at Yeola and Nasik. The *zanana pitambars* are brocaded, and are 16 to 17 cubits long and 2½ to 2¾ cubits broad. About 1/5th or 1/6th of the garment has *kallabattu* for the woof, with silk for the warp; and the two longitudinal ends have *kallabattu* to a depth of 1 to 3 inches. The brocaded part of the garment is termed *paithani*, and is intended to cover the head and upper part of the body. The selling price of the *zanana pitambar* is from Rs. 75 to Rs. 500 per piece. The *pitambars* worn by males are 10 or 12 cubits long, by 2 to 2½ cubits broad, and are generally of pure silk, but a few kinds have narrow stripes of *kallabattu* interwoven longitudinally. They sell from Rs. 25 to Rs. 500 each."

Makhamal

"Gorgeous gold embroidered velvets called *makhamal* are made at Aurangabad. They are used for costly canopies of state, umbrellas of dignity, elephant cloths, horse cloths, state housings and caparisons generally."

Woollen Manufacturers

"The only woollen manufactures consist of coarse black blankets called *kambals*, which are made in every village by the Dhangars. One workman can make in a month, two *kambals*, which he sells for about a rupee each. The Pinjaras or cotton-beaters, make '*namdahs*' or water-proof covering of wool. They purchase the wool from Dhangars at 5 or 6 seers per rupee, and the material is cleaned, beaten out, spread evenly on a piece of cloth or smooth ground, and sprinkled over with alsi flour and water. Another layer of wool is placed on this, and the whole well pressed with rollers and allowed to dry. Each *namdah* takes about a seer of wool, and is sold for 4 annas. One workman can make two *namdahs* in a day. The Jinghars are the chief buyers of *namdahs* which they use for native saddles."

The main centres of weaving industry in this district are at Aurangabad, Jalna, Paithan and Gangapur. Aurangabad is famous in the country and even abroad for weaving of Himroo, Mashru fabrics, which are exportable and could acquire foreign exchange for the country. Paithani weaving industry was well known and well established since ancient times. But at present the industry at Paithan is stagnant and needs encouragement for its revival.

There is one Himroo and Nawapura Weavers Industrial Co-operative Society at Aurangabad. It was established in 1953 and worked perennially. The total productive capital of this society is Rs. 4,000. This society employs 14 artisans, of whom 6 are skilled, 5 unskilled and 3 are other workers. The total wage bill amounts to Rs. 7,200 inclusive of wages and salaries of all the employees of the society. The artisans get daily wages ranging between Rs. 2½ and Rs. 3. Raw materials required by the artisans such as silk, cotton steeples are purchased from local market. On an average the society uses materials worth Rs. 4,000 every year.

The finished products of this society are Himroo shawls and stoles and their prices vary from Rs. 15 to Rs. 50 per piece. Himroo bedcovers cost from Rs. 30 to Rs. 60 per piece. Cotton saris cost from Rs. 12 to Rs. 15. The annual production of Himroo products is 18,000 shawls, valued at Rs. 2,63,000.

Paithani at one time a must for every Maharashtrian bride derives its name from Paithan in Aurangabad district. *Paithani* has a distinct style of its own in silk with elaborate gold ornamentation in *palloo* and border going back to 300-200 B. C. It had become extinct but has now been revived by the All India Handicrafts Board. There are now very few artisans working in this industry.

Paithani production-cum-training centre was started in 1966, at Paithan in Aurangabad district. The annual expenditure of this centre amounts to Rs. 40,000. Students studying in this centre get a stipend. There are 6 looms in this centre. Besides students, deserving artisans are also imparted training and allowed to work on the

looms. A *Paithani* takes about a month for being completed and costs from Rs. 200 to Rs. 1,000. Raw materials used for *Paithani* are pure silk, gold thread, silver thread etc. Besides the *Paithani* the finished products of this centre include bordered *khans*, plane cloth etc. The following statement shows the sale proceeds from 1966 to 1969 of this centre.

Year	Sale
	Rs.
1966-67	... 6,185.39
1967-68	... 10,111.48
1968-69	... 11,449.54

Of the raw materials art silk and *jar* is purchased from Yeola, Ahmadnagar and Secundarabad; while the sheep wool required for wool weaving industry is manufactured locally by the local shepherds.

The following table No. 7 gives the statistics relating to handloom and power loom industry in the district for the years 1964-65 and 1965-66.

TABLE No. 7

**STATISTICS RELATING TO HANDLOOMS AND POWERLOOMS
FOR THE YEAR 1964-65 AND 1965-66 IN
AURANGABAD DISTRICT**

Sr. No.	Tahsil	Centre	Year	Number of looms		Production in '000 metres		Average daily employ- ment	
				Hand oper- ated	Power oper- ated	Hand- loom	Power- loom	Hand- loom	Power- loom
1	2	3	4	5	6	7	8	9	10
	District Total	...	1964-65	180	96	7	757	60	185
			1965-66	180	92	7	763	48	178
	<i>Tahsils</i>								
1	Aurangabad	... Auranga- bad	1964-65	8	96	2	757	12	185
			1965-66	8	92	3	763	12	178
2	Jalna	... Jalna	1964-65	87	...	...	...	...	...
			1965-66	87	...	...	...	...	...
3	Gangapur	... Gangapur	1964-65	74	...	5	...	48	...
			1965-66	74	...	4	...	36	...
4	Ambad	... Ambad	1964-65	11	...	...	...	...	...
			1965-66	11	...	...	...	...	...

Source:--Bureau of Economics and Statistics, Government of Maharashtra, Bombay.

For weaving industry there is one Weavers' Apex Society for Marathwada region with headquarters at Aurangabad. The society

is however stagnant at present. In 1969 there were 9 handloom weavers' industrial co-operatives in the district of which only 6 were working. The total membership of these industrial co-operatives was 423. Their paid-up share capital was Rs. 1,77,236, reserve fund Rs. 8,464 and working capital Rs. 4,45,637.

There were two wool weavers' co-operative societies in the district. Only one of these was functioning in 1968-69. This society provided employment to 14 persons and paid them wages of Rs. 1,009 in 1968-69. The Maharashtra State Khadi and Village Industries Board extended a loan of Rs. 22,625 to this society during 1968-69. The finished products of this society include woollen blankets and *ghongaties* their prices ranging from Rs. 22 to Rs. 40 per piece.

Manufacturing of Gold and Silver Thread and Lace

The Old Gazetteer of Aurangabad district states that the gold and silver thread and lace manufacturing industry was the part and parcel of weaving industry in the district. Below is a description of the industry reproduced from the same.

Badla

"Gold and silver thread called '*kallabattu*' is of local manufacture, and is sold in skeins to the weavers of fabrics. It is prepared by twisting *badla* or flattened gold or silver wire round silk thread, and the place where the wire is made is called '*paota*.' There is only one establishment of the kind in the city of Aurangabad, and another in Paithan; but in former times there were several *paotas* in the city, and also at Jalna, Paithan, and Baizapur. At the present day, the gold lace works in Jalna furnish employment to 22 individuals, and the silk and cotton goods to 430 persons. A considerable amount of silk goods is manufactured at Baizapur, where there are 125 looms and 10 winding machines, besides 50 looms for cotton saris with silk borders. There are about 60 looms at Paithan, in the possession of 50 proprietors, of whom 40 possess *kallabattu* works, and also manufacture saris, *pitambars*, turbans, and *rumals*. The "*paota*" at Aurangabad belongs to a sonar who employs 10 workmen under him. The gold and silver wire makers are called "*tarkash*," and commence their work with a silver bar or *lagri*, about 7 inches long and weighing 40 tolas, which they coat thickly with gold leaf. This bar is made sufficiently thin by hammering, and is then passed through a succession of gradually diminishing holes drilled in a steel plate called *parti*. In this manner the bar is extended to 220 yards in length and has the thickness of soda-water wire. A pair of nippers called "*jumba*" is used to draw the wire over a pulley; and a ring is passed through the handle, to which a strong chain is attached and fastened to a windless worked by the hands and feet. The chain and wire wind round the roller of the windless, and are then wound on to a small reel called *fulka*. This operation has to be repeated about 40 times before the requisite thickness is attained, and the wire is placed in hot ashes in a pan

to restore its ductility. The workmen are paid 9 mashas of silver distributed as follows:—

To gilding the silver bar	... 2 mashas.
To hammering silver bar	... 3 mashas.
Two persons to draw the wire	... 3 mashas.
Person in charge of the fire	... 1 masha.
<hr/>	
Total	... 9 Mashas

Kallabattu

The makers of *kallabattu* and lace often visit the "Paota" in order to get their gold and silver made into wire, for which they pay 16 *mashas* for every *pasa* of silver given; and two men can draw 5 *pasas* in one day. The *pasa* or coil of wire is handed over to the taniah or fine wire drawer, who again passes it through successive holes, till each tola of the *pasa* is lengthened out to about 800 yards, and the wire becomes as fine as the hair of the head. The holes in the draw-plate are made with great exactness, and for this purpose, a fine steel-pointed awl is employed for drilling the aperture, while the workman is provided with a light hammer, with which, aided by a small anvil fixed on the draw-bench, he narrows the holes when abraded by friction. The draw-bench is a low four-legged stool, provided with a small horizontal drum wheel, round which the wire passes from a bobbin on a spindle at the farther end. A steel draw-plate, fixed between these two points, and a handle fastened to the upper part of the drum moves it round. The taniah is usually a Brahman, Musalman, Gujarati, or Mahratta, and is occupied about a month in drawing out a *pasa* for which he is paid Rs. 9. The wire is now fit for brocade or kamkhab work; but if required for kallabattu, it has to undergo the operation of flattening, and is then termed "badla". This work is performed by the chappariah, who fixes 6 or 8 bobbins of gold wire, on spindles on a frame. The wire is slightly heated and passed between two sticks over the polished surface of a steel anvil, where it receives a slight blow from a small hammer, whose face is also highly polished. The chappariah is paid Rs. 8 for every $2\frac{1}{2}$ *pasas*, and is occupied for about a month with his work. The flattened wire called "badla" is twisted round silk thread to form "kallabattu," the proportion used being 40 tolas of badla to 12 tolas of silk. The silk thread is wound on a long spindle, provided with a hook at the top, and loaded at the bottom; the end of the badla is attached to the silk thread, and the winder which is suspended from the ceiling, is rapidly twisted. As the silk thread revolves, the badla is carefully adjusted in its progress down so that it neither overlaps nor exposes the silk within; and the gold thread or kallabattu

thus prepared, is wound upon another winder. This work is performed by a Battiah who is engaged for about a month in twisting one pasa of badla into kallabattu, and is paid one rupee to every seven tolas of badla. There are six kallabattu manufactories in Aurangabad, all of which are owned by Gujaratis".

Gold and Silver lace.

"Gold and silver wire is worked into all the more costly loom-made garments and piece goods, either on the borders only or in stripes throughout, or in diapered figures. Silk and even cotton cloths are thus interwoven, the wire being either round, flat (badla) or twisted round silk (kallabattu). In the manufacture of gold or silver lace for the ornamental edgings of saris, the plain wire forms the warp to a woof of cotton or silk thread. The city of Aurangabad contains 16 or 17 houses in which lace is prepared, and the work is in the hands of Gujaratis and Bohras. The broad and narrow kinds of gold and silver lace are called nakki, gota, and kinari. About 30 tolas of badla and 6 tolas of silk are used in making the better kinds of lace, having a breadth of from 3 to 4 fingers; and the work is performed in 10 days by a man, who is paid Rs. 3. The ordinary kinds are paid for at the rate of 9 annas to every 17 tolas of lace; and the time occupied is 5 days. The men employed are khattris and Salis; and the selling price of lace varies from Rs. 1½ to Rs. 3 per tola, according to the quantity and quality of the silk used. A piece of "kor" lace, 34 yards in length, contains 14 tolas of kallabattu and 15 tolas of silk, the kallabattu being woven longitudinally, and the silk transversely. In the "ganga jamni" lace, the borders are striped with silver kallabattu, the centre contains gold kallabattu, and the remainder is worked with silk."

Oil Crushing

संयमेव जयते

Before the introduction of decorticators and expellers as well as motive power in the process of extraction of oil, in olden days the oil *ghanis* were used for oil crushing in the district. This industry was an important component of the self sufficient village economy. The introduction of machine had an adverse effect on the oil pressing by *ghanis* and its importance declined. However artisans still carry on this industry against heavy odds.

This industry is mainly located at Aurangabad, Jalna, Paithan and Vaijapur in the district. The artisans along with their family members manage the industry but occasionally employment is provided to outside labour as well. Oil is extracted from groundnut, safflower (*kardi*), sesamum (*til*), *ambadi*, etc. Crushing is generally restricted to groundnut which could be due to its production on large scale in the district. Besides edible oil, non-edible oil, from non-edible oilseeds like castorseed, linseed is also obtained at some places in the district. The oil seeds are purchased locally.

The wooden *ghani* is used by the oilman for crushing the oilseeds. The *ghani* is generally made of tamarind or *babul* wood. Most

of the *ghanis* are old fashioned and the use of *nutan ghani* or *Wardha ghani* is not very common in the district. A *ghani* consists of a wooden or stone mortar 3 cubits high, of which 2 cubits are buried in the ground. The wooden pestle is knobbed at one end and slightly curved and a hole below at the side of the mortar allows the oil to pass off into the receiver. A wooden framework is fitted loosely round the mortar and projects in the form of shaft in line with pestle, to which it is also attached. The mill is worked round from the other end of the shaft by one or two bullocks. A country *ghani* crushes about 54 kg. of shelled groundnut and produces about 15 kg of oil and 38 kg of oilcake per day.

In the process of oil crushing firstly the groundnut shells are removed with a wooden rod and the husk is separated from the seeds. Afterwards the oilseeds are crushed in the *ghani* when water is sprinkled over the seeds twice or thrice in the process. The oil that is extracted is collected in the pot. The oilcake is removed after the complete extraction of oil contents. Then the oil is filtered. The whole process takes about 2 to $\frac{1}{2}$ hours. An oilman crushes oilseeds equivalent to about what three *ghanis* would require per day. The oil extracted is not pure and contains some colloidal impurities. It therefore fetches a lower price than the mill oil in the market. The yield of oil extracted by *ghani* is also less. The market for oil as well as oil cakes is mainly local and is confined to the district.

Sometimes the labourers are hired on wages from outside and are paid between Rs. 1.50 and Rs. 2 per day. The industry is seasonal and works for about 8 to 10 months in a year. The oilseeds cost more in the rainy season and the oilmen have to contract loans to store oilseeds for the season. Rainy season is comparatively a full season for this industry.

संयोग जप्तने

Technical and financial assistance is extended by the Maharashtra State Khadi and Village Industries Commission to the oilmen's co-operative societies. There were 33 oilmen's co-operative societies in the district, of which only nine were working in the year 1968-69. The Khadi and Village Industries Board gave loans to the tune of Rs. 7,28,999 and grants of Rs. 46,900 to the societies during 1968-69. The total production of oil by these societies was valued at Rs. 81,57,298 during 1968-69 and it was sold at Rs. 1,15,21,400. The total number of workers engaged in this industry was 2,264 who were paid wages to the tune of Rs. 5,70,588 during the year 1968-69. Government provided assistance to the tune of Rs. 26,111 during 1968-69 for purchase of new *ghanis* and for establishment of training centres.

Handmade paper

There is one handmade paper manufacturing centre at Kagzipura in Khuldabad taluk of the district. It manufactures handmade paper of different varieties from pieces of old ganni, tat, rejected rags, old

papers etc. The work of manufacturing of paper is mostly done during the cold weather.

In the past handmade paper was manufactured by the adoption of the following process described by the old Gazetteer of Aurangabad district.

"The materials used, consist of remnants of tat-patti and ganni bags, which are cut into pieces about an inch square, and subjected to a pounding under the "deikli" for a whole night. In the morning the beaten shreds are carried to a tank, and all dust and dirt removed by washing. This is performed by placing the pulp in a long cloth which has two ends made fast around the loins of two men, who enter the tank and commence stirring the shreds about in the cloth. The pulp is returned to the "deikli," where a maund of lime is added to three maunds of shred, and the whole is again pounded for eight days, and then left to settle for a week. After repeating this alternate operation of pounding and settling, the mass is thoroughly washed to detach every particle of lime, and $\frac{3}{4}$ maund each of soda and soap is next added to every three maunds of pulp. Another pounding is given, and the pulp is spread out to dry for several days, after which it is reduced to powder and mixed with an equal quantity of soap. It has to undergo a further process of pounding and drying, which extends over a fortnight, and is then thrown into small chunam cisterns, 5 feet square and 3 feet deep, filled with water, and kept there until sufficiently softened. It is now ready for conversion into paper, and the workman sits alongside the cistern, provided with a square frame, across which is stretched a finely constructed bambu chick. The frame is dipped vertically into the cistern containing the water which holds the pulp in solution, and the lower part is gradually inclined upwards until the surface is reached, when the pulp to form a sheet of paper is carefully adjusted, strained, and removed, and the same process is repeated. The sheets are hung along the walls of the workroom to dry, and are then taken down and glazed, by rubbing a polished stone across the surface of each sheet. A quick workman will turn out from 200 to 300 sheets of coarse paper per diem. Some of the different kinds of papers made at Kagaspura are Nizam Shahi, Mohredar, Shahista-khani, Bahadur Khani, Sharbati Ahban Shahi etc. Nine men are employed on each variety, and the quality of the paper depends on the length of time and care bestowed in the preparation of the materials. The Nizam Shahi and Mohredar take six months to prepare 1,500 quires; Shahista Khani and Bahadur Khani require a year each for the preparation of 600 quires of the former and 300 quires of the latter; and the Sharbati Ahban Khani takes only one month for every 2,000 quires". Lack of finance and adequate supply of raw materials at reasonable prices were the main problems of the industry. However at present this industry is being financed by the Maharashtra State Khadi and Village Industries Board.

There is one society of handmade paper manufacturers in the district. The Maharashtra State Khadi and Village Industries Board gave a loan of Rs. 94,015 and a grant of Rs. 35,000 to this society during the year 1968-69. It produced paper valued at Rs. 50,947 and sold the same at Rs. 74,444 during 1968-69. It provided employment to 196 workers and paid them wages of Rs. 31,053 during the same year. The handmade paper manufacturing unit uses improved tools and equipment under the guidance and assistance extended by the Maharashtra State Khadi and Village Industries Board.

The finished paper was marketed throughout the district.

Tanning

Since long tanning has been an hereditary occupation of persons from Dhor community. The main centres where the industry is located are Deogaon, Rangari, and Karanjkhed in Kannad taluk in the district. The artisans purchase raw hides, skin of buffaloes, bullocks, cows, sheep and goats locally. The prices of raw hides vary between Rs. 10 and Rs. 30. The raw hide is to be tanned before it is used as leather. Tanning requires *hirda* (myrobalan) and *babhul* bark which cost about Rs. 40 and Rs. 30 per quintal respectively. Alum and lime cost Rs. 21 per kg and Re. 1 per 15 kg., respectively. These are purchased from Kannad, Aurangabad and Bombay. The availability of raw hides and skins in large quantities encouraged the tanning and leather industry in the district. The following Table No. 8 shows the quantity of raw hides and skins available in Aurangabad district.

सन्यामेव जयने

TABLE No. 8
STATISTICS OF AVAILABILITY OF RAW HIDES AND SKINS IN AURANGABAD DISTRICT

Sr. No.	Name of village/ town	Name of the collection centre	Availability of sizes				Rate per 100 pieces			Type of present leather market arrangement
			Hides (Catties)	Skins per year in pieces	Hides	Skins per (sheep, goats)	Hides	Skins	Hides	
1.	Aurangabad	... Aurangabad	12,000	6,000	7X4'	3X2'	3,000	1,000	to 1,200	The petty contractors effect the purchase and thereafter export it to Kanpur, Madras, Bangalore, Secunderabad, etc.
2.	Paithan	... do.	1,500	2,000	do.	do.	do.	do.	1,200	
3.	Khuldabad	... do.	9,000	1,200	do.	do.	do.	do.	do.	
4.	Kannad	... do.	1,500	2,000	do.	do.	do.	do.	do.	
5.	Vaijapur	... do.	30,000	5,000	do.	do.	4,200	1,200	to 1,500	
6.	Sillod	... do.	20,000	4,000	do.	do.	do.	do.	do.	
7.	Gangapur	... do.	15,000	3,000	do.	do.	do.	do.	do.	
8.	Soegaon	... do.	25,000	500	do.	do.	do.	do.	do.	
9.	Arbad	... do.	750	800	do.	do.	do.	do.	do.	
10.	Jalna	... do.	93,000	5,000	do.	do.	4,000	1,000	to 1,200	
11.	Bhokardan	... do.	1,000	500	do.	do.	do.	do.	do.	
12.	Jafferabad	... do.	600	1,000	do.	do.	do.	do.	do.	
Total for the District ...			2,09,350	31,000						

*Source :—This table has been taken from Industrial Souvenir of Aurangabad district, May 1969.

The equipment necessary for tanning includes wooden mallets *rapi*, *ari*, *ubaram*, axe, barrels and few tubes. A set of equipment costs about Rs. 250. The tanning process requires lime pits and washing tanks for tanning of raw hides. The cost for construction of pits works to about Rs. 500.

A family of four members can tan about 15 hides in a month, which fetches them a gross income of about Rs. 500 to Rs. 700.

Tanning process.—The hide is first soaked in lime water to separate hair, fat and flesh from it. After the hide is well soaked, hair is scrapped with a scraper and fat and flesh are removed with the rapi. It is then washed and soaked in a solution of *babul* bark and *hirda* water. Soaking is repeated thrice to tan a hide thoroughly. The hide is then tied into a shape of bag and hung up after storing a stronger solution of *babul* bark and *hirda* water. It is then exposed to the sun and washed again on the eighth day and dried. This completes the tanning process. Generally members of the family divide the various stages of tanning process between them.

The price of a tanned hide varies from Rs. 25 to Rs. 60 depending upon its size, thickness and quality. Tanned hides which are used for the soles of footwear are generally sold in the local markets on bazar days.

The Maharashtra State Khadi and Village Industries Board gives financial assistance to the artisans for purchase of tools and for repairs of old pits, establishment of tanning centres, construction of new pits, etc. Facilities for imparting training in improved and economic methods of tanning are provided by Block Development Officers.

Leather Working

सत्यमेव जयते

The leather industry is found in almost all the villages and towns in the district. Like tanning, leather working is also an hereditary occupation of the people from the Chambhar community. Though the artisans carry on their business in small villages, the tahsil places and the commercial and industrial towns are the main centres of the industry. However it may be noted that the industry has suffered from the competition of machine made goods.

Raw materials required by the industry are chrome leather, tanned leather, hides, skins, nails, ring buttons, polish etc. Tanned hides and leather are bought in the local markets. Chrome leather is available from the leather merchants in towns who import it from Akola and Bombay. The cost of a hide varies between Rs. 25 and Rs. 60 per piece according to the quality and size. The rate of chrome leather is Rs. 4 per square feet.

Tools and equipment required for leather working are sewing machine, knives, stitching awl, hammers, *khurpa*, *rapi*, *ari*, sharpening stone, cutting nippers, eyelet setter and pair of scissors, etc. A complete set of these tools costs about Rs. 550.

The shoe-makers in this district make chappals, shoes, slippers, etc. Articles like *mot*, *pakhal*, *chabuk* (whips), bell pattas etc. are also manufactured by them.

The selling prices of the articles are usually determined on the basis of the cost of material used, labour charges, cost of establishment, taxes plus a certain margin of profit. The price of the *mot* varies between Rs. 100 and Rs. 150 and the "phakhal" between Rs. 50 and Rs. 75. A pair of shoes costs Rs. 15 and that of *chappals* between Rs. 4 and Rs. 6.

An employed artisan gets piece wages at the rate of 75 paise to Rs. 1.12 for a pair of *chappals*, Rs. 2.50 to Rs. 4.50 for a pair of shoes and about Rs. 3 for a pair of *khetars*. The daily earnings of an artisan vary from Rs. 3 to Rs. 4. All the articles are sold in the local market. The leather workers also accept orders to suit the taste of the customers.

Formerly the artisans in this occupation were generally paid in kind as per the *baluta* system which prevailed in villages. But at present the villagers prefer to pay them in cash. The artisans in leather working and tanning industry have now formed their co-operative societies to solve the difficulties faced by them. Government extends financial help to them in the form of grants and loans.

There are in all 33 co-operative societies of workers in leather working and tanning industries in the district, of which only 13 societies are functioning. The Maharashtra State Khadi and Village Industries Board gave a loan of Rs. 1,17,406 and grants of Rs. 52,680 to these societies in 1968-69. The Government also advanced Rs. 4,000 for purchase of modern tools and equipment, raw materials etc., during the same year.

These societies produced goods worth Rs. 27,097 and sold them at Rs. 30,140 during the year 1968-69. They employed 71 artisans and paid them Rs. 13,514 as wages in the same year.

Carpentry

Carpentry occupies an important place in the village economy. This industry is comparatively old and is found in almost all the towns and villages in the district. In the past carpentry for architectural purposes was practised with more or less success in every village by carpenters commonly known as a sutars. The carpenters of Paithan from Aurangabad district were in great demand, and their workmanship, as may be seen in the elaborately carved fronts of wooden houses, beams, pillars, brackets, door posts, etc., was of a very high order. Their art however gradually declined. At present the village carpenters undertake to fulfil all the requirements of the agriculturists.

Carpentry is an hereditary occupation of sutars, but today it is not restricted to any particular community and any person having

resources and aptitude takes to this profession. The carpenter plays a significant part in the village economy. The sutar was one of the *balutedars* under the *balutedari* system. The *balutedar* was paid at the time of harvest in kind for his services. This system could still be found in some parts of the district, though gradually it is becoming extinct. There is today a growing tendency to make the payment to these artisans in cash. In villages carpenters are engaged in repairing and preparing the agricultural implements. The skilled artisans devote their labour to furniture making. The main centres of the industry are Aurangabad, Paithan, etc.

A carpenter requires materials such as teak, babul, neem wood, etc., to carry repairs and make articles. This wood is purchased generally from the weekly bazars.

The tools and equipment of a carpenter consist of a plane (*randha*), chisels; hand saw, cleaning mallet, screw driver, hand driller, marking gauge, compass, *patisi*, hammer, etc. The approximate cost of the tools is about Rs. 100. The initial capital requirement of a carpenter, covering capital for purchase of wood, tools and equipment, ranges from Rs. 200 to Rs. 800.

The daily earnings of a carpenter average to Rs. 5. Some times they are engaged on daily wage basis for constructional work. They also undertake work on a contract basis.

The operations of carpenters in this district are mainly confined to making agricultural implements like ploughs, harrows, hoes, drills, bullock carts and materials required for housing and building activities. They rarely keep readymade articles for sale. Furniture making is generally confined to urban areas and is undertaken by skilled artisans only. They have now started making polished and fancy furniture and decorative articles. Carpenters do not find any difficulty in the marketing of their articles for which there is a ready local market.

At present the carpenters are rapidly acquiring an increased degree of skill as the demand for better quality household furniture is continually growing. The co-operative societies of carpenters have been established in the district. The Maharashtra State Khadi and Village Industries Board gives financial assistance to artisans for purchase of tools and equipment and for other purposes. Government also helps the members of the societies, by providing them with financial and technical assistance. The Government have also instituted a programme of imparting technical training to the artisans in the district.

Blacksmithy

Blacksmithy was formerly an hereditary occupation of "lohars" (blacksmiths). They used to manufacture arms and repair agricultural implements and tools. They were paid by villagers under the *baluta* system for their services. Blacksmiths are found in almost

all the towns and medium sized villages in the district. As compared to other professions this profession demands hard work and considerable skill.

The blacksmiths make articles like frying flat pans, buckets, *ghameli*s, axles of bullock carts, nails, knives and other iron articles for domestic use. For producing these articles they require iron sheets with gauges varying from 10 to 30, steel sheets and steel bars, iron bars (square, round as well as flat). Old tins and scrap metal are utilised for repairing work.

The tools and equipment of a blacksmith comprise an *airan* or anvil, a blower, a set of chisels, a hammer and a set of *chimtas*. The whole set costs about Rs. 300 to Rs. 600. The capital requirements of a blacksmith range from Rs. 300 to Rs. 600. The blacksmiths in villages devote their time to making of agricultural implements like ploughs, showels, pick axes, sickles, blades of harrows, etc., and sell them in local markets.

Blacksmiths are generally busy throughout the year. It is only in the rainy season that they sometimes face casual unemployment and turn to agriculture as labourers. The earnings of a blacksmith vary between Rs. 3 and Rs. 5 per day. The industry generally assures a living wage to an artisan. The artisans are imparted training in the use of improved tools and equipment by block development authorities. The co-operative societies of blacksmiths have been formed at different places in the district. These societies extend financial assistance and technical guidance to the blacksmith. The Maharashtra State Khadi and Village Industries Board also gives loans and grants to these societies. Government also gives financial assistance to the members of these societies.

There are in all three co-operative societies of carpenters and blacksmiths in the district. Of these only two are functioning at present. The Maharashtra State Khadi and Village Industries Board gave loans of Rs. 19,225 and grants of Rs. 2,500 to these societies in 1968-69. Government also gave a grant of Rs. 11,035 for purchase of raw materials and modern tools and equipment during the same year.

These societies produced goods worth Rs. 5,750 and sold them at Rs. 7,960 during 1968-69. They employed about 15 artisans and paid them Rs. 2,380 as wages in the same year.

Brick Manufacturing and Pottery.

The industry is as old as the beginning of human civilisation and has not lost in importance even with the passage of time. This is because of the house building activities which have been an integral part of human life in the past as well as the present. This industry is seasonal in character and artisans take to agriculture in the rainy season.

Almost all the villages have two or three kumbhar families who make earthen vessels and toys and supply them to village people. The artisans who live in the villages as well as towns round about the rivers Purna, Godavari, Dhenda, Dheku, Kham, Yerbadra and Ghata make bricks. This industry is mainly located on the banks of these rivers as clay is available in plenty nearabout. During the last few years the demand for bricks has increased due to the increasing constructional activity, which has encouraged the growth of brick industry.

This industry employs a number of persons in rural as well as in urban areas, of whom some are indigenous workers and some are hired workers. There are a number of petty artisans engaged in the industry.

The materials used in the preparation of bricks and earthenware articles are clay, horse dung, cow dung, firewood, coal ash, half burnt charcoal etc. Except coal, the rest of the material is locally obtained.

The tools and equipment of an artisan (who is also a potter) consist of wooden moulds of different sizes for bricks, shovel (*phawada*), *thapi*, *ghameli*, pick axe (*kudali*), and potter's wheel. The potters' wheel costs from Rs. 50 to Rs. 75. Bricks, earthen pots and vessels are baked in specially made kilns of various sizes.

In the preparation of bricks the mixture of clay is trampled, pounded and put in the wooden moulds to give it the desired shape. The bricks thus prepared are dried and then baked in kiln (*awa*). This process of baking takes about a fortnight. On an average 4,000 bricks are baked in a kiln built on an area of 9.290 m² (100 square feet). The manufacturing of bricks is undertaken from November to May as open air operations are not possible during the rainy season, when workers take to agriculture.

The earthen vessels made by the potters are *khujas*, *deras*, *ghagars*, *budkalis*, round pot, saucers, jugs, *lotas*, *chillams*, etc. The clay used in the preparation of earthenware is greyish loam called *pandhri* and is mixed with horse dung, cow dung and ashes and the mixture is properly kneaded. It is then kept on the centre of potters wheel for giving the desired shape. The horizontal fly wheel is two or three feet in diameter and of simple and crude kind. After the desired shape is given the pots are baked like bricks after they are dried. Generally these artisans make earthenwares during the monsoon when they cannot take to brick making. The capital requirements of an average artisan engaged in brick making range from Rs. 1,000 to Rs. 1,500, whereas pottery requires about Rs. 150 as initial expenditure.

Some of the artisans specialise in making clay toys, decorative articles and idols which fetch a good price in the local market.

Generally the members of the family help the artisan in the various stages of work. A labourer, when hired, receives between Rs. 1.50 and Rs. 2.50 as daily wages.

A number of societies have been formed in different tahsils, and Government have extended financial assistance to them. There are 16 societies of brick layers and potters in the district, of which only 12 societies are functioning at present. They received loans of Rs. 72,512 and grants of Rs. 14,000 from Maharashtra State Khadi and Village Industries Board, during 1968-69, for purchase of raw materials and modern tools and equipment.

These societies produced goods worth Rs. 34,550 and sold them at Rs. 66,850 during 1968-69. They employed 97 artisans and paid them Rs. 16,700 as wages during the same year.

Gul Making

The area under sugarcane cultivation was about 9765 hectares during 1964-65 in Aurangabad district. The *gul* manufacturing industry naturally assumes importance in this context. There were 20 *gul* making factories registered under the Factories Act, 1948, in 1962; the number rose to 26 by the end of 1968.

In the process of *gul* manufacturing sugarcane is crushed in iron crushers, worked by bullocks, for extracting juice. At some places power crushers are used for crushing the sugarcane. Diesel oil, power and stalks of squeezed sugarcane constitute the fuel. The cane crushers, diesel engine, pans, moulds, strainers are the tools and equipment used in *gul* making.

Process

Sugarcane is crushed by crushers. The juice collected is mixed with lime so as to remove dirt from it and boiled in an open large pan. For cooling it is poured in a pit where it is solidified. Finally it is filled in bucket type moulds to give the required shape. The *bhelis* as they are called are sent to the market for sale.

The methods adopted in the process of *gul* making are old and crude. Sugarcane juice is extracted on sugarcane crushers run by the bullocks although a few diesel engine sets and electric motors are used in some factories.

Gul is mostly sold locally in the district. The industry is seasonal and works for about three months in a year after October, when the sugarcane crop is harvested.

There are 17 co-operative societies of *gul* and Khandsari manufacturing of which only 10 societies are functioning. The Maharashtra State Khadi and Village Industries Board gave loans of Rs. 2,19,680 and grants of Rs. 81,050 to these societies in 1968-69. These societies provided employment to 120 persons and paid them Rs. 15,900 as

wages during the same year. There are also five neera *tadgul* manufacturing co-operative societies, of which only three are functioning. They produce *gul* and other edibles from neera which is abundantly available in the Vaijapur and Paithan tahsils of the district.

Besides the above mentioned industries there are a few miscellaneous village crafts and occupations, which provide a means of livelihood to some sections of the population in the district. They include making of rope, bangle making, lime burning, soap making, non-edible oil-seed crushing, dyeing, etc.

Rope Making

Rope making is the hereditary occupation of people from a particular community in the rural area and a considerable number of them are found engaged in this industry. It is a seasonal industry and the artisans work as field labourers during rainy season.

Ropes are made mainly from *ambadi* (hemp), cotton yarn and twines from some forest plants, which are found in abundance in the district. These are naturally purchased in local markets. The industry requires tools such as cutters (*khurpa*), knives (*koyta*) and movers (*chirana*).

In the process of rope making *ambadi* tag is prepared by steeping the plants in water for about twelve days, and then removing the bark. The fibres are next beaten out with thick sticks and dried. Then the fibre is twisted so as to make rope. Rope produced by the artisans is of different thickness. *Ambadi* tag is considered to be of an inferior quality than the other kind of tag. It is used for cart ropes and for agricultural purposes. The market for the product is mostly local and limited to bazar days at market places.

There is only one co-operative society of rope making artisans in the district. The Maharashtra State Khadi and Village Industries Board gave a loan of Rs. 2,800 and a grant of Rs. 250 to the society in 1968-69. It provided employment to 13 artisans and paid them Rs. 2,300 as wages during the same year. It produced rope valued at Rs. 8,450 and sold it at Rs. 10,200 during the same year.

Lime Burning

Along with brick making a few artisans engage themselves in lime burning. The raw material required for this industry is lime stone, charcoal and cow dung. Lime stone is locally available. Half burnt coal is brought from nearby railway station sidings. The tools required in the process are *chalani*, bamboo, iron bars and *ghamelis*.

The industry provides employment to the artisans during the fair season. There are four co-operative societies of the artisans in this industry of which only one is functioning. It employed 15 artisans and paid them Rs. 2,100 as wages during 1968-69. The Maharashtra State

Khadi and Village Industries Board granted it a loan of Rs. 12,500 and a grant of Rs. 2,500 during the same year.

Bangle Making

Bangle-making is an old industry at Jalna and Bhokardan which were well-known for this notable craft. However this industry does not enjoy the same reputation as in the past due to import of glass bangles in large quantities from other areas which are of a superior quality in comparison to locally made bangles.

There are some proprietors of lac bangle works in Aurangabad. They obtain the lac required by them from Amravati and tin foil from Bombay. The artisan can make about 100 bangles in a day. Glass and earthen bangles made at Jalna are coloured by the Manihars and sold by hundreds. The glass is purchased from Ahmadnagar and other places.

The artisans in the district mainly produce coloured and simple bangles. They use broken bangles, pieces of glass and lac as raw materials, which are melted in crucibles and moulded in rings. The Government provides financial and technical assistance to the artisans, who have formed a co-operative society.

Non-edible oil extraction

Extraction of non-edible oil provides a means of livelihood to a few persons in the district. Oil is extracted from castorseed, linseed, neem seed, cotton seed, etc., which are available in considerable quantity in the district. The oil *ghanis* are used for oil crushing. This industry is seasonal in nature.

Soap Making

The soap making industry is mainly found at Jalna, Aurangabad and some other places in the district. The production is on a very small scale. The raw materials required for soap making are brought from local market.

The soap and non-edible oil industry receives grants and loans from the Government as also from the Maharashtra State Khadi and Village Industries Board which gave a loan of Rs. 58770 and grant of Rs. 5,100 to four societies of the artisans in this industry during the 1968-69.

Bamboo Working and Basket Making

Bamboo working and basket making constitute the principal occupation of people from a particular community in rural area in the district and they mostly cater to the needs of the rural population. They also make big baskets (*karandis*) for packing of fruits.

Bamboo is the main raw material required by them, which is locally available. The tools required are *koyata* and knife. Bamboo strips are taken out with a *koyata* and baskets are made with the

help of knife. Men take out bamboo strips and women make the bamboo articles. The workers work for all the year round. Their earnings amount to Rs. $1\frac{1}{2}$ per day which are meagre in comparison to the labour involved. The industry does not require much initial capital investment. The market for the products is generally local. There is no co-operative society of the workers in this industry.

Bidriware.

Aurangabad enjoys a great reputation for its myriad handicrafts which combine artistry with utility and reflect the creative genius of our craftsmen. They have stood the test of time and have eventually emerged as a dynamic component in the economic regeneration and aesthetic renaissance. The delicately executed bidriware is a famous Indian handicraft, which does not fail to attract the eye of foreign tourists.

Making the ware.—The material employed is a combination of zinc and copper in the proportion of 16 to 1. The object of the small mixture of copper is to make the zinc take a better polish.

The initial process is to cast the articles to be made in a rough form. This is done for the heavier objects by covering the matrix which is red clay with a mixture of wax and resin. The latter is required to harden the wax. Over this a further covering of red clay supported by stops is placed and the wax is then melted and molten metal poured in.

Smaller objects are built up somewhat differently. When the rough cast article is ready, if round, it is polished on a lathe. Later the design is drawn and cut in with a sharp, pointed instrument. Pure silver in sheets or wires is then hammered into the design, heated and polished. It is then cleaned with a particular earth containing saltpetre found in Bidar.

Three kinds of workmanship are noticed in this craft on the surface of the alloy : *zarnishan*—or embossed work, a low relief which can be felt; *tahnishan*—or overlay of sheet silver, and *tarkashi*—or inlay of wire. *Tahnishan* and *tarkashi* are usually found together.

The fact that it is called *bidri* shows, however, that its origin can be traced to Bidar. It is believed that the original uses of bidri were in connection with the smoking of the hooka, the offering of pan and supari, water drinking and ablutions. The little boxes known as *dibbi* or *illaichidan* which were in round, rectangular, oval and other shapes were also commonly in use. Now-a-days the bidri medium is employed even in the manufacture of some musical instruments like the *veena* or the *tambora* to give them artistic touches.

One unit manufacturing bidriware for which the information was available was established at Aurangabad in 1962. The unit

works perennially and has a total productive capital of Rs. 7,000. This unit employs 11 persons.

The raw materials required by this unit consist of metals such as copper, zinc, German silver wire, silver, gold, brass, etc, the yearly consumption of which averages to Rs. 4,500. The consumption of fuel averages to Rs. 15 per month. The raw materials required by the industry are purchased in local market.

The factory for which information is available produces earrings, necklaces, paper cutters, buttons, ash-trays, *kumkum* boxes, jewellery boxes, flour vessels etc., which are sold at local Government Emporium.

SECTION III—LABOUR ORGANISATION

The general backwardness of this area bears its stamp on all economic activities in the district and the development of Trade Unionism is no exception to it. Industrial development in the district is of recent origin and so also the trade union movement.

Trade Union Movement

It may be noted that one cotton textile mill at Aurangabad and one sugar mill at Raghunathnagar, constitute the only major perennial industries in private sector in the district, besides the divisional organizations of the Maharashtra State Road Transport Corporation and the Maharashtra State Electricity Board in public sector. Other industries in the district mainly comprise medium and small scale industries.

Naturally in the absence of organized industries, industrial labour is also not well organized. The trade union movement and collective bargaining are therefore in an infant stage in this district.

Until the year 1963, the work of registration of trade unions from this division was done at Bombay. However, since 1963 the Assistant Commissioner of Labour, Aurangabad has been appointed as the Deputy Registrar of Trade Unions and facilities of registration of unions are now available locally at Aurangabad. The Assistant Commissioner is appointed as Conciliation Officer under the Industrial Disputes Act, 1947, for Aurangabad district.

There were 23 trade unions in the district till 1963 but 73 new unions were subsequently registered, thus bringing the total number of trade unions to 96 by 1967.

Strikes and Lockouts

During the last ten years (i. e. during the period from 1957-1966), there were 36 strikes involving the loss of 1,66,734 working hours and one lockout involving the loss of 17,000 working hours. The

industry-wise classification of strikes and lockouts in the district is shown below :—

Strikes

Industry	No. of strikes	No. of working hours lost
Bidi	... 3	4,104
Local Authorities	... 4	1,944
Banking	... 2	2,304
Transport	... 2	620
Cotton textile	... 4	10,674
Sugar	... 2	17,360
Cotton ginning and pressing	... 5	96,832
Oil Mills	... 2	7,824
Commercial Establishment	... 1	4,896
Printing Presses	... 1	480
Engineering	... 1	11,624
Miscellaneous	... 9	8,072
Total	... 36	1,66,734

Lockouts

Industry	No. of lockouts	No. of working hours lost
Bidi	... 1	17,000

Industrial Disputes

During the last eight years (*i.e.*, from 1959 to 1966), there were 88 disputes which were referred to industrial relations (conciliation) machinery. Out of these, the Industrial Tribunal gave awards in case of 8 disputes and arbitration in 1 dispute. Four disputes are still pending for arbitration on which awards are awaited, 12 disputes were settled mutually and 7 disputes were not considered fit by Government for referring to Industrial Tribunal. In all 46 cases were disposed off, as they were not pursued or were withdrawn by the parties. Thus 10 disputes remained pending at the end of the year 1966.

Demands for better payscales, dearness allowance, gratuity, house rent allowance etc., constituted the main reasons for these disputes. A detailed statement showing the results, causewise, is given in table No. 9

TABLE No. 9

INFORMATION RELATING TO INDUSTRIAL DISPUTES IN
AURANGABAD DISTRICT

Year	No. of Disputes	Reasons of the disputes	Results						
			Awards		Settled	referred to Arbitration	posed to off or pend- ing	Tribunal drawn	Re- marks
			I. T.	Arbitra- tion					
1	2	3	4 (a)	4 (b)	5	6	7	8	9
1959	—	—	—	—	—	—	—	—	—
1960	9	Increase in basic wages, D. A., Gratuity Scheme, etc.	2	—	1	6	—	—	—
1961	7	Increase in wages, D. A., Allowance to seasonal workers, etc.	6	—	1	—	—	—	—
1962	4	Payscale, equation of posts, H. R. A. etc.	—	—	3	1	—	—	—
1963	21	Increase in basic wages, D. A., H. R. A. etc.	—	1	1	—	19	—	—
1964	13	Payscale, equal wages to male and female workers D. A. etc.	—	—	2	—	11	—	—
1965	12	do.	—	—	3	—	8	1	—
1966	22	do.	—	4	1	—	8	9	—
Total	88		Total	... 8	5	12	7	46	10

Grand Total :—of Cols. 4(a) to 8 = 88

The principal role of trade unions in the district is to advise the member-workmen regarding the benefits and protection under the various labour laws and to put before the Conciliation Officer and the Labour Commissioner, the grievances of their members and ask for the redress of the same. In industrial disputes the unions also represent their members during the proceedings and defend their cases and safe-guard their interests before various tribunals. The trade unions also ensure that the employers do not coerce their member-workers and do not put them to any unjust treatment.

Labour Welfare

The labour welfare activities in Aurangabad district are conducted by the Maharashtra Labour Welfare Board, Bombay, which is a statutory authority. This Board implements various measures progressively to enhance the welfare of the working population. Particular attention is paid to physical culture classes, workers education classes, nursery schools, *Shishu-Varga* and special tailoring classes for men in the district. There were 10 welfare units in Aurangabad district as shown below:

Activities conducted	No. of Units
Physical Culture Classes	... 2
Workers Education Classes	... 1
Nursery Schools	... 1
<i>Shishu Mandir</i>	... 3
<i>Shishu Varga</i>	... 1
Special Tailoring Classes for men	... 2
Total	... 10

Industrial Training

An Industrial Training Workshop at Aurangabad, has been set up by the State Government since December, 1960 under the Second Five Year Plan.

The object of this workshop is to train mainly industrial workers and their dependents in various trades so that they can learn new jobs in their spare time which could enable them to tide over periods of involuntary unemployment. For this purpose training is provided at this workshop in those trades which a worker can undertake himself alone or at the most with the help of his family members, needing little or no capital investment. He can start his trade either in his own village or in an urban centre. It is expected that a person well up in any one of the trades taught in this workshop would earn enough to support himself and his family and would not be a liability to the society in the event of unemployment.

At present the following trades are taught in this workshop:—

- (1) Composing and printing.
- (2) General mechanical works.
- (3) Tailoring and cutting.
- (4) Oil engines repairing.

During the years 1961 to 1966, 608 students were admitted for training in these workshops. Out of these 311 have successfully completed their courses. The yearwise break-up is as under:—

Year	No. of students admitted	No. of students who successfully completed their training
1961-62	... 96	86
1962-63	... 96	50
1963-64	... 128	45
1964-65	... 128	48
1965-66	... 160	82
Total	... 608	311



सत्यमेव जयते

CHAPTER 6—BANKING, TRADE AND COMMERCE

INTRODUCTION

THE PRESENT CHAPTER IS DIVIDED INTO TWO PARTS, viz., (i) BANKING AND FINANCE AND (ii) TRADE AND COMMERCE. The first part viz., Banking and Finance chiefly describes the modern joint-stock banks in the district alongwith a number of other institutions such as the money-lenders, co-operative societies, insurance companies, State-aid to agriculture and industries, public limited companies and small savings movement, which play an important role in catering to the needs of the district economy. Of these, the money lenders had till recently been the most important source of credit supply to the people in the district whether as an indigenous banker in the town or as a shop-keeper supplying credit to the village folk or even as a petty pawn-broker. But the excessive rates of interest charged by him and the malpractices he adopted to exact money from the poor proved detrimental to the economic well-being of the people in the past. It was with a view to putting a stop to this evil that the Hyderabad Money-lenders' Act of 1929 was passed by the then Nizam government. This Act tried to remove the malpractices of money-lenders and sought to extend protection to the debtors. Another significant trend that helped to restrain the money-lenders' influence was the growth of modern banking in the district following World War I. Especially after the establishment of the State Bank of India the banking business received a stimulus.

Development in the field of banking was accompanied by a still greater development in the field of co-operation. A large net-work of co-operative societies spread all over the district covering, as it does, not only the agricultural primaries of the early years but also industrial and service co-operatives of to-day is, therefore, its natural outcome.

Besides purveying credit to the economy, these institutions also collect the savings of the people in the form of premia and invest them in the interest yielding securities. The insurance and the joint stock companies need in this context a specific mention. The post-war period found a remarkable progress in the case of both these institutions.

The role of Government in the field of finance in the district and other fields of economic activities is also discussed in this chapter. This is because the State's assistance to individuals and their co-operatives has enabled the growth of a number of small-scale and cottage industries. The State-aid to agriculture, in the same way, has been instrumental in stepping up agricultural production.

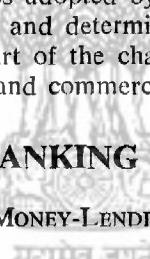
The main aim of State's role is to stimulate private interests to act towards more economic output within limited profit margins, without affecting, at the same time, public or social welfare.

In a welfare State, the Government complements the efforts of individuals by adopting various measures. Capital formation through the organisation of various small savings schemes is one such measure. The present chapter describes in detail all the changes exhibited in the financial set-up of the district and gives an account of those schemes.

The financial set-up in the district has significant bearings on the pattern of its trade and commercial activities. The growth of banking and other financial institutions and increasing facilities made available to the public help the movement of goods and infuse briskness in trade. Price policies adopted by the State from time to time also affect the market trend and determine ultimately the composition of trade. In the second part of the chapter are, discussed the structure and direction of trade and commerce in the district.

SECTION I—BANKING AND FINANCE

MONEY-LENDERS



The institution of money-lenders has come into existence ever since money was accepted as a medium of exchange by the society. The early history of this institution in Aurangabad district is very difficult to trace for want of necessary records. The Census reports of the ex-Hyderabad State give some information about the money-lenders in general for the whole State of Hyderabad. The 1921 Census report states that "Banking, money-lending, exchange and insurance are the principal occupations of a large number of people in Hyderabad. The preponderance of money-lenders in the rural parts is significant as 71 per cent of them are in Marathwada region. In the rural parts money-lending and grain dealing are so inseparably combined in one person that a co-operative society, however well financed, cannot cope with him."

"Money-lending as a business, has always existed in these Dominions. Ancestral debt and constantly recurring small items of debt for food and other necessities, for social and other religious ceremonies, for seed, for bullocks, and for the Government assessment, are the principal causes of enhancing rural indebtedness. The need

of the agriculturists for loans is, therefore, imperative, and the money-lender is the only person to satisfy it. He serves the villages in a variety of ways, other than as a supplier of credit. He is usually a grain dealer and, as such, he doles out grain and helps people to overcome difficulties."

The report further adds "Money-lending as a calling is not followed by one caste. Persons from all religions practised it. The Brahmanic Hindus alone represented 84 per cent of the total money-lenders in the State. Komatis were the leading money-lenders and many of them were in Marathwada. Marwari money-lenders also numbered quite high in the State. Lingayats, Marathas, Brahmans, Kapurs, and Banjaras come next in order in terms of number."

Money-lenders advanced loans both in cash and kind. The practice of *Savai* and *Duni* was prevalent in some parts of the district. Advances were made usually against the security of ornaments (gold and silver), mortgage of property such as a house, pledge of articles like utensils and pledge of agricultural produce. The advances were repaid after harvest either in cash or in kind, with interest varying from 25 to 50 per cent in good seasons and 100 per cent or more in bad years. If grain was cheap, the money-lender used to demand payment in cash; when it was dear, he used to demand it in kind. In the former case, the amount was calculated after considering the price of grain at the time when the advance was made which was almost always higher than at the time of payment. The sown or growing crop was sometimes pledged or sold at a rate far below its estimated outturn and value.

The money-lender kept a journal or a day-book called *Kirdvahi* and a ledger, *Khatavani*. Sometimes there were two journals, a rough and a fair one. Those who advanced petty loans to cultivators kept only one book. Accounts were finally settled every year after harvest.

The debtor class consisted mostly of tenants or tenant cultivators on whom the burden of indebtedness had increased during the course of years. The need of the agriculturists for loans was very imperative and the money-lender was the only person whom he could approach. There was no legal provision at that time to safeguard the interest of the debtors. It was, therefore, with a view to redressing the grievances of the debtors that the *Dastur-ul amal Kharaj Dehendagaon* or the Hyderabad State Money-lenders Act was passed by the Nizam's Government in 1849 Fasli (1939 A. D.).

Hyderabad Money-Lenders Act

Under the provisions of the Act the revenue authorities were empowered to issue, on application, licenses to money-lenders. The Tahsildar being the highest revenue official of the tahsil or taluka was declared to be the competent authority for granting licenses to the money-lenders who resided or carried on their money-lending business in the tahsil. The fee for the issue of a licence was Rs. 25

in Osmania Sicca (i. e. Rs. 21.44 in Indian Government currency). The Tahsildars maintained yearwise register of the issue of licences to the money-lenders along with their details.

This Act defined money-lender as "a person including a pawn-broker who advances loan in the ordinary course of his business and does so along with other business and also includes the legal representative of such person and the person claiming to be representative on the ground of succession or assignment or otherwise."

The following are the main provisions of the Act:—

(1) No money-lender shall carry on the business of money-lending without obtaining the licence.

(2) If the money-lender is found guilty, the Talukdar may cancel his licence or suspend it for any term or prohibit the renewal thereof for a period not less than two years.

(3) The money-lender shall (a) maintain separately a regular account of loan of each debtor; and (b) deliver to the debtor every year the prescribed statement of account signed by him or by his agent specifying the amount of loan that may be outstanding against such debtor on the prescribed date. The statement shall be in the language of the village record of the district for which the money-lender has obtained a licence and in the municipal limits or the suburbs which may be notified by the Government in the *jarida*. The statements of account shall be in Urdu.

The licensing authority or any person authorised by him was given powers to inspect the books of accounts of the money-lenders.

Every money-lender was compelled to pass, without delay, a receipt for the payment made by a debtor. If the payment was made by a challan, an endorsement was to be made acknowledging receipt thereof.

The maximum rate of interest was to be 9 per cent per annum on secured and 12 per cent per annum on unsecured loans. The leavy of charges other than compound interest and expenses incurred by a money-lender in respect of loans, was forbidden.

The Act also provided punishment of fine or rigorous imprisonment for a term extending upto two years or both to the money-lender who molested or abetted molestation of a debtor for the recovery of a debt.

Bombay Money-Lenders Act, 1946

From 1st February 1960 the work of administering the legislation regarding money-lenders was entrusted to the Co-operative department. The Assistant Registrar of Co-operative Societies worked as Assistant Registrar of Money-lenders. From the same date, the Bombay Money-lenders' Act of 1946 and the Bombay Money-lenders' Rules were made applicable to all the districts of the Marathwada region including Aurangabad district.

After the Money-lenders' Act of 1946 was made applicable to the district, the maintenance of accounts and register was made obligatory.

The implementation of the Act helped in checking the exploitation of the agriculturists in the district to some extent. However more serious remedies are required to enable the cultivators to raise their standard and prevent them from taking resort to money-lenders. The Co-operative movement will go a long way in removing the drawbacks of the present system of money-lending. There is a proposal to entrust the work of controlling the money-lenders to the field staff of the co-operative sector. This would also help in eradicating the evil of agricultural indebtedness and establishing effective control over money-lending in the district. An additional step taken to improve the existing conditions is that under the instructions of the Registrar-General of Money-lenders, the accounts of money-lenders in the areas inhabited mostly by scheduled castes and scheduled tribes are carefully examined. The money-lending business underwent a number of changes after the implementation of the Money-lenders' Act of 1946. A remarkable decrease in the number of money-lenders is noticeable since the Money-lenders' Act came into operation. The number of licenced money-lenders was 231 in the district in 1960-61 which dropped to 150 in the year 1973-74. This was due mainly to the restrictions placed by the Act on the money-lenders' business as also due to the sufficient availability of credit from co-operative societies and Government agencies in recent years. The Act allows the money-lenders to charge interest at 12 per cent per annum, on advances against promissory notes and nine per cent per annum against pledge of articles such as ornaments, agricultural seeds etc., (or nine per cent on secured and 12 per cent on unsecured loans).

Financial Operations

The following statement gives financial operations of money-lenders in Aurangabad district from 1959-60 to 1973-74.

Year 1	Loans advanced to Traders 2		Loans advanced to Non-Traders 3		Total 4
	Rs.	Rs.	Rs.	Rs.	
1959-60 ...	10,41,447·75		10,13,861·53		20,55,299·28
1-8-59 to 30-4-60					
1-5-60 to 31-7-60 ...	4,92,729·00		1,04,200·45		15,34,929·45
1960-61 ...	9,63,556·00		4,87,743·00		14,51,299·00
1965-66 ...	38,51,666·00		21,18,434·00		59,70,100·00
1970-71 ...	58,79,093·00		33,97,687·00		92,76,780·00
1973-74 ...	69,06,080·00		37,76,147·00		1,06,82,227·00

CO-OPERATIVE MOVEMENT

The co-operative movement which started in India was a result of the economic distress caused to peasants during the latter part of the 19th century. The idea of forming a co-operative society to solve the problem of rural indebtedness was first suggested by Frederick Nicholson in his Report of 1895-97. The Famine Commission of 1901 also stressed the necessity of starting credit societies in India on co-operative basis. A real beginning of co-operative movement was, however, made when the Co-operative Credit Societies Act of 1904 was passed. The object of this Act was to encourage thrift, self-help and co-operation amongst agriculturists, artisans and persons of limited means. Societies formed under the Act were given legal status and were authorised to raise funds and carry on business in a corporate capacity. They were classified as rural and urban; rural societies were bound to accept the principle of unlimited liability while urban bodies were given a free choice of limited or unlimited liability. This Act, however, was deficient in many respects. The Act of 1912, was, therefore, passed to fill in the lacunae of the earlier Act. It regularised certain practices of doubtful legal validity and made provision for further expansion under proper safeguards. The distinction between rural and urban societies was abolished and a more scientific classification based on the nature of the liability of members whether limited or unlimited was adopted. Co-operative societies other than credit societies were allowed to be formed. Registration of unions and federal bodies like central banks was expressly legalised and a number of minor improvements were introduced. The simplicity and elasticity of the old Act were at the same time preserved and a wide rule making power was left to provinces to enable them to develop on their own lines.

संयोगव जनने

The co-operative movement was introduced in the district after the Hyderabad Co-operative Credit Societies Act was made applicable to Aurangabad district in the year 1917. In the beginning, this district was divided into two major circles of Aurangabad and Jalna, so as to facilitate close supervision over the societies and also develop the area speedily. The benefits of co-operative activity were primarily aimed at helping the agriculturist community which was the major group in this region also. Besides organising as many agricultural credit societies as possible, the non-agricultural societies also were promoted. In the initial stages the ratio between the agricultural and non-agricultural societies was 10:1. The non-agricultural societies comprised salary earners' societies and industrial societies. The development of the co-operative movement was entrusted to an Assistant Registrar of Co-operative Societies, assisted by the Circle Inspectors. It was on 2nd June, 1917 that the Jalna Central Co-operative Bank was registered and three months later, the Central Co-operative Bank, Aurangabad was registered. The agricultural credit movement gradually gained momentum during the subsequent years with the result that a network of village agricultural

co-operative credit societies was created. These societies were registered on the basis of the principle of unlimited liability. The members of the society were induced to obtain loans from the respective society. Every effort was made to keep them away from the clutches of the usurious money-lenders as also to establish connections with their village counterparts.

The first society that was registered in Aurangabad was the Agricultural Co-operative Credit Society at Jainpur in Paithan taluka in the year 1917. It was followed by a number of other agricultural and non-agricultural societies. The subsequent years witnessed the tendency of the agriculturist and non-agriculturist population to form many societies in order to improve their economic and social standards.

It may be noted that the Nizam's Government had set up a Central Board of Rural Reconstruction and the latter had submitted the scheme of Rural Reconstruction to the Government which was approved of in the year 1346 F. (1937). It was realised that the primary necessity of organising the economic side of village life must be insisted upon before coming to grips with the social problems. Accordingly, the rural reconstruction as a movement envisaging better farming, better business and better living and especially the first two under the peculiar conditions of rural life prevailing in the country were set for achievement. With a view to helping implementation of the scheme, the Aurangabad District Council was set up as a pivot organisation for carrying out the programme envisaged under the scheme. The taluka councils at the following places were also established during the years 1346 and 1347 F.

- | | | |
|----------------|--------------|--------------|
| (1) Aurangabad | (2) Jalna | (3) Paithan |
| (4) Bhokardan | (5) Ambad | (6) Kannad |
| (7) Sillod | (8) Vaijapur | (9) Gangapur |

The programme was to be carried out in not less than ten selected villages. Some of the villages where the activity was carried out were Chikhalthana, Golapanagri, Dhakaphal, Auhana, Sapora Bazar, Wadigodri, Galle Borgaon, Badothan Mahalgaon and Sarnath Badgaon.

The rural reconstruction societies were also promoted at these places and registered during the year 1347 F. It was the rural reconstruction society at the village level that had undertaken the activity of rural reconstruction in those selected villages. Activities like providing a playground, improvement of streets and sanitation, repairs of village wells, introduction of ventilation, distribution of vegetables and corn seeds, holding of musical competitions, lantern lectures, supply of bulls, demonstration of various activities of the nation building departments, digging of manure and soak pits were undertaken. The rural reconstruction society collected admission fee and subscription from its members as also received 1/3rd of the

local fund cess towards its capital. These societies did extremely well for the first few years but declined thereafter due to shift of emphasis on other important works.

The rural credit movement had received a set-back, as elsewhere due to drastic decline in the prices of agricultural produce during early thirties. Then the Government had with a view to studying the situation, appointed a commission. The commission was charged with the work of survey of agricultural indebtedness and to making suitable recommendations in that behalf. The commission submitted its report to the Government in the year 1347-49 Fasli. In conformity with the suggestions made in the report and with a view to providing relief to the agriculturist members of the societies, the members were granted relief by fixing convenient concessional instalments extending over and upto 10 years and stopped charging of further interest on such accounts. This helped the members to regain and maintain their repaying capacity to a greater extent.

Various measures to provide the necessary articles e. g., improved seeds, fertilizers, machinery etc. for agricultural operations were taken. This work was sought to be accompanied by the establishment of Taluka Development Unions. The Taluka Development Unions, designed to be multipurpose societies came into being in 1354 Fasli to popularise the supply and levy schemes. It was through these unions that the people themselves to a certain extent controlled the payment of prices. Initially these institutions carried on their activities vigorously but were not devoid of defects in their working. Several points were overlooked when they were set-up. There were no trained hands to manage the affairs of the Unions especially in the sphere of marketing and storage methods. Again, in the race for collecting capital, the very businessmen who were the points of attack were allowed to join the unions and they naturally undermined them. Moreover, the office bearers of the Unions came from the *Vakil* class to whom business dealings were unknown. The Hyderabad Commercial Co-operative Corporation, as the apex body controlling the supply and levy schemes of the Government, came into existence during the infancy of the Taluka Development Unions. These Unions had accepted the status of agency of this Apex Body and the latter had fully exploited the business and resources to the disadvantage of the Unions. The affairs had gone towards a danger point with the action of the Hyderabad Commercial Co-operative Corporation to depute its taluka co-operation officers, as Managers of the Unions. This forced action on the part of the Hyderabad Co-operative Commercial Corporation resulted in the ever mounting discontent among the members of the unions. To add to the already explosive situation, acts of mismanagement in the business were committed by the managers. As the situation was moving towards an alarming point, the Unions thought in terms of severing relations which further led to preferring civil suit of arbitration against the Hyderabad Co-operative Commercial Corporation for the settlement of the accounts. A committee of arbitrators

was first appointed to deal with the claims and counter claims of both the parties. In the meanwhile, the Government had decided to take over the assets and liabilities of the Hyderabad Co-operative Commercial Corporation and the Unions. The latter, however, revised their constitution and the model set of bye-laws of Taluka Agricultural Co-operative Association were registered. It aimed at *inter alia* the encouragement, promotion and fostering of the co-operative producing, handling and marketing organisations, the co-operative buying or purchasing organisations and the co-operative living among rural communities, through all kinds of co-operative ventures including co-operative housing, farming, medical aid, health, irrigation, education, water supply, live-stock raising, transport, banking and credit and insurance, etc. These reconstituted institutions established their relations with the Hyderabad Agricultural Co-operative Association Ltd., which was registered on 29th June 1949 with the following objects.—

(1) To supply the cultivators their farm requirements through the Taluka Agricultural Co-operative Associations at reasonable rates and to ensure good quality as regards the materials supplied.

(2) To arrange for the marketing of the agricultural produce of the members.

(3) To promote different kinds of Agricultural Co-operative Societies. The Apex Hyderabad Agricultural Co-operative Association was given the sole monopoly of the distribution of the quota of the agricultural iron and steel implements and cement and the Taluka Agricultural Co-operative Associations became the distribution centres of the Hyderabad Agricultural Co-operative Associations for the purpose. The Taluka Agricultural Co-operative Associations undertook business of selling the controlled articles and commodities. Since the Government policy of decontrol, in regard to these articles was implemented, these institutions could not do much activity.

The World War II played no less significant role in stimulating the co-operative consciousness in this district. It brought forth rationing and control over the essential commodities like kerosene, sugar, rice, wheat, jowar, maize, etc. and the Government decided to entrust the co-operative institutions with the task of supplying these articles to the consumers as per the prescribed rules. The Taluka Agricultural Co-operative Associations, were preferred for the job. The multipurpose co-operative societies and consumers stores also came into existence. The levy order of the Government in the Civil Supplies Department had its own effect on the rural economy while the monopoly of collection of the levy of food-grains was taken over by the Hyderabad Co-operative Commercial Corporation through its agencies mainly the Taluka Development Unions and the Co-operative Department which devised a model method to protect the interest of the cultivators. The organisation of the co-operative grain banks received a strong impetus when the Government decided

to set apart 1/8th levy of the food-grains collected in the villages and to keep it at the village itself in a co-operative grain bank. This resulted in the organisation of a large number of co-operative grain banks within the shortest possible period. The object behind the creation of co-operative grain banks was to make them act as firstly an insurance against famine, secondly to check the rising grain prices and thirdly, to provide the villages with a credit system not beyond their means. In fact it was an important landmark in the history of the movement by which a system of bringing about a stabilization of rural economy was evolved. The idea was first mooted by Nawab Fazal Jung who was for a long time Registrar of Co-operative Societies in the ex-State of Hyderabad.

The grain banks were registered in a very large number but the supervising staff of the Co-operative department, commensurate with the number of societies, was not appointed by the Government. The result was that many of them did not function well. The Police Action in the year 1948 struck a death blow to the existence of some of these grain banks. They were looted and their funds misappropriated and their stocks and registers destroyed during the emergency. In view of the unsatisfactory state of affairs some of the grain banks ceased to function and a few of them went in liquidation.

Joint and tenant farming societies were also promoted on Government land with a view to rehabilitating the backward class community and Harijans in particular and to providing them agricultural occupations as means of livelihood. But due to lack of knowledge and initiative among the members the societies could not carry on for a long time and either became defunct or ceased to exist.

The First Five Year Plan envisaged the organisation of small size societies with a view to ensuring promptness in the registration of these societies. The Assistant Registrar of Co-operative Societies was delegated the powers of registration in regard to such societies. The members of agricultural credit societies were to be supplied adequate finances at cheaper rates of interest. For providing financial assistance to the members, the Central Co-operative Bank of the district secured credit accommodation as short term loan from the Reserve Bank of India. The question of providing long term finance to the agriculturists was also considered and establishment of co-operative societies was undertaken for that purpose. The Land Mortgage Scheme was sanctioned by the Government under which the Apex Land Martgage Co-operative Bank was promoted with the passage of special enactment therefor. A primary land mortgage society was established at Vaijapur on January 16, 1966. Subsequently its area of operation was enlarged to cover all the talukas of this district.

Co-operative publicity and propaganda was carried out through the propaganda unit sanctioned by the Government. The Regional Co-operative Training School held classes of three months duration on rotation basis wherein training was imparted to supervisors and

clerks of the department and employees of the co-operative societies and to other persons interested in the co-operative movement. A monthly magazine in Marathi called "Sahakar Samachar" was published under the auspices of the Hyderabad Central Co-operative Union.

The Block Staff under the Community Development and National Extension Service was charged with the coverage of cent per cent villages and 75 per cent of the agricultural families under the co-operative sold during the Block period.

The agricultural co-operative credit society of Jainpur, a village in Paithan Taluka, was the first registered Co-operative Society in Aurangabad district. It was registered on 27th November 1917. Its short history may be of interest and hence it is given below.

The society had a membership of 12 in 1958. The liabilities of the society in the form of dues from its members amounted to Rs. 1,390 towards principal and Rs. 528 towards interest. The position of assets of the society as on 30-6-1958 was as under:—

	Rs.
(1) Shares of Central Co-operative Bank	... 86
(2) Loans due from members	... 1,389
(3) Interest recoverable	... 385
(4) Loss of previous years	... 2,048

The liabilities of the society as on 30-6-1958 were as under:—

	Rs.
(1) Paid-up share capital of the members	... 690
(2) Current Deposits	... 219
(3) Reserve for bad and doubtful debts	... 8
(4) Subscription of the Union	... 8
(5) Bank Loan	... 2,942
(6) Interest on loan	... 11
(7) Profit	... 30

In what follows is given the account of the co-operative societies in Aurangabad district.

Agricultural Credit Societies

There were in all 1173 agricultural credit societies in the district in the year 1965-66. These societies provide short-term and intermediate-term finance to the agriculturists, for not more than five years. The operations of each society are usually limited to a single village but in some cases, hamlets and smaller villages in the neighbourhood for which it is not feasible to organise separate

societies are also included in its jurisdiction. Membership is open to all residents of the area who satisfy certain conditions laid down in the byc-laws. The liability of the members is limited.

Funds are raised in any or all of the following ways, viz., (a) entrance fees, (b) issue of shares, (c) deposits from members and non-members residing within a radius of five miles from the village which is the jurisdiction of the society, (d) loans and overdrafts from other co-operative credit societies or from financing institutions and (e) donations.

Loans are granted by these societies both for agricultural and domestic purposes. They may be for a short term, not exceeding one year or for an intermediate-term, not exceeding three and in some cases five years. Short term loans are granted for purposes of meeting expenses on seed, manure, weeding etc. Intermediate loans are granted for (i) purchase of bullock carts, iron implements etc., and for ceremonial expenses, the period of the loan being three years, and for (ii) payment of old debts and work of land improvement, the period of the loan being five years.

Normal credits to be extended to each member are fixed and no loans beyond this limit are advanced. The total outstandings by way of loans cannot, in the case of any members, exceed ten times the amount of shares held by him. Loans are given mostly on the personal security of the borrower supplemented by two sureties who are members of the society. The society accepts mortgage of immovable property or of crops as collateral security. Loans are given in cash but where the purpose of the loan permits and a suitable organisation exists, loans are advanced in kind.

The rate of interest charged by agricultural co-operative credit societies depends upon their financial position as also on the rate at which they borrow from the financing agency. As the Government have offered various concessions and subsidies, the societies have reduced their rates.

The financial position and the progress made by these societies during the years 1960-61, 1965-66 and 1973-74 is given in the following statement.

	1960-61	1965-66	1973-74
1. Number of agricultural credit societies	1,078	1,175	1,161
2. Number of members	54,824	1,05,639	1,59,189
3. Share capital (in Rs.)	39,27,000	1,49,59,000	2,43,37,050
4. Reserve and other funds (in Rs.)	4,11,000	6,51,000	15,16,995
5. Working capital (in Rs.)	1,71,25,000	6 79,62,000	14,44,52,332
6. Amount recovered (in Rs.)	84,84,000	3,51,05,000	3,65,60,924
7. Amount advanced (in Rs.)	1,29,97,000	4,77,06,000	5,59,85,271
8. Loans outstanding (in Rs.)	1,39,17,000	5,69,22,000	12,14,48,419
9. Overdues (in Rs.)	17,75,000	1,15,68,000	4,51,24,155

District Central Co-operative Bank

The Aurangabad Central Co-operative Bank Limited was established in June 1917. It was reconstituted in 1958 and is now known as the Aurangabad District Central Co-operative Bank Limited. The bank has been working as a central financing agency catering to the credit requirements of all the primary co-operatives in the district. Since 1962, the Zilla Parishad also transacts its financial business through this bank. This bank also serves as a balancing centre by accepting the surplus funds of one society at a fair rate of interest and transferring them to another which requires more capital than it has at its disposal.

The liability of the members of the bank is limited and its membership consists of both co-operative societies and individuals.

The funds of the central bank consist of (i) share capital, (ii) reserve and other funds, (iii) deposits from societies and the general public and (iv) loans or overdrafts from banks. Share capital and the reserve fund constitute the capital of the bank. Societies with limited liability, are not allowed to incur liabilities exceeding eight times the total amount of their paid-up share capital, accumulated reserve fund and building fund minus the accumulated losses. In the case of the central bank gilt-edged securities owned by them upto an amount equal to twice the paid-up share capital are allowed to be deducted from its total liabilities provided that the said securities are deposited with the apex co-operative bank. The working capital of the bank consists of short term deposits. Deposits from local bodies including municipalities are accepted on certain conditions. Besides deposits, the central bank secures loans from the apex bank or the State Bank of India.

Financing of agricultural credit societies is the main function of the bank. These societies are financed on the basis of the detailed statement of normal credit of members with the society, the value of lands held and other details giving a comprehensive picture of their economic position. The upper limit to the loan to be granted to each individual is fixed by the central bank on the basis of this statement. Provision of nominal membership is made in bye-laws to enable the central bank to provide finance to members of primary societies, other than urban banks and sales societies, against the security of the agricultural produce and other valuables. This nominal membership is open (a) to those residents of the district who are members of primary co-operative societies other than urban banks and sale societies and (b) to persons whose debts are under examination by Debts Adjustment Boards for adjustment or whose debts have been adjusted under the Agricultural Debtor's Relief Act and who are not members of any society dispensing credit. Those falling under category (a) are advanced loans against agricultural produce and valuables, while those falling under category (b) are granted crop finance and advances against agricultural produce and valuables.

The central bank undertakes all banking business i. e., collection and discounting of bills, opening of current accounts, purchase and sale of securities and issue of cheques and drafts.

The Aurangabad District Central Co-operative Bank limited is the central financing agency for the district. In 1961-62, there were 20 offices of this bank in the district including the head-office at Aurangabad. The number of offices increased to 66 in the year 1973-74. Its membership consisted of 1367 co-operative societies and 66 individuals in the year 1973-74.

The progress made by this bank during the years 1961-62, 1965-66 and 1973-74 is given in the following statement.

	1961-62	1965-66	1973-74
1. Number of branches	20	38	66
2. Number of Members	...		
(i) Societies	1,191	1,292	1,367
(ii) Individuals	108	92	66
3. Share capital (in Rs.)	27,63,000	7,80,000	2,00,00,000
4. Reserve and other funds (in Rs.)	12,61,000	9,66,000	55,51,000
5. Working capital (in Rs.)	21,70,000	6,50,68,000	16,84,67,000
6. Amount advanced			
(i) Short term (in Rs.) ...	1,42,14,000	4,16,30,000	8,48,22,000
(ii) Medium term (in Rs.)	6,69,000	3,66,000	6,33,33,000
(iii) Long term (in Rs.) ...	24,000	...	...

District Land Development Bank

The long term needs of the cultivator for such purposes as debt redemption, and investment in profitable but costly implements and in land improvement are met by the Land Development Bank. This bank is specially organised and equipped to perform the essential function of providing long term credit to the cultivators.

The area of operation of such a bank is generally a district or a part thereof but not smaller than a taluk. All residents of the area and all those who, in the case of borrowing members, own land within the area can become its member.

The main function of the bank is to grant loans on the security of the landed property. Loans are given upto 50 per cent of the value of immovable property mortgaged to the bank. The land offered in mortgage by the applicant should be of his absolute ownership, free from any prior encumbrances and not subject to any

restrictions and alienations. Every loan is subject to the sanction of the Apex (State) Land Development Bank and repayment of the loans is permitted either on equated or equal instalment system fixed on the basis of the net repaying capacity of the borrower and the average rental value of the mortgaged property and is spread over a maximum period of 20 years.

The main purposes for which loans are advanced are (1) redemption of old debts (2) improvement of agricultural land and the adoption of improved methods of cultivation, (3) installation or purchase of costly agricultural plant and machinery, (4) purchase of land for the purposes of improvement or for more economic cultivation of existing holdings and the reclamation of waste and fallow lands and (5) purchase of land by tenant cultivators.

The bank also finances large schemes like "Wells Scheme" and grants loans for purchase of oil-engines, pumping sets and electric motors. Due to the increasing scope of the activities of this bank the problem of augmenting its financial resources has assumed considerable importance. Share Capital, deposits and loans from the State Land Development Bank constitute the resources of the bank. Borrowing members have to purchase shares equivalent to 1/20th of the sum borrowed and non-borrowers of Rs. 50. The borrowing capacity of the bank is limited to 20 times of its paid-up share capital plus reserve fund subject to outstanding loans against the security of mortgages and other securities held by the bank.

The Aurangabad District Land Development Bank works for the whole district. It had 14 branches in the year 1973-74. The following statement indicates the operations of the bank in 1961-62 1965-66 and 1973-74.

	1961-62	1965-66	1973-74
1. Number of members ...	11,962	42,779	60,096
2. Share capital (in Rs.) ...	2,47,602	50,72,000	1,44,33,728
3. Reserve and other funds (in Rs.).	3,059	1,25,100	Nil
4. Working capital (in Rs.)...	36,65,000	5,04,43,000	Nil
5. Loan advanced (in Rs.) ...	10,68,550	2,01,73,000	11,92,13,122

Urban Co-operative Bank

This bank supplies credit to its members. The area of operation of such a bank is restricted to a district or a town, or a part of the town or even a factory or a department. Membership is open to all persons residing within the area of operation and the liability of members is limited. No person, however, can become a member of more than one bank without the prior permission of

the Registrar or Assistant Registrar of Co-operative Societies. Capital is raised by issuing shares, by accepting deposits on current, savings and fixed accounts and by borrowing from the central financing agency. Outside borrowing is restricted to eight times the paid-up share capital plus accumulated reserve fund and the building fund minus the accumulated losses.

The loans advanced by this bank are on personal security, on mortgage of property or on the security of valuables pledged or produce hypothecated. Cash credits are allowed and overdrafts are sanctioned on any of the securities. It carries banking operations, like, issue of hundis and drafts and collection of cheques, hundis, drafts, etc. The following statement indicates the working of the urban co-operative bank for the years 1961-62, 1965-66 and 1973-74.

	1961-62	1965-66	1973-74
1. No. of branches	5	4	4
2. No. of members	1,663	2,867	3,302
3. Share capital (in Rs.)	1,67,000	3,91,000	6,89,000
4. Reserve and other funds (in Rs.)	1,68,000	2,35,000	6,03,000
5. Working capital (in Rs.).	10,53,000	17,79,000	60,03,000
6. Amount advanced (in Rs.).	13,94,000	24,61,000	4,58,000

Agricultural Marketing Societies

There were 10 taluka agricultural associations, in the year 1959. During the period of controls and rationing, they had the monopoly of distribution of controlled commodities. On the abolition of the controls, these associations became stagnant. In 1959-60, six of those associations at Jalna, Vaijapur, Sillod, Soegaon, Gangapur and Paithan were converted into taluka co-operative agricultural marketing societies and the association at Aurangabad was converted into the District Co-operative Marketing Society. In 1960 there were 8 agricultural marketing societies. Their number stood at 18 in the year 1973-74 including one District Co-operative Marketing Society at Aurangabad. The marketing societies together had, in 1973-74, a membership of 1,729 societies and 14,271 individuals. The share capital of the society was Rs. 37,64,727 and reserve and other funds of Rs. 19,65,784 and working capital of Rs. 1,49,93,110. The total value of sales of agricultural produce of primary societies during 1965-66 increased by 100.04 per cent over that in 1961-62. The highest sale of agricultural produce both in 1961-62 and 1965-66 was in Soegaon taluka.

Co-operative Farming Societies

There were in all 9 co-operative farming societies in 1961-62. Of these 5 were joint farming societies, two collective farming societies,

one better farming society and tenant farming society. The number of societies rose to 13 in 1973-74. Their membership together was 180 in 1961-62 which increased to 596 in 1973-74. The share capital of these societies was Rs. 37,000 in 1961-62 and Rs. 55,123 in 1973-74, whereas their working capital was Rs. 60,000 in 1961-62 and Rs. 87,729 in 1973-74.

The work of the co-operative better farming societies and tenant farming societies is undertaken by the service co-operatives which are now being established in every village. The objective of the joint farming societies is to bring together small tracts of land and to expand the output as a result of joint efforts. In collective farming societies, persons who are not land owners are brought together and are given cultivable land in the name of the society on lease either from private landlord or from Government. All the members cultivate the land on collective basis in respect of the use of labour and implements and get the return in proportion thereof.

Agricultural Processing Societies

These societies have undertaken the work of processing agricultural produce (other than sugarcane) belonging to the members of the co-operative societies. The organisation of processing societies, however, is of recent origin in Maharashtra where processing has practically been the monopoly of private firms and individual traders. The commodities which are processed by these societies are cotton, *gul* and *khandsari*. The societies get financial assistance from the Khadi and Village Industries Board for the purchase of tools, equipment and oil engines and to serve as working capital. The State Government has contributed Rs. 1.15 lakhs and Rs. 64,000 towards the paid-up share capital of the cotton ginning society and oil crushing society, respectively. Government has also advanced a loan of Rs. 70,000, and Rs. 1,000 as subsidy upto 1966.

The following statement gives the working of the processing societies in Aurangabad district for the years 1961-62, 1965-66 and 1973-74.

		1961-62	1965-66	1973-74
1. Number of Societies	...	3	22	10
2. Number of members—				
(i) Societies	...	175	175	436
(ii) Individuals	...	1,462	4,109	6,586
3. Share capital (in Rs.)	...	3,13,000	9,47,000	9,27,879
4. Working capital (in Rs.)...		3,16,000	7,63,000	17,87,854
5. Reserve and other funds (in Rs.)		2,000	7,000	2,82,154

Co-operative Housing Societies

The Co-operative department implements co-operative housing schemes of various types to suit the public need. These schemes could be broadly divided under the following heads :

- (1) Low-income group housing scheme,
- (2) Subsidised industrial housing scheme,
- (3) Backward class co-operative housing scheme,
- (4) The housing scheme for nomadic and semi-nomadic tribes.
- (5) Housing programme of the Government of Maharashtra.

In Aurangabad district, all types of co-operative housing societies are functioning at present. Of these the low-income group housing scheme is sponsored by the Government of India and is being implemented in the district through the Collector. Under this scheme persons with an annual income of less than Rs. 6,000 are eligible for financial assistance to the extent of 70 per cent of the total cost of construction and land subject to a maximum of Rs. 8,000 in each case.

The backward class housing scheme was started with the object of giving better housing accommodation to the backward classes. Under the scheme, a subsidy is given at the prescribed rates for purchase or acquisition of land. The societies are given 75 per cent of the prescribed estimated per tenement cost of Rs. 3,000 to Rs. 4,000 in industrial areas and Rs. 2,000 in municipal areas and Rs. 800 to Rs. 1,000 and Rs. 1,500 in the remaining areas in two instalments. The financial assistance granted to these societies is in the form of both loan and subsidy.

In Aurangabad district there were in all 40 housing societies in the year 1961-62. The number rose to 221 in the year 1973-74. The working of these societies for the years 1961-62, 1964-65 and 1973-74 is given in the following statement.

	1961-62	1964-65	1973-74
1. Number of members	... 1,369	1,834	6,367
2. Share capital (in Rs.)	... 87,000	1,54,000	10,08,817
3. Working capital (in Rs.)	... 12,22,000	38,08,000	1,55,89,679
4. Reserve and other funds (in Rs.).	4,000	6,000	17,089

Taluka Supervising Unions

The taluka supervising unions exercise supervision over the primaries through the Government supervisors attached to them.

The unions also appoint group secretaries for maintaining the books of accounts, etc. In Marathwada, prior to re-organisation of the States, supervision was done by the central financing agencies and Government supervisors. By 1959, the unions had been organised in all the districts of Marathwada.

In Aurangabad district all the tahsils have their own unions. The main functions of these supervising unions are:—

(1) to advise, guide, rectify and control their constituent societies by effective and regular supervision, and

(2) to provide means of assessing the credit for their constituent societies and to make recommendations in this behalf to the financial agency.

The following statement gives the details of the supervising unions for the years 1961-62, 1964-65 and 1965-66.

	1961-62	1964-65	1965-66
1. Number of supervising Unions.	14	14	14
2. Number of member societies ...	1,022	1,638	1,729
Members	90	101	101
3. Share capital (in Rs.)	...	...	...
4. Working capital (in Rs.)	...	...	...
5. Reserve and other funds	...	...	...

Fisheries Societies

संयोगी जनने

There is little scope for the development of fisheries in Aurangabad district due to absence of well-spread water sheets. Till 1961-62 there was only one society of fishermen, which was engaged in the development of fisheries. The number of societies rose to 13 in the year 1973-74. The share capital of these societies was Rs. 55,123 in the year 1973-74. It had 596 members during the year 1973-74 and in the same year its working capital amounted to Rs. 87,729.

The society is eligible for financial assistance from the Government under the scheme for the development of co-operative societies as approved by and sanctioned under the Second Five Year Plan schemes. The scheme provides for Government financial assistance as under: (1) grant of managerial subsidy at the rate of Rs. 500 for each of the first two years and Rs. 250 for the third year of the first three years of the working of the society and (2) grant of short term advances to the co-operative fisheries societies, through the apex and district financing agencies, for purchase of fishing accessories etc.

Industrial Co-operatives

Although Aurangabad is primarily an agricultural district, there are a number of small scale and cottage industries in the district. They include weaving, leather-tanning, brick and potteries making, rope making and oil *ghanis*. Workers in most of these industries have formed their own co-operative societies. During 1961-62 there were 17 weavers' co-operative societies and 42 other industrial societies. During 1973-74 the number of handloom weavers' societies stood at 19 and that of the other industrial societies at 68. The handloom weavers' societies get financial assistance through rebate on the sale of handloom cloth, management grants to sale depots, looms and subsidies for purchase of accessories.

The following statement shows the working of the handloom weavers and industrial co-operative societies for the years 1961-62, 1964-65, 1965-66 and 1973-74 in the district.

	1961-62	1964-65	1965-66	1973-74
Number of societies ...	59	72	72	87
Number of members—				
(i) Societies ...	85	80	25	416
(ii) Individuals ...	4,710	5,600	6,107	9,679
Share capital (in Rs.) ...	3,15,000	7,41,000	11,53,000	52,34,979
Working capital (in Rs.).	14,46,000	16,20,000	14,74,000	2,22,12,143
Reserve and other funds (in Rs.)	48,000	41,000	41,000	33,71,509

JOINT STOCK BANKS

The districts of Marathwada remained backward under the ex-Hyderabad State socially as well as economically. Aurangabad is predominantly an agricultural district with not a very considerable development in other fields. The growth of banking was slow and limited and there were banks at a few centres only. The money lender was the principal supplier of credit to the people who were mostly agriculturists. Their business declined considerably following the implementation of the Hyderabad Money-lenders' Act, 1929 and the readiness shown by the State in providing credit to the public through its agencies.

Modern banking in the district may be said to have begun when the Central Bank of India was established in ex-Hyderabad State on 19th February 1932 at Jalna, and in next year *i. e.*, on 20th December 1933 at Aurangabad.

Later on in 1945 the Bank of Hyderabad was established under the Hyderabad State Bank Act of 1350 Fasli. The Banking Act was "to regulate the circulation of currency, to maintain in the fullest degrees its stability and security to facilitate payment of money inside and outside the Dominions, to provide credit for the economic requirements of the country and to support in a better manner agriculture, trade, commerce and industry."

The State Bank of Hyderabad mainly transacted Government business such as accepting and holding of money belonging to the Government and making payments on its behalf and other routine business such as exchange, remittance, etc. The bank also worked as an agent of the Government in its function of issuing paper currency.

The other business which the bank was authorised to transact included the following:—

(1) Advancing and lending money.

(2) Selling or realisation of cash in respect of promissory notes, debentures, stock receipts, bonds, annuities, shares, etc.

(3) Advancing and lending money to court of wards.

(4) Dealing in bills of exchange and other negotiable instruments.

(5) Transacting cash agency business on commission basis and entering into general contracts or suretyship contracts with specific security or without security.

(6) Administration of any estates for any purpose and

(7) Borrowing money for the purpose of the bank and the giving of security for such loans by pledging assets or otherwise.

Subsequent to the establishment of the branches of this bank at Jalna and Aurangabad, other branches were opened at all the taluka places i. e., Kannad, Paithan, Sillod, Ambad, Bhokardan, Gangapur, and Vaijapur.

The Bank is now a wholly-owned subsidiary of the State Bank of India. The rates of interest on deposits are now largely standardised and depending on period varying from three to six per cent. On advances, depending on security period which is generally six months to a year, the rate of interest varies from six and a half per cent to nine per cent. In the absence of industrial development on a large scale the banking business has not prospered much in this district. It is mostly restricted to the agricultural sector, though the bank extends financial assistance to small-scale and cottage industries at concessional rates of interest. The advances that are generally made are medium-term and are repayable within a period of seven years against suitable and adequate security, including that of immovable property.

The following statement shows the number of banking offices in the district as on 31st March 1966.

No. of Towns and Villages having banking offices	Scheduled Banks	Co-operative Banks	Others	Total
29	...	11	32	43

The following statement gives the branch offices of the banks and the dates of their opening in Aurangabad district.

Name of place	Name of Bank	Date of opening
1. Aurangabad	Central Bank of India	20-12-1933
	State Bank of Hyderabad	27-12-1945
	" " "	24-12-1962
	Bank of Maharashtra	29-8-1956
	Sangli Bank	3-11-1961
	United Commercial Bank	9-8-1963
	Dena Bank	8-3-1967
	United Western Bank	29-3-1967
2. Ambad	State Bank of Hyderabad	23-1-1967
3. Bhokardan	State Bank of Hyderabad	30-1-1967
4. Gangapur	State Bank of Hyderabad	6-12-1963
5. Jalna	Central Bank of India	19-2-1932
	State Bank of Hyderabad	6-1-1945
	Bank of Maharashtra	11-10-1956
6. Kannad	State Bank of Hyderabad	28-1-1967
7. Paithan	State Bank of Hyderabad	27-1-1967
8. Sillod	State Bank of Hyderabad	26-12-1968
9. Vaijapur	State Bank of Hyderabad	31-1-1946

STATE-AID TO AGRICULTURE

The system of granting *tagai* loans to the needy agriculturists and farmers is not new. Even before the British rule it was operated,

although on a small scale, to help agriculturists tide over years of famine or draught. Later the system was applied almost invariably even during normal years. Under the British administration, a number of Acts were passed between 1871 and 1879. Substantial financial assistance, however, was granted only after the Land Improvement Loans Act of 1883 and the Agriculturists' Loans Act of 1884 came into force. The former Act is broadly concerned with long-term loans while the latter deals with short-term accommodation.

Land Improvement Loans Act, 1883

Loans under this Act are granted to cultivators for works of improvement on land such as construction of wells and tanks, preparation of land for irrigation, drainage, reclamation of land from rivers or other waters and protection of it from floods or erosion. The Collectors, Prant Officers and Mamlatdars are authorised under this Act to grant loans to a certain extent and levy a rate of interest defined under the rules. The Government, however, may charge in particular cases, a reduced rate or charge no interest at all. The loan is given when the grantor is satisfied as to the security with a margin of safety. When the value of the applicant's interest in the land to be improved clearly covers the amount of the loan with interest and the cost (if any) likely to be incurred in making the same, collateral security is not required at all. Generally immovable property is demanded as security against a loan if amount advanced is large. Personal security may be accepted, even that of one person, provided that his solvency is certain.

Agriculturists' Loans Act, 1884

Under this Act loans may be granted to holders of arable lands for (i) purchase of seed, fodder, cattle, agricultural stock, agricultural implements, hire of agricultural implements or cattle etc., (ii) rebuilding houses destroyed by fire, flood or any other calamity, (iii) maintenance of cultivators while engaged in sowing or tilling their lands prior to the next crop, (iv) any other purpose not specified in the Land Improvement Loans Act of 1883, connected with agricultural objects. Collectors, Prant Officers and Tahsildars are authorised to grant loans upto specified limits. Loans above Rs. 2,500 have to be referred to Government for approval. Interest of $8\frac{1}{2}$ per cent per annum is charged on all loans, but the Government on the recommendation of the Collector may in particular cases authorise a reduced rate or charge no interest at all. Terms as regards security are the same as under the Land Improvement Loans Act of 1883.

The following table gives the amount advanced under *tagai* loans during the years 1964-65 to 1968-69.

TABLE No. 1

TAGAI LOANS ADVANCED TO AGRICULTURISTS, AURANGABAD DISTRICT, 1964-65 TO 1968-69

Year 1	Wells 2	Other Land Improve- ments 3	Seeds 4	Fertilizers 5	Bullocks 6	Total for the year 7
1964-65	10,90,781.00	10,90,781.00
1965-66	...	40,482.00	20,000.00	33,424.00	12,13,165.00	13,07,071.00
1966-67	...	17,217.00	1,05,711.00	32,949.00	13,00,000.00	14,55,877.00
1967-68	...	78,926.85	70,414.00	5,45,435.00	16,30,150.75	23,24,926.60
1968-69	...	49,973.35	16,464.06	...	30,50,000.00	31,16,437.41
Grand total		1,86,599.20	2,12,589.06	6,11,808.00	82,84,096.75	92,95,093.01

No data regarding the grant of *tagai* to the agriculturists in Aurangabad district prior to 1941 is available. The accompanying table shows that during the period from 1964-65 to 1968-69 Government financial assistance under the Land Improvement Loans Act of 1883 and the Agriculturists' Loans Act of 1884 was on the increase. However the number of persons applying for loans was small in relation to the total population engaged in agriculture in the district. But there was also a marked irregularity in the repayments of *tagai* by the borrowers. The main reasons for this are:—

- (1) Improper use of the funds obtained by the agriculturists.
- (2) concessions granted by Government in regard to repayment, and
- (3) the gradually rising prices. Irregularity in the repayment of *tagai* adds to the difficulties of the Government in granting the *tagai* on an increasing scale.

STATE AID TO INDUSTRIES

Since Independence, Government have actively participated in the field of industrial development. The Second Five Year Plan assigned important place to the development of small-scale industries. It emphasised that the sector represented by those industries should be viewed more as a progressive rather than a static part of the economy. In conformity with this policy the Government have been adopting different plans and measures to develop these industries. One such measure is to render financial assistance to them. A number of schemes have been chalked out under which financial

assistance is granted by the State to artisans and their co-operative societies. Accordingly finance required for the long-term purposes by industrial co-operatives such as for purchase of tools and equipment and for machinery, is to be provided by Government. The central financing agencies generally provide working capital for these societies either on the strength of their own funds or on the strength of marginal guarantees varying between 20 and 40 per cent given by the Joint Registrar of industrial co-operatives and village industries. The Maharashtra State Co-operative Bank, too, offers on a small scale such assistance to these industries.

Financial assistance under the Rules of 1935

Financial assistance to industries is given under the State Aid to Small-scale and Cottage Industries Rules, 1935. Loans accordingly, are granted for the following purposes:—

- (1) construction of buildings, godowns, warehouses, wells, tanks and other works necessary for industrial operations and for purchase of land; (2) purchase and erection of machinery, plant and appliances; (3) purchase of raw materials, (4) working capital, and (5) fishing.

The Government have been a pioneer in the development of cottage and small-scale industries. From 1948, the Government undertook to implement a progressive industrial policy. Since then the Government have been taking keen interest in the development of these industries as one of the effective antidotes to the problem of unemployment. It was also decided by the Government to develop these industries on a co-operative basis and to reserve a separate field for cottage and small-scale industries. The amendment to the State-aid to Industries Rules, 1935 was effected in 1955 with a view to bringing the liberalised policy adopted by Government to give a fillip to the development of cottage and small-scale industries. The Central Government have placed a sum of Rs. 10 lakhs at the disposal of the State Government for this purpose.

The important changes introduced by the recent amendment are:—

- (1) Loans to small-scale industries will be granted by the Department of Industries upto Rs. 75,000 in each case and in exceptional cases upto Rs. 1,00,000.

- (2) The former rate of $5\frac{1}{2}$ per cent compound interest is brought down to 5 per cent compound interest per annum subject to a stipulation that if the instalments are not paid in time a penalty of 1/2 per cent shall be levied on all amounts including the principal and interest of the period for which arrears are unpaid.

(3) Loans are advanced to the extent of 75 per cent of the security offered instead of 50 per cent as provided in the earlier rules. Loans are given also against personal security of persons other than borrowers.

(4) The period of repayment of the loans on account of machinery and equipment is upto ten years. Such period in respect of that part of the loan which is meant for working capital would not ordinarily exceed five to seven years.

With a view to encouraging and developing small scale and cottage industries the Government of Maharashtra has set up the Department of Industries. The department gives financial assistance to these industries under various schemes. Under this scheme loans are granted to industries for (1) construction of buildings, godowns, warehouses, wells, tanks etc., (2) purchase of land for buildings, (3) purchase and erection of plant and machinery (4) purchase of raw materials, and (5) use as working capital.

The important small scale and cottage industries in the Aurangabad district are ginning and pressing mills, oil mills, embroidery, silk weaving, tanning, and leather working, wool weaving, paper making by hand etc.

In 1960, the Government of Maharashtra passed the Maharashtra State Aid to Industries Act, to regulate grant of loans to small scale and cottage industries, in the State. Under the Act cottage industry is defined as an industry carried on by an artisan in or near his home with capital not exceeding Rs. 25,000. The Act defined small-scale industry as an industry with capital assets not exceeding the value of Rs. 5 lakhs, regard being had to the nature of undertaking and the number of persons employed therein. The loans granted under the Act were repayable by instalment together with interest from the date of the actual advance of the loan.

Subsequently, the Government passed the Maharashtra State Aid to Industries Rules, 1961, with a view to granting loans to small-scale or cottage industries for the following purposes:—

(1) Purchase of land required for the industry.

(2) Construction of buildings for worksheds, godowns, warehouses, wells, etc., necessary for industry.

(3) Purchase of tools, equipment, appliances, plant and machinery.

(4) Erection of plant and machinery.

(5) Purchase of raw materials or for other use as working capital otherwise than as cash credit, and

(6) Tiding over initial difficulties or bottlenecks.

Under the Rules, the following authorities are entitled to grant loans up to the amount specified against each of them as given below.

Authority	Amount Rs.
Secretary to Government,	
Industries and Labour Department	... 1,00,000
Director of Industries	... 25,000
Deputy Director of Industries	... 5,000
Assistant Director of Industries	... 2,000

Of these loans, those which are granted to the extent of rupees one thousand are to be secured by personal bond of the applicant, and in case of applicant being a firm, by personal bonds of all partners. Loans exceeding Rs. 1,000 but not exceeding Rs. 5,000 are to be secured by one or more personal sureties.

Maharashtra State Financial Corporation

Financial assistance to small-scale and cottage industries is also rendered through this agency. Originally known as the Bombay State Financial Corporation, this institution was set-up in 1963 under the State Financial Corporation Act of 1951. Now its activities are restricted only to Maharashtra State.

The Corporation provides financial assistance to medium and small-scale industrial concerns in the State for purposes of purchase of land, plant and machinery and other assets for renovation and expansion of existing units and for the development of new ones. It considers applications from small scale units under the State aid to industries rules for aid ranging between Rs. 10,000 and Rs. 75,000 and in exceptional cases upto Rs. 1 lakh. The rate of interest for loan advanced is 6½ per cent. The period of loan is decided on merit but is not generally more than ten years. The amount of loan is to the extent of 59 per cent of the net value of the fixed assets consisting of land, building, plant and machinery.

Financial Assistance by Zilla Parishad

Financial assistance to cottage and village industries is granted under three schemes, viz. (1) S. S.I-II (2) S. S. I-II and (3) B. C. W. 3.

Under the scheme SSI-II loans to the artisans and affected goldsmiths are sanctioned as per the State Aid to Industries Act, 1960 and Rules thereunder. The amount of loans and subsidies given by the Zilla Parishad, Aurangabad under the scheme S. S. I-II during 1963-64, 1964-65, and 1965-66 is given below:

	No. of Artisans	Loans	No. of Goldsmiths	Loans
				Rs.
1963-64	.. 148	54,000	303	1,30,000
1964-65	.. 368	1,50,000	229	1,14,050
1965-66	.. 186	85,000	118	58,200
	702		650	

Under the scheme SSI-11 loans and subsidies are granted to the industrial co-operative societies including handicrafts societies for:—

- (1) Purchase of tools and equipment.
- (2) Management subsidy.
- (3) Construction of godowns and sheds.

The amount of loans and subsidies given by the Zilla Parishad, Aurangabad under the scheme during the years 1963-64, 1964-65 and 1965-66 is given below:—

TABLE No. 2

STATE AID TO INDUSTRIES GIVEN BY ZILLA PARISHAD, AURANGABAD

Year	No. of socie- ties	Purchase of tools and equipment		No. of socie- ties	Construction of godowns		No. of socie- ties	Handicrafts	No. of socie- ties	Indust- rial co-ope- ratives	
		Loans	Sub- sidy		Loans	Sub- sidy					
1	2	3	4	5	6	7	8	9	10	11	
1963-64	...	6	6,000	3,000	1	3,000	1,000	2	1600	23	9000
1964-65	...	3	10,000	5,000	1	1,600	800	1	1000	11	4970
1965-66	...	4	5,750	5,750	1	2,000	1,000	...	...	13	6389

Under the scheme BCW-3 subsidies are granted for management expenses to the industrial co-operative societies of scheduled castes, scheduled tribes and backward classes. Under this scheme the amount of loans and subsidies given by the Zilla Parishad, Aurangabad for the years 1963-64, 1964-65, and 1965-66 is given below.

	No. of societies	Scheduled castes	No. of societies	Scheduled tribes	No. of societies	Other back- ward classes	
1963-64	..	2	2000	1	1000	2	800
1964-65	..	5	3000	1	600	3	1400
1965-66	..	8	1800	..	..	2	1000

During these three years loans to 702 artisans were sanctioned. Most of the artisans are hereditary and the loans sanctioned by the Zilla Parishad enabled them to carry on their hereditary industry in a profitable manner. During the same period 650 affected goldsmiths were rehabilitated by the extension of loans to them for the purpose of starting industries.

SMALL SAVINGS SCHEMES

Small savings is one of the schemes for raising money by borrowing internally to finance the Five Year Plans of the country. They are investments which help in the defence and development of the country.

Thus small savings scheme is a scheme both of national benefit as well as personal benefit to the investor in all respects. In nutshell it could be pointed out that small savings is the safety valve and sheet anchor of the State's sources of supply for its plans to keep going; for its people to keep progressing to prosperity; for the Nation to ensure its defence and fulfil its destiny.

The small savings movement was started in India in 1945 with the intention of mopping up purchasing power to fight the inflationary forces set in motion by the war period. The Planning Commission later adopted it as an important means to finance its expenditure on capital schemes included in the Five Year Plans.

The following categories of investments have been classified as small-savings investments :—

- (1) 12-Year National Plan Savings Certificates, issued from 1st June 1957 including past holdings of 12-Year and 7-Year National Savings Certificates as well as 10-Year National Plan Certificates issued before June 1957.
- (2) Post Office Savings Banks.
- (3) 10-Year Treasury Savings Deposit Certificates issued from 1st June 1957 including past holdings of Treasury Deposit Certificates issued before that date.
- (4) 15-Year Annuity Certificates.

12-Year National Plan Savings Certificates

The Government discontinued the 7-Year and 12-Year National Savings Certificates and 10-Year National Plan Certificates and issued the 12-Year National Plan Savings Certificates with effect from June 1957. These certificates are available at postal savings banks in the denominations of from Rs. 5 to Rs. 5,000. They yield an income-tax free simple interest of 5.41 per cent and compound interest of 4.25 per cent at maturity. Before and after the period of non-encashability any certificate can be transferred as security to: (1) Government gazetted officer, (2) Reserve bank or Scheduled bank, or co-operative society, or co-operative bank (3) Corporation or a Government company, and (4) Local authority.

Post-office Savings Banks

The post office savings banks constitute an important source for the collection of small savings, especially from people of small means. The agency of post-office savings banks is well suited to the rural areas where the banking facilities are meagre. Moreover, as an agency of the Government, they enjoy complete confidence of the people. Keeping savings banks accounts constitutes one of the functions of the post-offices and can, therefore, be carried on economically which is not possible in case of other banking institutions.

A person can open his account with Rs. 2 at any post-office which does savings bank work. An account may be opened by an

individual himself or by two persons jointly, payable to (i) both, or (ii) either. Interest allowed for this deposit on individual and joint accounts is $2\frac{1}{2}$ per cent on the sum exceeding this amount. The maximum amount that can be deposited is Rs. 15,000 in case of an individual and Rs. 30,000 in case of joint account. Non-profit making institutions and co-operative societies derive the same facilities as are enjoyed by individuals from post-office savings banks. There are no limits to the amount of investments by such institutions in the public accounts at post-offices. It is desirable in national interest that all non-profit making institutions keep their surplus funds in the post-office savings banks. Commanding officer of a unit, District Superintendent of Police, Chairman or a President of Municipality may open a single account, called the conjoint account on behalf of employees under them. In all these cases withdrawals are permissible twice a week.

10-Year Savings Deposit Scheme

Of the important small savings schemes, the Ten-Year Savings Deposit scheme is one. It was started in 1957. Originally the deposits were to be multiples of 100 only with a ceiling on the maximum amount that may be invested, the ceiling varying according to the nature of the holders. From January 2, 1958, deposits have been accepted in multiples of Rs. 50 only. These were available at the Reserve Bank of India, branches of the State Bank of India doing treasury work and Treasuries and Sub-Treasuries. The deposits are repayable on par on the expiry of ten calendar years from the date of deposit and till June, 1957 the rate of interest allowed on them was $3\frac{1}{2}$ per cent per annum. The same was raised to 4 per cent from the said date. Interest is paid annually on the completion of each period of twelve calendar months from the date of deposit. No interest is allowed for any period of less than a year. The interest earned is not liable to income-tax. The certificates can be pledged with the scheduled banks and co-operative societies and banks to secure advances against them thus enabling the small savers to tide over temporary difficulty without encashing them prematurely.

Fifteen Year Annuity Certificates

These certificates were issued since 2nd January, 1958 and are sold in multiples of Rs. 1,330 upto Rs. 26,600 and yield the amount together with compound interest of approximately 4.25 per cent every year by way of monthly payments, spread over 15 years. If the investor dies during the period, the amount may be paid to his legal heir. Jointly one could invest up to Rs. 53,200. These certificates are also available at such places where Treasury Savings Deposit Certificates are sold.

Cumulative Time Deposit Scheme

The scheme is very simple, flexible and suits everyone's needs. Under this scheme people can deposit every month Rs. 5, 10, 20, 100,

or 200, or 300 at a post office for a period of 5, 10, or 15 years. At the end of the period it brings a handsome amount to the investor. The return is free of income-tax. The interest at maturity works out at about 3.3 per cent per annum compound on a five year account, 3.8 per cent per annum compound on ten-year account, and 4.3 per cent per annum compound on a 15-year account.

The account can be opened at any post office transacting savings banks business and operated by an adult or two adults jointly. An account can be opened also by a minor in his own name or by a guardian on behalf of the minor, in which case the guardian can operate the account. Cumulative time deposit accounts can be transferred from one post office to another at any time.

In the following table is given the statistics of collections and withdrawals of all categories of savings certificates during 1973-74.

TABLE No. 3

SMALL SAVINGS, AURANGABAD DISTRICT, 1973-74

(Rs, in lakhs)

Sr. No.	Description	Target	Gross Collections	Withdrawals	Net Collections
1	2	3	4	5	6
1.	Five Years Fix ... Deposit Scheme	...	...	140	- 140
2.	Post Office Savings Banks	--	11,176 सर्वमन जयने	8,711	+ 2,465
3.	Cumulative Time depo- sits	...	2,419	1,945	+ 417
4.	Seven Years ... National Saving Certi- ficates	...	2,204	280	+ 1,924
5.	Recurring deposits (5 years)	...	1,241	292	+ 949
6.	Time deposits	...	587	209	+ 378
7.	Public Provi- den ^t Fund	...	---	---	---
8.	Others	...	---	446	- 446
Total ...		5,400	17,627	12,023	+ 5,604

JOINT STOCK COMPANIES

In the absence of any proper records it is difficult to trace the gradual evolution of the joint stock companies in Aurangabad district. As elsewhere they appear to have developed out of the partnership or proprietary type of concerns. The latter required a good deal of capital, not easy for a single individual to supply. Credit, too, was not obtainable unless complete security could be provided to the creditor. Partnership was a still more difficult form to operate because it depended for its success upon smooth co-ordination amongst the members concerned. The joint stock companies, as they exist today, therefore, came up as a more suitable form of business organisation through which instability in the business could be reduced to a great extent.

Public limited companies

The number of public limited companies other than the joint-stock banks in the district is small. In 1959 there were only two companies of this type and they were established in the post-war period.

There was not a single public limited company in the Aurangabad district till 1949. The first such company in the district was the Deccan Flour Mills established at Aurangabad. In the year 1957 another such company viz., Bharat Mudran and Prakashan came into existence at Aurangabad.

Private Companies

The Indian Companies Act of 1956 described a private company as one which restricts the right to transfer its share, if any, limits the number of its members to fifty and prohibits any invitation to the public to subscribe for any shares in, or debentures of, the company. The Act further laid down that 'no company, association or partnership consisting of more than 20 persons shall be formed for the purpose of carrying on any other business that has for its object the acquisition of gain by the company, association or partnership, or by the individual members thereof, unless it is registered as a company'. Registration, thus was made compulsory for these companies.

By 1969 there were 10 registered private companies in Aurangabad district. Most of them are small undertakings. Their work was considerably facilitated when the principle of limited liability was extended to them. These companies raise capital by way of floating non-transferable shares and debentures. They, however, pay a rate of interest higher than the one paid by public limited companies with a view to attracting capital.

The following table gives the details about the companies in Aurangabad district.

JOINT STOCK COMPANIES

527

TABLE No. 4
PUBLIC AND PRIVATE LTD. COMPANIES, AURANGABAD DISTRICT

Sr. No.	Name of the Company	Object(s)	Public/ Private	Date of registration	No. of share holders		Capital		Paid up 10
					6	7	8	9	
1.	Deccan Flour Mills	—	Flouring	Public	26-3-49	11	5,00,000	1,25,000	...
2.	Bharat Mudran and Prakashan	Printing	"	25-12-57	498	5,00,000	2,00,000	20,590	20,590
3.	Adarsha Shetki Sanstha	... Agricultural purchases, secure maintenance of lands, wells, canals and water supply.	Private	23-3-50	13	5,00,000	2,00,450	2,00,450	2,00,450
4.	Marathwada Industries	—	Electrical manufacture	"	25-2-59	11	2,00,000	42,500	42,500
5.	Jahna Electric Syndicate	... N. A.	"	4-9-53		10,00,000	4,90,000	4,90,000	4,90,000
6.	Jalna Industries	—	General engineering	"	1-11-56	29	2,36,571.53	...	1,18,285.72
7.	Jahna Merchants' Ginning and Pressing and Oil Mills Company.	Dyes and chemicals	"	12-6-61	14	5,00,000	90,000	90,000	90,000
8.	Satish Motors	... Dealers in motor cars and auto spare parts	"	27-12-60	8	5,00,000	2,03,000	2,03,000	2,03,000
9.	Kiran construction Company Private Ltd.	Construction.	"	27-7-66	2	5,00,000	1,00,000	1,00,000	1,00,000
10	Maharashtra Distilleries Private Ltd.	Pri- Distilleries.	"	13-3-68	N. A.	15,00,000	N. A.	N. A.	N. A.

LIFE INSURANCE

With the nationalisation of life insurance business, the Life Insurance Corporation became the sole organisation doing life insurance business in India. The corporation was constituted under the Life Insurance Corporation Act of 1956 and was established on 1st September 1956. From this date, all Indian insurers and provident fund societies as also foreign insurers ceased to carry on life insurance business anywhere in India. General insurance which includes fire, marine, accident, and other insurance business was also nationalised subsequently. All the former insurance companies and societies which used to transact all insurance business including life, are now under Government control.

Under the new organisational and administrative setup of the Corporation, Aurangabad district is placed under the territorial jurisdiction of Pune division together with the districts of Parbhani, Pune, Ahmadnagar, Bhir and Nanded. The division came into existence on 1st September 1956. Initially, there were only two branches or units in the Pune division viz., the Pune unit and the Aurangabad unit. The Pune unit controlled Pune and Ahmadnagar districts, while Aurangabad unit controlled four districts, viz., Aurangabad, Bhir, Nanded and Parbhani. A separate branch for direct agents as well as staff agents was created on 1st January 1959. The sub-office at Nanded started functioning from 1st December 1958. Nanded and Parbhani districts come under the jurisdiction of this sub-office.

The total number of agents working in the Aurangabad district is 341.

The following table gives statistics of life insurance in Aurangabad district from 1956 to 1966.

TABLE No. 5

LIFE INSURANCE BUSINESS, AURANGABAD DISTRICT

Year	Proposals	Sum proposed	No. of policies	Sum Insured
		Rs.		Rs.
1 1-9-1956 to 31-12-1956	...	2,12,00,000	...	1,65,00,000
2 1-1-1957 to 31-12-1957	16,484	6,23,99,950	14,139	5,34,94,500
3 1-1-1958 to 31-12-1958	21,165	7,21,09,054	17,311	6,09,04,154
4 1-1-1959 to 31-12-1959	26,204	8,73,69,405	20,340	7,23,53,750
5 1-1-1960 to 31-12-1960	39,959	10,51,88,075	23,565	8,40,32,000
6 1-1-1961 to 31-12-1961	36,408	12,68,96,925	27,828	10,01,61,250
7 1-1-1962 to 31-3-1962	1,168	2,43,291,97	1,066	1,44,97,097
8 1-4-1962 to 31-3-1963	34,763	14,65,76,239	31,745	12,98,56,414
9 1-4-1963 to 31-3-1964	33,627	13,92,50,336	31,414	12,78,64,396
10 1-4-1964 to 31-3-1965	30,935	14,04,79,869	28,665	18,96,17,419
11 1-4-1965 to 31-3-1966	31,398	15,60,67,955	29,033	14,38,39,530
Total	2,72,501	1,08,18,67,005	2,25,100	33,31,20,560

SECTION II—TRADE AND COMMERCE

This section narrates the extent and volume of import and export trade, wholesale trade, and regulation of agricultural marketing. It also gives information about trade routes and changes in the pattern and organization of commerce.

TRADE ROUTES

The Manmad-Kacheguda railway line of the South-Central Railway is the most important route of trade in the district. This railway line has connected the district with many important commercial centres of Maharashtra and Andhra Pradesh. The metropolitan city of Bombay is connected through Manmad, whereas, Parbhani, Nanded, and Hyderabad which are important commercial centres are directly linked with Aurangabad and Jalna by this railway route. This metre gauge railway line could thus be regarded as a factor responsible for the economic and commercial development of the district.

The Aurangabad-Ahmadnagar-Pune State highway is the most important trade route facilitating trade in agricultural produce in almost the entire district. Traversing through Ahmadnagar, it passes through Sirur to terminate at Pune. The route connects the district with almost all the districts of southern Maharashtra, such as Satara, Sangli, Kolhapur and Ratnagiri. The bulk of the agricultural produce is transported by motor trucks on this route only. At Pune this route meets the Pune-Bangalore National highway and thus the district is connected with important distant commercial markets in south India as well.

The other important trade route of commercial significance is the Aurangabad-Manmad-Nasik State highway. Traversing through Manmad it serves the traffic to metropolitan Bombay via Nasik. At Nasik this highway is connected to the Bombay-Agra National highway. This trade route, therefore, connects the district with the distant marketing centres, such as, Thana and Bombay to the southwest, as also, Dhulia, Jalgaon, Akola, Amravati, Nagpur, Indore and other markets in upper India.

The Aurangabad-Akola State highway which passes through the important commercial markets, such as, Chikhli and Khamgaon in Buldhana district is another important trade route which connects the district with Buldhana and Akola districts. This State highway is the main artery for the disposal of cotton and cotton seeds and other agricultural commodities in Akola market. At Akola this trade route is connected with the National highway and thus connects the district with Amravati, Nagpur and other commercial markets in eastern India. Much of the agricultural produce is transported by motor trucks on this route. The Aurangabad-Sholapur State highway which passes through Bhir, Osmanabad and Tuljapur to terminate at Sholapur, is another route of significance and has established trade links with the districts of Kolhapur, Sangli and Ratnagiri.

The other trade route of importance is the Aurangabad-Nanded State highway. This trade route connects Aurangabad with the commercial centres of Jalna, Jintur and Nanded. Through Nanded the district is linked with Hyderabad. The Jalgaon-Aurangabad State highway is another important trade route accounting for the bulk export trade of the district. This route passes through Sillod and serves as the main artery for the disposal of the principal agricultural produce of the district. It connects the district with Surat and Ahmedabad in Gujarat State via Surat-Bhusaval railway route of the Western Railway. The import and export trade with Surat, Ahmedabad and other markets in Gujarat State is carried through this route only.

Another trade route of note is the Aurangabad-Chalisgaon-Dhulia State highway which passes through Khuldabad, Ellora, Kannad and Chalisgaon to terminate at Dhulia. It also serves the traffic to Dhulia and other important commercial centres in northern India. At Dhulia this road is joined with Bombay-Agra road and thus the district is connected with the commercial markets in north India through this route. Much of the agricultural produce is transported on this road to Chalisgaon and Dhulia. The short but commercially important trade route between Jalna and Chikhli connects the district with Buldhana. The bulk of the agricultural produce of Buldhana district is transported via Chikhli by this route for further transportation.

Besides, there are a number of State highways and major district roads which serve the needs of trade in the district. They also serve as connecting links between arteries of trade*.

HISTORICAL BACKGROUND

Aurangabad district was famous for its commercial relations with important places in India as well as outside India since the Muhammadan invasion of the Deccan by the close of the thirteenth century. Currently it is connected to northern India as well as southern India by a number of trade routes which factor gave impetus to further development of trade and commerce of the district. The old Aurangabad District Gazetteer, 1884, by Munir Nawaz Jang (Maulvi Saiad-Mahdi Ali), gives a vivid account of the conditions of trade prevailing in the district in the past which is reproduced below.

Early trade: "The earliest accounts we have of trade are derived from the *Periplus* (A. D. 247), the author of which notices the traffic between Broach, Paitan, and Tagara. In the first century before Christ, Paitan was the capital of King Salivahana of the Andhrabhrityas, and under him the town became one of the great trade marks of the Dakhan. The Andhrabhrityas ruled over the Konkan, the trade of which was greatly developed at a very early period, for we learn that two or three centuries before the Christian era, Supara

*For details of railway and road routes refer to Chapter-7-Communications in this volume.

occupied the position of a great trading seaport. The chief merchants were from Egypt and Greece, but there was also a considerable trade with the Persian gulf and the Red sea. The principal imports were wines (Italian, Laodicean, and Arabian), brass, copper, tin, lead, coral, chrysolite, cloth, storax, glass, gold and silver coins (as works of art), silver vases, perfumes, and handsome slave girls. The exports from Paitan were large quantities of brocades and precious stones; and from Tagara coarse *dangaris* in abundance, muslins of sorts, mallow-coloured cottons, and other articles of local production, such as, oil, sugar, sesamum, silk thread and silk, lac, and indigo. The trade with Egypt and Greece flourished while the Satakarnis were in power, but after they lost the Konkan and its ports, the trade diminished. The king who succeeded to the possession of the Konkan, stopped foreign trade; and any Greek vessel putting into a Konkan port was seized and conducted to Broach. The Egyptian trade ceased almost entirely towards the close of the 6th century, but in the meantime, a brisk interchange of commodities sprang up with Persia. Under the Sassanian kings (A. D. 230-650), the Persian trade became of considerable importance; and later on, an extensive trade sprang up with the Arabian and African ports."

From 13th to 18th century: "When the Mahomedans of Upper India began to move their vast bodies of cavalry down to the Dakhan, a great demand for horses arose among the Hindu kings. These were brought to the Konkan ports in great numbers, as many as 10,000 a year being imported towards the close of the 13th century. Under the Bahmani kings, a sea-trade was carried on from their ports of Goa and Chaul with Egypt and Arabia, from whence the kings' ships brought back many of the choice productions of Europe. In the 15th and 16th centuries the principal exports consisted of grain (*jowari*), fine vegetables and fruits. In the 17th century Surat was the chief port of Western India, and about the same time Burhanpur was at the height of its power, and was intimately connected with Aurangabad. There was a large pack bullock trade in grain, and a great production of tobacco and opium. Cotton cloths were largely manufactured, the finer kinds being either painted or worked with flowers, and tissues of gold and silver were also woven. The chief imports from the coast consisted of salt, metal, spices, dried fruits, alum, sugar, piece-goods, and drugs. The local exports comprised cotton, yarn, coarse cloth, blankets, ganni bags, paper, hemp, oil, tobacco, dyes, hides and sheep. The various European travellers from Sir Thomas Roe downwards, bear testimony to the general commercial prosperity of the Dakhan. Subsequently, the long and disastrous wars of Aurangazib did much material harm to commerce and trade, and but little improvement was made during the predominance of the Mahrattas."

Nineteenth century up to 1846.—"In the earlier years of the present century, the combined effects of war, pestilence and famine almost destroyed internal and external trade. The vexatious system of

transit duties was also a great barrier to trade. There was, it is true, a provision made in the commercial treaty of 1802, by which transit duties on all traffic passing through the Nizam's and British territories were to be abolished; but this remained for many years a dead letter, although the village exactions were to some extent restricted. Prior to 1824, the cotton grown in Berar and the adjoining districts was sent to the Bengal weavers; but after that date, it was despatched towards Bombay, and the change of market produced quite a revolution in the cotton trade. The produce was at first transported on pack-bullocks, and there was a great deal of wastage and deterioration; but as roads were improved, carts were employed. In 1845 there was a large traffic in groceries, English cloth, iron, metals, rice, and salt, which came up from the coast, and branched off from the Bombay-Agra road, five miles east of Nasik. From thence the goods were carried east through the heart of Chandor and the Aurangabad district to Berar and Nagpur. The return trade consisted of manufactured goods, cotton, grain, and opium. In the fair season great quantities of cotton and grain were brought down on bullocks, of which an almost unbroken stream passed from sunrise to sunset. "To avoid going round by the town of Nasik, as well as to secure better pasture for their cattle, immense droves of Banjaras left the main route at Sukene and went direct through Saykhed and Vadi."

1848-50:—"In 1849, Dr. Bradley wrote as follows in his Statistical Report of the Daulatabad Sarkar:—"There is very little trade carried on in the Daulatabad Sarkar; commercial transactions being confined principally to a mere exchange of commodities for internal consumption. Its grand export is dry grain, which with sugar and *kuldee* forms pretty well the entire amount of exported produce. The return trade is salt, iron, copper vessels, cotton cloths, and some other articles of less note for domestic use. The grain trade is in the hands of a few native merchants, the principal of whom reside at Toka, employing agents at Aurangabad for supplying the consumption of large towns and the export trade to Bombay. The remaining population subsists on the produce of their own immediate neighbourhood, and their clothing is generally imported from Berar, cotton goods forming a very trifling item of the industry. *Kambals* are made in every village. Raw silk is imported from Bombay; but the weaving of mashru, etc. is carried on languidly at Aurangabad and Roza, and more briskly at Baizapur. Brocade and gold thread are made at Aurangabad. The principal return trade is salt and iron. The total amount of salt consumed was 14,607 *pallas*, amounting on an average to 3/4 seer a month per individual, and sold at 2 *dubs* a seer. Iron is received from Bombay in sheets and rods, and from Nirmal in small bars.

The total consumption of iron is 425 *pallas*, 1 maund, 36 seers from Bombay; 178 *pallas*, 34 seers from Nirmal; and 31 *pallas*, 3 seers in the city, making a grand total of 634 *pallas*, 2 maunds, 33 seers. "Regarding the Jalna sarkar, Dr. Bradley's remarks are

as follows :—“The exports of Jalna are the staple articles of grain and cotton fabrics; but the first-mentioned article forms the chief trade with British territory, the baggage animals returning laden with salt in large quantities, and with iron and other commodities in smaller proportion. The retail price of salt is one anna a seer, and the average monthly consumption at $1\frac{1}{2}$ lbs. per head will be 12,203 *pallas*. The grain trade is carried on by the wealthy merchants by means of agents stationed throughout the district, who enter into an agreement with the cultivators. The manufacture of cotton and silk goods is not carried on to any very great extent, the principal looms being in Jalna. The quantity of iron imported is 301 *pallas*, half of which comes from Bombay and the remainder from Nirmal. The usual forms under which it is received are in rods, bars, and sheet-iron, as well as in the shape of hardware, as pots, pans, utensils, etc. Iron is not much used in building nearly the whole of it being used for agricultural purposes. Teakwood is an import brought hither by carts from Nasik, or floated down the Godavari to Paitan and thence carted on.” His remarks about the Paitan sarkar are as follows :—“The industry of the population is chiefly employed in tillage; manufactures are far too insignificant to interfere with the term agricultural being specially applied to their employment. The silk weaving trade once flourished prosperously at Paitan, but that has long been declining, and throughout the district no goods are manufactured but of the coarsest description for home consumption. At present, produce will not pay the exorbitant cost of taking it to market on the backs of bullocks. There are also various intricate demands in the shape of imposts derived from customs, transit, and excise duties, that would appear to have been multiplied in the most intricate manner, for no other purpose than creating confusion facilitating frauds, and subjecting commerce to many grievous exactions. Transit duties are collected at the boundaries of each paragona, a proceeding fraught with much vexation to the trader.” The total amount of salt consumed was 2,401 *pallas*, 15 seers, valued at Rs. 19,209. The quantity of English iron received from Bombay was 31 *pallas*, 1 maund, $39\frac{1}{4}$ seers; and that received from Nirmal 9 *pallas*, 2 maunds, $\frac{1}{4}$ seer, making a total of 41 *pallas*, 1 maund $\frac{1}{2}$ seer, valued at Rs. 929. Of the goods exported are the following :—18,291 turbans of cotton finished with a border of gold thread, value Rs. 1,28,836; 3,042 *dupatas* of mixed manufacture, the warp being cotton, with elegant flower patterns and devices woven in it with gold and silver-thread and coloured silks, value Rs. 1,00,367; 299 *shalus* or cotton cloths with gold thread borders, 6 and 7 cubits long and $2\frac{1}{2}$ broad, value Rs. 15,393; 10 *devi vastras* made of coarse silk, 8 cubits long, 2 cubits broad, used for religious ceremonies, value Rs. 136; 6,427 tolas of gold and silver wire thread, value Rs. 8,033. The marks at which the manufactured goods find a sale are Pune, Bombay, Surat, Baroda, Gwalior, and Haidarabad.

Free trade :—“In 1855, the subject of transit duties was again brought forward, and in the supplementary treaty of 1860, free trade was established, and village transit duties and all other illegal

imposts were abolished. In 1862 the Mufasal Customs Department was re-organised, and Jalnapur was selected one out of the six principal customs stations for His Highness the Nizam's dominions. The customs circle of which Jalnapur is the centre, embraces portions of the districts of Bhir and Parbhani. There are minor custom houses at Paitan, Ajanta, and Talvada. Paitan again has 19 chaukis under it; Ajanta 18; and Talvada on the Nadgaon road 7. There are also custom houses at the cantonments of Aurangabad and Jalna, but these are directly under the head office at Haiderabad. The gradual construction of roads since 1853 rendered it possible in many instances, to substitute carts in the place of pack-bullocks, by which the carriage of cotton in particular has been much improved. A great impetus has however, been given to trade, and goods are conveyed much more cheaply and expeditiously to Bombay and other markets since the opening of the Great Indian Peninsula Railway in 1861 and the Dhond and Manmad Railway in 1878."

Trade centres.—“The principal trade centres are Aurangabad, Jalna and Paitan. Grain and cotton for export are generally collected by merchants or their agents, who pay a system of advances to the husbandmen; but in some cases, the latter mortgage their crops to the village money-lender. The goods imported by merchants are either distributed through the village banias, or are exposed for sale at some fair or market booth. There are 80 market towns in the district, about half of which are said to contain first-class markets, while the remainder are of a minor importance. The bazar is generally held on some particular day of the week, and besides the ordinary traders and banias, is attended by pedlars, hawkers and agents, who set up booths for the sale of turbans, saris, kadis, raw cotton, copper and iron utensils, grain, oil-seeds, linseed, oil, ghee, glass bangles, *kambals*, and garden produce. There are special markets for live-stock as at Jalna, Lakhgaon in the Paithan taluka, Brode, in the Sillode taluka, and Bara Musla on the road to Buldana. Grain, cattle, coarse cloths, etc. are also brought to the markets held at Gangapur, Sattara, Valuj, Baizapur, and Takli, but the cattle exposed at the last village are of an inferior description. Sometimes the Bhils, etc. of the Satmalas bring fuel, honey, lac, mauha flowers and charoli seeds to the markets, and barter them for cloth and trinkets.”

CHANGES IN PATTERN AND ORGANIZATION OF TRADE.

The pattern of trade in the past was mainly based on the partly self-sufficient economy existing then. The cultivators and craftsmen were economically backward and poor. The means of transport and communications were insufficient and inconvenient. So the wants and the needs of the people mainly centred round their local production. There were rare chances of introducing a new trend and pattern in the then existing structure. Cloth, salt, spices, cutlery, building materials and a few food articles were imported, while some food grains, fruits, etc., were exported. The volume and value of import and export trade were much smaller than at present.

At present the trade in agricultural produce is regulated under the Maharashtra Agricultural Produce Marketing (Regulation) Act, 1963. The regulation of primary trade transactions at all the principal markets in the district was an important landmark in the history of agricultural marketing. This strengthened the bargaining power of the agriculturists and eliminated a number of middlemen and put an end to several malpractices inherent in unregulated trade. The market practices have been regularised and the possibilities of exploitation have been reduced. A number of co-operative marketing societies have been established recently. They act as general commission agents and help the agriculturists in getting better prices.

A very remarkable new feature of the pattern and organization of trade is the introduction of an element of State trading in food grains. Under the system of monopoly procurement of jowar, private trade of this foodgrain is totally banned. The Government is the sole agency for the purchase and distribution of it. Besides wheat, rice and sugar are distributed through fair price shops.

EXTENT OF EMPLOYMENT

Aurangabad district is quite affluent in trade and commerce. Hence a considerable number of people are engaged in activities connected with trade and commerce. The number of sales workers [as classified in Census of India, 1961, General Economic Tables, Volume X, Part II-B (ii)] stands at 17500 of whom 15998 and 1502 are males and females, respectively. The following table shows the number of persons engaged in various types of trade in 1961.

TABLE No. 6

EXTENT OF EMPLOYMENT IN VARIOUS CATEGORIES OF TRADE,
AURANGABAD DISTRICT 1961*.

Category of Trade 1	Total 2	Total	Males	Females
		3	4	
1 Working proprietors, Wholesale trade.	29	29		...
2 Working proprietors, Retail trade.	11,677	10,809	868	
3 Commercial travellers and manufacturers' agents.	94	93	1	
4 Salesmen and shop assistants, wholesale and retail trade.	1,346	1,340	6	
5 Salesmen, shop assistants, (not elsewhere classified).	372	363	9	
6 Hawkers, pedlars and street vendors.	3,008	2,525	483	
Total ...	16,526	15,159	1,367	

*These included persons engaged in any capacity in wholesale as well as retail trading activities and commercial transactions relating to imports and exports.

IMPORTS

The Old Gazetteer of Aurangabad district published in 1884 gives a vivid description of the imports during the late nineteenth century in the Aurangabad district. The tempo and direction of the trade and its concern with neighbouring districts from the communicational point of view is highly important. Following is the brief account of the imports in Aurangabad district taken from the Old Aurangabad District Gazetteer.

"The chief imports are salt, English thread and piece goods, food grains, sugar, metals, hardware, spices, raw-silk, live stock, cocoanuts, dates, groceries, oils, drugs, indigo, etc. Salt was almost entirely brought from the coast by pack-bullocks, but the greater portion comes now by rail from Bombay. There are two kinds of sugar, known as Bura and Banaras, and are chiefly imported by Vanis from Bombay. A great deal of gold, silver, and jewellery found its way into the district in the time of the last American war, but much of it was taken out during the famine of 1876-77. The imports under this head are again increasing. Copper and brass are received in the form of sheets; ready-made utensils are purchased from Nasik. Most of the iron is imported from Bombay, and is used for the tyres of wheels, axles, and water-pots. The trade is in the hands of Bhoras, who likewise import hardware, waterpots, and frying pans. Iron is also received from Nirmal. The Vanis bring dates and groceries, besides English and Bombay twist. The hand-made turbans, saris, waist cloths, silk stuffs and brocades are from Burhanpur, Malegaon, Yeola, Ahmadnagar, Surat, Ahmedabad, and Nagpur. They are brought sometimes by pedlars and sometimes by rail; and the chief dealers are Gujaratis, but almost all rich merchants keep silk goods in stock. Coarse machine-made waist cloths are brought from Bombay, and finer fabrics from England. English cloth is received at the principal railway stations by Marwaris, Vanis, and Bhoras, and is then distributed. The Lingaiat Kanarese carry on a large trade in spices, but Bhoras, Vanis and Marwaris also engage in it. Opium is brought by Marwaris, and oil and ghee by Lingaiats and Marwaris."

The consequential developments and radical changes which have taken place in the industrial and agricultural production in the district have altered the direction and course of the trade in the district. Similarly the developments in the means of transport and communications have also contributed in changing the nature and composition of trade in the district. Naturally the present position in regard to the imports is quite different from that prevailing in the past.

In the absence of big industrial establishments the district imports a considerable quantity of finished goods from various parts of the country. The chief articles of import in the district are cloth, woollen textiles, nylon, hardware, implements and appliances, leather goods, drugs and medicines, cutlery and toilet articles, salt, spices and condiments, grain, sugar, high cosmetics, stationery and utensils.

Besides this radio sets and watches and their parts, etc., and other useful and miscellaneous articles are also imported.

Of these, textiles of various kind are the most important as the district does not produce them on such a large scale as to meet the growing demand of the people. Cloth is mainly imported from the textile centres of Bombay, Sholapur, Nagpur, Madras, Hyderabad, Ichalkaranji, Delhi, Akola, Ahmedabad, and Malegaon. Ready-made clothes are stocked from Bombay and Poona. Many of the merchants place their orders directly with the mill owners whereas some of them purchase their goods from the wholesale dealers.

It may also be noted that Aurangabad district with its central position and the availability of transport facilities is a distributing centre of trade for the adjoining districts of the entire Marathwada division.

The district has a rich fertile soil in Paithan, Gangapur and Jalna tahsils which produces a variety of crops. Still, the needs of the district are not met with the local produce. Hence pulses and spices are imported from Andhra and Kerala, respectively.

Ayurvedic and unani drugs have a large market in the district. Ayurvedic medicines are brought from Nasik, Ahmadnagar, Bombay and Poona whereas the unani drugs are supplied from Jalna. The allopathic medicines are mostly ordered directly from the companies at Bombay, Baroda and Poona. Many of the businessmen purchase the required medicines from the agents of the various companies who are either permanently stationed at the place or are visiting agents. The leather goods come from Kanpur and Calcutta and many times through the agents of the company. For electrical goods, implements and appliances the district is mainly dependent upon Bombay and Calcutta, whereas hardware comes from Bombay, Barsi and Poona.

The stationery articles and books are brought from Bombay and Nagpur. Paper mainly comes from Titagarh. Presentation articles mainly come from Delhi and Mysore. Means of transport like scooters and motor cycles are being increasingly used in Aurangabad city. These are brought from Bombay, Poona and Calcutta. Radio sets are brought from Bombay only. Wrist watches and clocks are brought from Bombay, Poona and Bangalore. Utensils are brought from Bombay, Poona and Nagpur. Tobacco is brought from Gujarat and Madras whereas chillis from Nagpur, spices from Orissa and Malabar and betel nuts from Ratnagiri, Bijawada and Hyderabad. Oranges and sweetlime are brought from Nagpur.

EXPORTS

Aurangabad district with a fertile and extensive agricultural tract has a large amount of agricultural produce left over after meeting with the local needs. The district is an exporter of agricultural produce since long. The Old Aurangabad District Gazetteer gives the following account of export trade existing then.

"Exports:—The principal exports are raw cotton, oil-seeds, cloth, live-stock, food grains, jaggery, ghee, sesamum, Kusumba, indigo, myrobalans, timber, hides, a little tobacco and paper, mauha flowers, and charoli seeds."

"Cotton.—Cotton was formerly in the hands of petty dealers, and was stored in warehouses; and after having been cleaned by native hand-gins, was sold to local hand-loom weavers. In 1824 the export trade to Bombay transferred cotton to men of capital; but the carriage was costly and wasteful, and the growers were little benefited. The opening of railways has quickened and cheapened transit, and has greatly improved the position of the grower. Hand-gins are still used, but some of the uncleaned cotton is also sent to the coast to be machine-ginned. The cotton trade is chiefly in the hands of Bombay Bhattias, who buy from local dealers, and press the cotton for direct export to England. The growers and petty dealers generally make their arrangements with the exporters, from September to April, and contract to deliver a certain quantity of cotton in a given time. This is sometime agreed upon before the plants are even in pod; but contracts are also made at shorter intervals. Advances of money are given at a rate somewhat less than the current price of cotton; and when the ginning season closes about the beginning of May, the merchant weighs and takes over the cotton, and pays the balance of price agreed upon to the grower. Most of the cotton is grown in the Ambad and Jalna talukas, and passes through Paitan to Ahmadnagar. The cotton from Bokardan is carried through the Ajanta pass to Pachora."

"Grains.—The grains exported consist of bajri, jowari, wheat, and pulse, but the supply varies according to the season, so that, what is in one year exported, may in the next be in great local demand. Duty is paid on all grain exported, but not on what is imported."

"Oil seeds, etc.:—Among oil seeds, sesamum and linseed are principally grown in the Ambad, Gangapur, Aurangabad, and Kanhar talukas; groundnuts are raised in Baizapur. Charoli seeds are collected by Bhils, who bring a portion of the crop to the market, and sell the balance to petty dealers. The mauha flowers are generally brought up by local liquor contractors. Timber is exported from the jungles of Kanhar and the Ajanta hills. The wood cutters and sellers are Bhils, and the brokers are Vanis. A great deal of fire-wood is taken to the Pachora, Chalisgaon, and Kajgaon railway stations. Hides and horns are exported to Bombay by Bohras."

But with the passage of time and implementation of Five Year Plans a number of new methods and techniques found their way in the agricultural sector. The agricultural production doubled during the last decade because of intensive cultivation and Green Revolution in agriculture due to a number of new irrigation projects. This gave impetus to maximum agricultural production and especially to the export trade of the district. Paithan, Kannad, Jalna and Gangapur are the most fertile tahsils in the district which provide a

considerable surplus for export trade. The exportable surplus is significantly large in respect of cotton, foodgrains, oil-seeds, live-stock, silk-stuff, hides, jaggery, bajra, tur, udid and moong. The account of export trade of the few principal commodities is given below.

Cotton

Cotton is by far the most important commercial crop in Aurangabad district. This commodity is only next to jowar in importance for the largest proportion of export trade from this district since long.* The varieties of cotton produced and exported from this district are 197/3, 1422, L/147 which are branded as long staple varieties. Besides these Sanjay, Cambodia and Jarilla varieties are also produced on a small scale in various parts of the district.

Jalna is the biggest cotton market not only in this district but in the whole of Marathwada. It is followed by Ambad, Bhokardan and Sillod in that order of priority. Kannad cotton market is also important as an exporting market centre.

The cotton trade is regulated by the Government of Maharashtra under the Maharashtra Agricultural Produce Marketing (Regulation) Act of 1963 which was brought into operation since 1967. The sale and purchase of cotton are controlled by the market committees. The selling method of cotton prevailing in the market is by cartwise open auction. But generally the weighment and baling of the cotton is carried out in the ginning and pressing factories of the market centres.† A large quantity of cotton is brought to Jalna and Aurangabad not only from the cotton producing centres in the district but also from some parts of Buldhana, Parbhani, Bhir and Akola districts. Besides the market arrivals, a large quantity of raw cotton is purchased by the traders from villages which are outside the jurisdiction of the regulated markets as well.

The entire cotton produce of the district is exported after ginning and pressing. The cost of ginning and pressing amounts to about Rs. 19 and Rs. 16 respectively, per bale. The value of total cotton produce amounted to Rs. 2.4 crores in the year 1964-65. The destinations of cotton exports from the markets in the district are Bombay, Surat, Ahmedabad, Nagpur, Akola, Kanpur, Delhi, Coimbatore, Calcutta and Madras. The bulk of the cotton export is transported by railway from Jalna and Aurangabad and the rest by motor transport.

The transactions are mainly on cash basis, though forward transactions are by no means small. The prices of raw cotton generally fluctuate in response to price changes in the Bombay market. The local traders take a note of the prices at Bombay

*Refer to the account of cotton exports quoted from the old *Aurangabad District Gazetteer* in the preceding pages of this chapter.

†Refer to the section on Regulated markets which gives the mode of regulation and the volume of cotton trade in each market.

either on telephone or radio. The Government regulations regarding inter-district and inter-regional movements of cotton affect the demand as well as prices of cotton.*

Foodgrains

The export of foodgrains from this district is considerable and forms a substantial proportion of the commercial transactions in the district. After meeting the local needs of consumption of various foodgrains a large quantity of jowar, *bajra*, *udid*, *moong*, gram, *tur* and *turdal* and other pulses is exported from the district. However, since the introduction of the policy of monopoly procurement by Government the free trade in jowar** is prohibited with the result that the export of this commodity is banned under the rules.

The principal foodgrain markets in the district are Jalna, Aurangabad, Kannad, Lasur station, Paithan and Vaijapur all of which are regulated under the Maharashtra Agricultural Produce Marketing (Regulation) Act of 1963, and are supervised by separate market committees. † The traders purchase the commodities from the agriculturists at the market yard and export them to distant markets on demand. The approximate quantity and value of the commodities brought to the various markets in 1967-68 in the district is shown in the following statement.

Commodity		Quantity in quintals	Value in Rs.
Wheat	...	74,290	7,28,900
Bajra	..	1,30,439	9,29,240
Gram	...	20,250	28,66,925
<i>Tur</i>	...	54,592	64,08,890
<i>Mug</i>	...	1,28,236	1,49,32,295
<i>Gur</i>	...	92,585	1,46,34,320

The market authorities have reported that *udid* is exported to Bombay, Madurai, Bulsar, Ahmedabad, Surat and other neighbouring districts; *mug* is exported to Bombay, Delhi, Agra, Ahmedabad, Bulsar, Nagpur and Calcutta; *tur* is sent to Amravati, Agra, Delhi, Bombay and Madras, and *bajri* is exported to Poona, Panvel and Akola. The Paithan market committee exported *mug* of the value of Rs. 3,52,565, wheat of the value of Rs. 1,80,440 and *tur* of the value of Rs. 2,71,810 in 1967-68 to different places. The export trade from Jalna, Aurangabad, Lasur-station and Vaijapur is mainly

*Cotton is purchased by Government under monopoly Procurement Scheme since 1972.

**Please refer to the section on State Trading and Fair Price Shops given in this chapter.

†For details refer to the section on regulated markets given in this chapter.

by railway transport while that from Paithan and Kannad is mainly by road transport. The period of brisk trade ranges between October and February.

Other exports

Among the other articles of export trade the prominent are oil seeds and cotton seeds and various pulses, bones and fruits. Besides, a typical textile wear *viz.*, *Paithani* made at Paithan and Aurangabad is exported to distant places. Among oil seeds groundnut, linseed, *til*, castorseed, sesamum are principally grown in Jalna, Gangapur, Paithan, and Vaijapur. Oil is mainly exported to Ahmedabad, Surat, Hyderabad, Delhi, Calcutta and Bombay.

REGULATED MARKETS

With the increasing emphasis on a balanced development of Agriculture and industry through economic planning the agricultural production has increased considerably during the past few years. In the past, the farmer was deprived of his just reward by the middleman who paid him a lower price for his produce whereas the consumer was also duped as a much higher price was charged to him by the same agency. Ignorance and economic handicaps of the agriculturists made him a victim of the traders. An average agriculturist was the victim of 'distress sales' which led to windfall gains and windfall profits to the traders. This state of affairs received the attention of the Royal Commission on Agriculture (1927) which recommended the necessity of regulating the agricultural trade to the Government. The timely passing of the subsequent Acts also stressed the need of protection to the farmers in the proper marketing of agricultural produce by establishing a number of regulated markets.

The markets for agricultural produce in Marathwada region are regulated under the Hyderabad Agricultural Markets Act, 1930 (No. II of 1339 *Fasli*) and accordingly the markets in the Aurangabad district were brought under the regulation on 17th February 1934, under the provisions of Section 3 of the same Act.

At present there are ten regulated markets in the district *viz.*, (1) Aurangabad, (2) Jalna, (3) Lasur station, (4) Paithan, (5) Kannad and (6) Vaijapur.* These markets are mainly established to regulate the sale and purchase of agricultural produce to the betterment of the cultivators. The markets have committees as per the provision contained in the Old Hyderabad Markets Act, having 12 members of whom 6 are nominated by Government from amongst growers, 4 elected traders working in the market who hold licences, one municipal or local body representative and one Government nominee *i. e.*, the Co-operation and Industries Officer. The committees are deemed to be nominated under the Maharashtra Produce Marketing (Regulation) Act, 1963, which is made applicable since 25th May 1967.

*Information about Sillod, Ambad, Gangapur and Bhokardan markets is given in Appendix II.

The Bombay Agricultural Produce Markets Act, 1939, and Rules made thereunder has now been repealed by the enforcement of the Maharashtra Agricultural Marketing (Regulation) Act, 1963. The regulated markets established under the repealed Hyderabad Agricultural Markets Act, are deemed to be established under the new Act. According to this act the prices of commodities brought into the market are settled by open auction or open agreement in the presence of officials of the market committee. This rule is strictly adhered to. Before the auction starts the individual lots are arranged in open heaps for inspection of the buyers. Previously cotton was sold by *Fardi* system and the rate of cotton was declared in the market committee office. The system was found to be defective as sellers had no chance to get a maximum return for their produce of the best quality. A new system viz., the cartwise auction of cotton was initiated. The produce is arranged in heaps or in bullock-carts near the *adat* shops of the authorised general commission agents. The general commission agents who are also called *adatyas* play the role of intermediaries between the agriculturists and traders. They sell the produce on behalf of the farmers and get commission at rates prescribed by the market committee. The traders or their representatives inspect the commodities and start bidding. The bidding is done in the presence of the officials of market committee. As soon as the bargain is agreed to the general commission agent prepares an agreement called *kabulayat* regarding price, etc. The officials of the committee supervise all these operations. The bargain is registered in the register book of market committee.

The weighment of all agricultural commodities except cotton is completed in the market yard by the licensee of the market committee. The weighment of cotton is undertaken in the premises of ginning and pressing factories. As soon as the weighment is completed the commission agent prepares sale proceeds and payment is made to the cultivator seller immediately. The duplicate copy of the sale proceed is checked by the market committee to ascertain whether the market charges prescribed by the market committee are deducted. The supervision over the weighment and payment is done by the officials of the market committee. The weighment is done in quintals, and weights and measures prescribed by Government are used. The seals for weighment of agricultural produce are provided by the *adatyas*. The unit of sale for price quotations is also in terms of quintals.

The market committees thus render a very useful service for the development of agricultural marketing by giving a just price to the cultivators for their produce. Moreover, they encourage and propagate the importance of their service by providing pure, unadulterated and clean produce to the traders.

The supervising staff of the market committees supervises all the operations involved in the marketing of agricultural produce. The code of business conduct is prescribed and arrangements are made

to settle any dispute as and when it arises. The functionaries in the market, *viz.*, general commission agents, *hamals* and weighmen are licensed by the market committee. On payment of a prescribed fee they are issued licences. The market committees shoulder the responsibility for ensuring smooth and steady business and protection to the interests of the agriculturists.

The market committees render the facility of dissemination of information about prices and market news. All the statistical information is sent to the Marketing Research Officer, Bombay, the Economic and Statistical Adviser to Government of India, New Delhi and other concerned offices. Every day the prices of bajra are sent to the Government of India by telegram and the prices of important commodities are sent to the Marketing Research Officer, Bombay, by express telegram for broadcast. Daily prices are also sent by telegram to Parbhani Radio Station, and some important Grampanchayats. Besides, the trends of prices in important markets in the district as well as Maharashtra State are announced for the information of the local agriculturists before the auction takes place. This serves as a guide to the sellers as well as buyers of agricultural produce.

The market committees in the district are under the overall control of the Director of Agricultural Marketing and Joint Registrar of Co-operative Societies, Maharashtra State, Poona. Prior to the formation of the Zilla Parishad (under the programme of democratic decentralization) the working of the marketing committees was under the administrative control of the District Deputy Registrar of Co-operative Societies. Since the formation of the Zilla Parishad, the Co-operation and Industries Officer of the Zilla Parishad has been entrusted with the responsibility of supervising the working of the market committees.

Aurangabad district is affluent in agricultural production. A number of agricultural commodities are produced in the district. Out of these 54 commodities are under regulation. A list of few of them is given below: cotton, wheat, jowar, bajra, *tur*, moong, masoor, gram (*chana*), linseed, groundnut, paddy, *til* (sesamum), safflower, jav, tobacco, *kulthe*, *methi*, *dhania* (coriander), chillis, garlic, onions, lakh, *vatana*, *udid*, *karela*, sugar, gur, maize etc.

To decide the quality of the agricultural produce the grading system is introduced in this district also. Accordingly there are four graders who are Government employees working in the market committees of Aurangabad and Jalna and taluka co-operative marketing societies at Aurangabad and Jalna. Only selected commodities are graded on a commercial basis. The commodities are classified as 'A' 'B' 'C' according to their quality.

To keep the agricultural produce of the cultivators intact the Maharashtra State Ware-housing Corporation has provided warehousing facilities at Aurangabad, Jalna and Vaijapur. The cost of storage in warehousing is 15 paise per bag per month.

TABLE No. 7
MARKETING CHARGES PREVALENT IN THE REGULATED MARKETS, AURANGABAD DISTRICT

Sr. No.	Particulars of Agricultural Produce	Type of Marketing Charges	Unit	Name of the Market Committee					
				Auranga- bad	Jalna	Lasur	Paithan	Kannad	Vajapur
1	2	3	4	5	6	7	8	9	10
1	All types of foodgrains	..	100 Rs. valuation	1 56 1	56 1	50 1	56 1	50 1	56
2	Cotton	..	Adat Do.	1 25 1	25 1	50 1	56 1	25 1	25
3	Foodgrains	..	Hamali and weightment	0 25 0	30 ..	.. ..	.. ..	.. ..	.. ..
4	Groundnut	..	Do.	0 08	.. ..	.. ..	.. ..	.. ..	.. ..
5	Gur	..	Do.	0 18	.. ..	.. ..	.. ..	.. ..	.. ..
6	Other	..	Do.	0 17	.. ..	.. ..	.. ..	.. ..	.. ..
7	Cotton, tamarind and Gur	..	Labour char- ges for looking after bullocks and carts.	0 12	.. ..	.. ..	0 10	.. ..	.. ..

8	Cotton	..	Do.	Per lorry	0	65	..	..	..	..	..
9	Other foodgrains	..	Do.	Per cart	0	12	..	..	..	..	..
10	All foodgrains	..	Sewing charges.	Per quintal	0	06	0	.10	0	05	..
11	Groundnut	..	Clearing	Do.	0	08	0	10	..	..	..
12	All types of foodgrains	..	Weighment	Do.	..	0	10	0	04	0	10
13	Do.	..	Hamali	Do.	..	0	10	0	10	0	10
14	Cotton	..	Do.	Do.	..	..	0	19	..	0	25



Paithan

The Paithan Agricultural Produce Market Committee was established under the Hyderabad Agricultural Produce Markets Act of 1930 (1339 *Fasli*). Since its establishment the market has maintained a steady progress, in regard to agricultural marketing. It is the headquarters of the tahsil and is situated on the bank of Godavari river and is connected to Ahmadnagar and Aurangabad by Aurangabad-Ahmadnagar National highway. The interior areas are, however, connected by *kachha* roads which mainly transport agricultural produce. The town is not linked by railway. The bridge which is under construction on the Godavari river, after completion, will connect the market with Ahmadnagar district. The Jayakwadi irrigation project which is under progress will have a great impact on the agrarian economy of the tahsil.

The area of the market extends within a radius of 5 miles around the tahsil office and of the market yard within the whole municipal limit of Paithan. The market committee obtained a loan of Rs. 77,000 from the Government for the purchase of land for having its own market yard. A land admeasuring 7 acres was purchased where a spacious office building has been constructed.

The following among other commodities have been regulated by the market committee: wheat, jowar, bajra, gram, math, *tur*, moong, *kulthi*, *karadi*, linseed, *til*, gur, cotton, castor-seeds, *ambadi* and *monari*. The total number of commodities regulated is 54.

As the market yard is new, for the time being, facilities provided are inadequate and consist of water supply, electricity etc. However, additional facilities including ware-housing, sheds, approach roads, platforms etc., are proposed to be provided by the market committee.

The daily attendance of cultivators and traders in the market comes on an average to 60 to 100, which goes up to 200 to 300 during the peak season. The arrival of carts with goods during the peak season comes to 20 to 130 and about 25 during the slack season.

The income of the market committee comprises market fees and licence fees and the rent of plots etc. The market fee is levied at the rate of 30 paise on the produce valued at Rs. 100. The licence fee is collected from the various functionaries in accordance with the Act and Bye-laws of the market committee.

The Paithan Taluka Kharedi Vikri Sangh Ltd. which is a co-operative institution functions as a commission agent in the market yard and also does *adat* business.

The functionaries working in the market yard are sellers, buyers, *hamals*, weighmen etc. Their number is shown in the statement below.

Sr. No.	Market functionaries	No.
1 Sellers		.. <i>Adatyas</i>
	<i>Khariddar</i>	.. 9
2 Buyers	<i>Tali</i>	.. 12
	<i>Small traders</i>	.. 38
3	<i>Adatyas</i>	.. 11
4	Weighmen	.. 11
5	<i>Hamals</i>	.. 32

TABLE No. 8

ARRIVALS AND VALUE OF IMPORTANT COMMODITIES IN THE MARKET COMMITTEE AT PAITHAN IN 1966-67 AND 1973-74

Name of the commodity	1966-67		1973-74	
	Arrivals in quintals	Value in Rupees	Arrivals in quintals	Value in Rupees
Wheat	1,687	1,80,440	620	1,17,000
Jowar	43,888	30,39,050	2,830	4,60,000
<i>Bajri</i>	1,680	1,15,824	1,280	1,33,000
Gram	318	46,206	300	58,000
<i>Tur</i>	1,868	1,63,253	730	1,09,000
Moong	3,061	3,52,565	20	4,000
Groundnut	5	346	..	..
Linseed	100	17,708	30	9,000
<i>Til</i>	151	31,224	60	20,000
<i>Karadi</i>	5,641	6,95,374	4,030	8,11,000
<i>Kapas</i>	9,755	14,06,461	120	27,000
Gur (yellow)	1,012	1,26,332	4,030	6,45,000
Gur (red)	1,329	1,45,478		
<i>Math</i>	68	6,796	260	35,000
<i>Kulthi</i>	25	1,803	40	4,000

STATEMENT SHOWING THE AVERAGE YEARLY PRICES OF THE AGRICULTURAL COMMODITIES AT PAITHAN FROM 1962-63 TO 1966-67

(Price given in Rupees per quintal)

Name of the commodity 1	Average yearly price				
	1962-63 2	1963-64 3	1964-65 4	1965-66 5	1966-67 6
Wheat ..	52	70	112	110	113
Jowar ..	41	44	50	52	56
Bajri ..	46	41	68	94	69
Gram ..	46	55	106	128	162
Math ..	36	44	73	77	102
Tur ..	44	64	80	79	98
Mug ..	43	47	77	83	92
Kulthi ..	35	40	44	60	76
Karadi ..	60	65	77	112	124
Linseed ..	62	73	90	130	180
Til ..	98	90	120	183	200
Groundnut ..	54	51	45	126	90
Gur (yellow)..	68	91	73	66	131
Gur (Red) ..	56	84	61	56	130
Cotton ..	89	97	109	121	146

Kannad

Kannad is a fast developing regulated market in the district. Established on 3rd January 1964, the Kannad Agricultural Produce Market Committee is regulated since 1967 by the Maharashtra Agricultural Produce Markets Act, 1963. The market is located on the outskirts of Aurangabad district on the Aurangabad-Chalisgaon National highway and provides commercial links between Marathwada and Khandesh. In the absence of a railway for transportation the entire disposal of the agricultural commodities is done by vehicular transport.

The area of operation of the market committee extends over a radius of ten miles from Kannad, the tahsil place and the entire Kannad municipal area is declared as market yard. The committee has purchased 10 acres of land for its new market yard which is under construction. The market committee controls and manages the purchase and sale activities in the market yard.

The following commodities are regulated by this market committee. They are jowar, wheat, bajra, moong, *udid*, cotton, tobacco, garlic, chillis, onions, maize, gram, gur, mangoes, sesamum, hemp, *math*, and *vatana*. The total number of commodities regulated is 27.

The market yard is spacious. The office building of the committee is new and was built at a cost of more than a lakh of rupees. Also provided at the market yard are drinking water, cattle sheds, water pipe, electricity, drainage, approach roads, etc.

Storage facilities are available in the market yard in the stores and godowns built by private traders and the Warehousing Corporation. The following statement shows the number of godowns and their storage capacity.

Sr. No.	Owned by	No.	Storage Capacity in Bags
1	Panchayat Samiti	2	4,500 each
2	Maharashtra Government	2	5,000 ,,,
3	Taluka Kharedi Vikri Sangh	12	4,500 ,,,
4	Vividh Karyakari Seva Sahakari Society.	1	4,500 ,,,

There are 4 Government godowns within the area of jurisdiction of the market committee. The new godown owned by the Taluka Kharedi Vikri Sangh is under construction in the market yard. The committee now no longer exports cotton to other centres because it has started four ginning and pressing factories at Kannad. The committee has plans under consideration to construct more sheds on scientific lines.

The average daily attendance of agriculturists and traders is about 40 to 60 whereas in the peak season it moves to 150 to 200.

The committee in order to finance its activities takes credit from the State Bank of Hyderabad, and Aurangabad District Central Co-operative Bank, which have branches at Kannad.

Co-operative associations have played a vital role in the development of marketing in the tahsil. There are two co-operative institutions viz., Taluka Sahakari Kharedi Vikri Sangh and Traders' Association which are authorised to do *adat* business by the market committee.

The market yard has various functionaries. There are traders who are divided into A, B, C and D categories. Besides the traders there are also agents, *hamals* and weighmen whose number is given in the following statement.

MARKET FUNCTIONARIES AT KANNAD IN 1968-69

Sr. No.	Market Functionaries	No.
1	General Commission Agents	8
2	Purchasers, category A	8
3	" " B	8
4	" " C	26
5	" " D	4
6	Helpers	7
7	Hamals	22
8	Weighmen	5

TABLE No. 9

ARRIVALS AND VALUE OF THE REGULATED AGRICULTURAL COMMODITIES IN THE KANNAD
MARKET COMMITTEE, DURING 1964-65 TO 1967-68 AND 1973-74

Name of Commodity	1964-65			1965-66			1966-67			1967-68			1973-74		
	Arrivals in quintals		Value in Rupees	Arrivals in quintals		Value in Rupees	Arrivals in quintals		Value in Rupees	Arrivals in quintals		Value in Rupees	Arrivals in quintals		Value in Rupees
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Jowar	11356	5,28,947	4114	2,18,014	17,635	9,84,929	...	...	...	1570	1,87,000	...	...	...	...
Wheat	2704	3,25,425	4679	5,15,797	4938	5,08,419	2587	3,26,283	1250	2,75,000	...	...	...	...	...
Bajri	9181	7,53,020	10,394	12,28,329	10463	7,55,072	9063	7,60,072	4570	5,34,000	...	...	...	...	...
Gur	6766	4,82,672	7128	4,42,709	7246	9,35,580	4259	10,84,140	1870	3,64,000	...	...	...	...	...
Gram	1220	1,34,292	2774	3,31,413	4089	5,76,200	2081	2,80,695	2290	4,82,000	...	...	...	...	...
Moong	5243	3,99,677	5984	4,66,826	9226	11,58,881	3838	4,75,545	130	25,000	...	...	...	...	...
Groundnut	2214	1,48,104	1760	1,59,683	723	86,811	1162	1,02,982	...	...	...	...	...	...	...
Udad	1841	1,22,503	1436	1,05,229	1226	2,14,905	2164	3,43,118	40	5,000	...	...	...	...	...
Chawli	34	2,074	20	1,795	22	2,819	63	7618	...	...	...	...	...	...	...
Rice	43	3,531	...	...	...	...	47	6407	...	...	...	...	...	...	...
Til	130	15,006	120	23,005	84	16,852	92	15,270	...	...	...	...	...	...	...

Cotton (Bhuri)	2924	3,89,183	2720	3,91,523	2147	3,58,331	3158	5,08,031	—
Cotton-CO₂	2450	3,61,171	1596	2,66,627	1856	4,45,003	2456	4,53,681	...
Cotton 197-3	...	...	—	..	319	50,081	681	1,04,173	—
Maize	11	731	107	6,042	141	8,454	22	1,429	—
Makh	417	29,244	60	5,243	238	24,728	552	60,076	410
Tur	1736	1,75,472	761	59,571	1093	96,022	1231	1,63,470	410
Kulith	161	8,888	128	8,382	305	20,487	596	37,599	110
Kozdi	1629	1,18,873	552	58,932	1815	2,13,638	2765	1,76,973	1730
Lentil	99	8,356	59	7,482	63	10,846	101	18,165	...
Castor-seed	31	2,173	50	5,058	48	6,833	..	10	1,000
Jute	2	60	89	4,516	78	4,306	137	5,670	...
Other	...	...	69	11,013	24	5,505	...	10	1,000

Vaijapur

The Vaijapur market committee was established in the year 1947, under the Hyderabad Agricultural Produce Markets Act No. 2 of 1339 *Fasli*. The market has achieved commendable progress in the marketing field by encouraging the agriculturists to sell their entire produce through the market committee. The market yard is centrally situated. Vaijapur is connected with various commercial centres by rail and road transport which facilitates import and export of goods to and from distant places in various parts of the State and outside.

The jurisdiction of the market committee extends over the whole of Vaijapur tahsil. The principal market yard comprises an area within a radius of five miles from the tahsil office. There are two market yards, one for grain and the other for cotton. At present the grain market yard belongs to the municipality and the cotton market yard belongs to the market committee. The committee controls and manages the purchase and sale activities in the market yards as per the provisions of the Act.

In all 59 commodities have been notified as agricultural commodities to be regulated by the market committee. Important among them are: cotton, lint, wheat, jowar, bajra, gram, linseed, groundnut, paddy and rice, tobacco, *tur*, *mug*, *math*, safflower, chillis, mustard, garlic, onions, lakh, *watana*, *udid* and gur.

The market yard provides necessary facilities and amenities to the traders as well as to the agriculturists such as drinking water, water tank, electricity, cattle trough, sanitary block, approach roads etc. A warehouse providing necessary amenities for storing the commodities transacted by agriculturists and traders has been constructed by the Maharashtra State Warehousing Corporation. There are also a number of godowns built by private traders. The same are sometimes given on hire to the agriculturists on nominal rent.

The market functionaries comprise 12 commission agents, 21 traders and 14 weighmen.

TABLE No. 10

ARRIVALS OF THE REGULATED AGRICULTURAL COMMODITIES AND VALUE
AT VAIJAPUR MARKET COMMITTEE, 1966-67*

Commodities 1	Arrivals in quintals 2	Value in Rupees 3	Rate
			Rs. 4
Wheat	..	10,957	144
Bajra	..	20,723	78.50
Moong	..	15,850	148
Karadi	...	5,377	96

* Statistics for 1973-74 are given in Appendix II.

Commodities 1	Arrivals in quintals 2	Value in Rupees 3	Rate 4
		Rs.	
Groundnut ..	9,219	13,35,069	60
Castorseed ..	205	28,027	160.15
Lobha ..	103	12.666	141
Groundnut seed ...	28	5,392	196.05
Udid ...	29	3,667	155
Gur ..	11,228	12,28,725	165
Chana ..	1,741	2,48,653	228.40
Tur ..	1,371	1,26.854	111
Mustard ..	11	1,700	145
Maize ..	47	2,714	70.10
Sesamum ..	115	23,379	215
Linseed ..	38	6,669	187
Kulthi ..	104	6,705	64
Coriander ..	1	266	266
Jowar ..	38,317	21,45,762	56
Cotton Cambodia ..	46	9,689	156
Cotton ..	142	19,712	111
Cotton seeds ..	3	150	50
Niger seeds ..	1	110	110
Math ..	186	19,659	118
Gram dal ..	1	205	205
Tamarind ...	15	3,156	240
Ambadi ..	3	184	58.65
Total ...	1,15,866	1,03,20,03	...

Aurangabad

The Aurangabad market was brought under regulation on 17th February, 1934 under the provisions of Section 3 of the Hyderabad Agricultural Markets Act, 1930 (1939 *Fashi*). The jurisdiction of the market extends over a radius of 12 miles around the Aurangabad collectorate. The Municipal limits of Aurangabad town have been made as the limit of market yard for the purpose. Aurangabad which is a district place and divisional headquarters is the foremost trading centre in the district. The Aurangabad Agricultural Produce Market Committee is the oldest of its kind in the district. The members of the market committee originally nominated by the Government were replaced by an elected body representing Government and local bodies. The market committee which is necessarily a corporate body comprises 12 members, of whom six represent agriculturists, two traders and one each, local body and Government.

Fifty-four agricultural commodities come under regulation in the Aurangabad market, the important among them being cotton, jowar, wheat, groundnut, bajra, moong, safflower and jaggery. Subsequently, however, it was found that the quantity of arrivals of certain commodities was too small to be dealt with by the market committee. Such commodities were eliminated from the purview of the new Act.

The market committee derives its income from collecting market fee and licence fee. Market fee is levied on an *ad valorem* basis at a rate of Rs. 0.25 for the produce worth Rs. 108 and it is collected through commission agents. The income by way of market fee was Rs. 1,11,143.41 and by way of licence fee Rs. 8,758.00 in 1966-67. The expenditure booked during the same year was Rs. 1,15,475.93. The permanent fund as on 31st August 1969 was Rs. 2,54,681.79 including one lakh of rupees which the market committee received as a loan from Government.

The Market Committee issued 317 licences during the year 1960-61 and received an income of Rs. 6,526 from this source. The following are the different categories of licensees:—

Cotton purchasers	...	3
Commission agents and buyers	...	132
Petty dealers	...	133
Weighmen	...	49

There are two co-operative institutions which function as licensed commission agents and have their *adat* shops on the market yard.

The Market Committee has spent Rs. 66,270 towards the construction of cement-concrete road in the market yard where lighting arrangements have also been provided. The market yard is spacious and provides the necessary amenities, such as drinking water, weighing shed, storage shed, electric lights and approach roads. A warehouse providing storage facilities on scientific lines is a welcome addition from the point of view of the agriculturists, who can deposit their produce in it. Besides, the market committee owns a jeep to undertake intensive publicity to make the cultivator conscious of the market trends. Leaflets are also issued and distributed from time to time giving therein full particulars about the activities of the market committee. In the year 1966-67 the Maharashtra Government sanctioned Rs. 60,900 for use by the market committee to provide facilities such as electricity, bath rooms, lavatory, sheds for bullocks and water tanks. The work on these is in progress.



TABLE No. 11
 ARRIVALS AND VALUE OF REGULATED COMMODITIES AT AURANGABAD MARKET COMMITTEE DURING 1963-64,
 1965-66, 1966-67 AND 1973-74

Name of commodity	1963-64				1965-66				1966-67				1973-74			
	Arrivals*		Average Price**	Value in Rupees	Arrivals		Average Price	Value in Rupees	Arrivals		Average Price	Value in Rupees	Arrivals		Average Price	Value in Rupees
	1	2	3	4	5	6	7	8	9	10	11	12	11	12	11	12
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Rice coarse	220	80	14,854	—	—	—	—	—	—	—	—	—	—	—	—	—
Wheat	13,043	80	10,81,326	11,036	106	13,92,204	17,847	122	15,87,783	21,010	48,29,000	—	—	—	—	—
Jowar	1,27,848	41	55,50,454	33,313	100	32,54,627	—	—	—	—	19,950	38,45,000	—	—	—	—
Bajri	5,049	48	1,87,357	—	—	—	54,258	95	38,14,675	13,330	15,42,000	—	—	—	—	—
Gram	3,905	57·50	31,397	3,809	135	4,84,892	6,062	155	8,28,833	9,650	20,22,000	—	—	—	—	—
Tur	38,355	63	27,71,558	5,462	85	4,58,952	13,792	84	10,76,528	7,960	13,11,070	—	—	—	—	—
Mug	3,28,246	62	15,15,054	19,255	92	15,96,013	43,428	110	98,77,865	3,260	7,01,000	—	—	—	—	—
Udad	1,808	60	1,62,490	1,591	80	1,25,418	5,710	119	1,97,166	50	8,000	—	—	—	—	—
Groundnut	4,300	80	2,28,234	2,752	145	1,80,733	2,970	120	3,12,383	430	86,000	—	—	—	—	—
Karadi	7,211	65	4,27,984	3,788	125	6,39,210	8,682	120	10,07,098	18,910	43,49,000	—	—	—	—	—
Gur	32,362	90	28,98,613	28,832	75	16,77,190	23,384	200	2,83,428	20,030	35,53,000	—	—	—	—	—
Math	466	60	20,778	41	90	2,733	79	130	11,079	3,100	4,21,000	—	—	—	—	—
Th	581	115	55,933	224	182	44,988	542	204	40,571	590	2,03,000	—	—	—	—	—

<i>Linseed</i>	1438	80	83,815	407	150	85,090	494	150	97,060	2,520	8,31,000
<i>Castor seed</i>	238	62	1,360	390	110	86,930	4452	118	2,69,581	2,540	5,46,000
<i>Kulith</i>	217	37	8,789	224	70	24,985	322	75	85,412	2,740	2,81,000
<i>Kapas Jarilla</i>	42218	102	40,25,868	21225	120	25,58,452	16013	143	25,45,069		
<i>Kapas 19713</i>	11869	112	13,40,739	6304	132	7,88,746	2186	155	3,17,251		
<i>Kapas Bhuri</i>	19937	119	23,64,275	25667	134	14,56,139	1865	161	3,22,739		
<i>Kapas 14-2</i>	365	109	41,382	44	125	5,976	2827	150	5,20,415		
<i>Kapas American</i>	585	110	66,029	"	"	"	301	170	61,212		
<i>Kapas Cambodia</i>	15670	160	30,38,639	1794	170	34,06,720	43014	200	59,94,541		
<i>Karela</i>	11	66	1,056	29	115	3,717	"	"	"	"	"
<i>Chawli</i>	27	50	1,382	1	103	103	60	130	6,556	"	"
<i>Ambadi</i>	172	35	5,463	123	60	544	7	75	634	"	"

* Arrivals are given in quintals.

** Average Price is given per quintal.

Jalna

The Jalna market is one of the biggest markets in the Marathwada region. The market committee of Jalna came into existence under the Hyderabad Agricultural Markets Act, 1930 from 24th October 1931. The Maharashtra Agricultural Produce Marketing (Regulation) Act, 1963 was made applicable to this market from 25th May 1967. The progressive development of the market is due to easy availability of rail and road transport. As it is located on the Manmad-Kacheguda railway line of the South-Central Railway it is connected with Bombay and other northern regions as also the Hyderabad region. Besides it is also connected to Bhair, Parbhani and Buldhana districts by the National and State highway which facilitates transport of goods by roads. The plain and fertile land of the tahsil as also production of groundnut and other agricultural commodities on a large scale have contributed to its commercial growth.

The jurisdiction of the market committee extends over the entire Jalna tahsil. The principal market yard comprises the municipal limits of Jalna town. There are two market yards, one for grain and the other for cotton in the principal market yard. The grain market yard belongs to the municipality and the cotton market yard belongs to the market committee. The control and management of the market yard is entrusted to a market committee.

The following are the important commodities regulated by the market committee: Cotton, lint, wheat, jowar, bajra, gram, linseed, groundnut, paddy and rice, tobacco, tur, mug, math, safflower, chillis, mustard, garlic, onions, lakh, watana, udid and gur. The total number of commodities regulated is 54.

The market yard is spacious and provides necessary facilities, such as, sheds, drinking water, water tank, cattle trough, sanitary block, electricity, approach roads, radio set, etc. A warehouse providing storage facilities to the agriculturists on scientific lines is an important feature of the market yard. Some of the agriculturists store their produce with the *adatyas* for a short period for obtaining better prices on a nominal rent. The Maharashtra State Warehousing Corporation has provided a modern warehouse where almost all the traders store their goods. Some of the big traders have built their own godowns for storage. The sub-market yards also provide the necessary facilities to the agriculturists as well as to the traders. The goods sold are despatched to their destination either by rail or road transport. Most of the foodgrains are exported to the neighbouring districts of Nasik and Ahmadnagar and pulses to Bombay Ahmedabad, Calcutta and Delhi and cotton bales to Bombay.

Guntakal, Ahmedabad and other places where there are textile mills. There is one association, viz., Merchants Association, Jalna. Its membership consists of purchasers and commission agents. The association conducts forward market transactions. The average daily attendance in the market is about 200 to 300 but goes upto 500 to 600 during the peak season. The annual attendance is about 2 lakhs.

In the market yard various categories of the workers known as market functionaries operate. The traders are categorised into A and B classes. Besides traders, agents, *hamals* and weighmen also operate in the market. Their number is given in the following statement.

Market functionaries		No. (1968-69)
<i>Adatyas</i>		108
Buyers	Class A	190
	Class B	192
<i>Hamals</i>		300
Weighmen		52

TABLE No. 12

ARRIVALS AND VALUE OF IMPORTANT COMMODITIES IN THE MARKET
COMMITTEE, JALNA, 1966-67 AND 1973-74

Name of the Commodity	1966-67		1973-74	
	Arrivals in quintals	Value Rs.	Arrivals in quintals	Value in Rs.
Wheat	17,308	23,01,961	13,010	27,17,000
Bajra	32,958	26,90,497	29,380	38,24,000
Gram	4,259	5,48,179	14,040	27,98,000
Tur	36,232	45,54,025	47,580	82,07,000
Mug	71,163	82,33,275	21,310	46,46,000
Groundnut	1,106	1,97,702	2,960	5,58,000
Karadi	70,415	55,71,651	73,660	1,73,01,000
Linseed	3,482	3,83,738	5,880	16,45,000
Chinch	457	62,950	...	...
Cotton	1,93,398	3,20,09,723	81,870	2,78,59,000
Til	407	70,442	1,260	4,33,000
Castorseed	603	56,297	1,910	4,39,000
Udla	7,074	14,26,332	2,140	3,54,000
Math	1,395	1,42,180	13,250	19,24,000
Ambadi seed	860	31,022	...	...
Sannhemp seed	649	29,319	...	...
Gur	62,695	1,12,35,150	71,490	1,21,73,000
Kulthi	4,570	2,75,449	17,760	19,34,000
Maize	4,619	34,80,179	10,600	15,44,000

Lasur

Lasur Market Committee was established on 25th September 1947 under the Hyderabad Agricultural Produce Markets Act, No. 2 of 1339 *Fasli*. The market committee maintained steady progress in regard to effective regulation and expansion of agricultural marketing. It is situated conveniently, with good facilities of transport and communications, in regard to both roadways and railway.

The area of operation of the market committee extends over a radius of five miles around the Lasur railway station. The market committee controls and manages the purchase and sale activities in the market yard. The market committee has, however, purchased a piece of land for constructing its own market yard the work on which is in progress.

The following commodities have been regulated by the market committee, viz., cotton, lint, wheat, jowar, bajra, gram, linseed, groundnut, paddy and rice, tobacco, linseed, *tur*, *mug*, *math*, safflower, chillis, mustard, garlic, onions, lakh, *watana* and *udid*. The total number of commodities regulated is 54.

In the absence of market yard owned by the committee, very few facilities such as sheds, storage, water tanks, etc., are available.

The new market yard is proposed to be built over an area of 33 acres of land which the committee had purchased. In 1968, 90 per cent of the agricultural commodities exported by the market committee were by road transport, the destination of exports being Nanded, Bombay, Nandgaon, Lasalgaon, Akola, Howrah and Kolhapur. Besides goods are received in the market yard from Manmad, Nandgaon, Bolthan, Vaijapur, Paithan and Kannad.

The daily attendance in the market yard is 100 to 200 whereas it goes up to 400 to 500 during the peak season. The annual attendance is about one lakh.

The income of the committee consists of the market fee and licence fee received from the traders. The income of the committee amounted to Rs. 43,238.64 in 1967 whereas the expenditure amounted to Rs. 26,604.2 in the same year.

Co-operative marketing has achieved remarkable progress at this market. The two co-operative associations viz., (1) Gangapur Kharedi-Vikri Sangh Ltd., and (2) Vaijapur Marketing Society, have a monopoly for the procurement of jowar. In addition, there are a number of other co-operative institutions doing the *adat* business in the market yard, one among them being the Teli Audyogik Sahakari Sangh, Lasur.

The following statement gives the details of the functionaries in the market yard in 1966-67.

Market Functionaries	No.
Commission Agents	.. 14
Traders	.. 18
B-Class Traders	.. 8
C-Class Traders	.. 3
D-Class Traders	.. 3
<i>Hamals</i>	.. 20
Weighmen	.. 12



TABLE No. 13
ARRIVALS AND VALUE OF IMPORTANT COMMODITIES IN LASUR MARKET, 1963-64, 1965-66, 1966-67 AND 1973-74

Sr. No.	Name of Commodity	1963-64		1965-66		1967-68		1973-74		
		Arrivals in Quintals	Value in Rupees							
1	Jowar	..	52200	23,44,757	9734	5,15,343	57744	32,33,664	13720	20,36,000
2	Wheat	..	7184	4,79,602	12422	12,45,021	21404	22,73,003	5700	10,75,000
3	Bajari	..	2187	92,790	4453	4,73,527	11167	7,55,189	13110	15,19,000
4	Gram	..	3145	1,71,903	2901	3,93,376	3352	4,84,645	5150	10,65,000
5	Mug	..	8670	3,61,672	9511	7,67,288	15275	7,78,002	1200	2,59,000
6	Tur	..	10769	6,27,078	3040	2,31,740	4863	2,24,183	414	5,68,000
7	Udid	..	23	1,266	40	2,745	107	13,270	10	1,000
8	Math	..	443	20,688	11	606	56	6,152	800	1,10,000
9	Kulhi	..	56	2,036	5	320	30	2,202	380	36,000
10	Groundnut	..	6516	3,67,561	3684	3,07,152	30655	4,48,405	340	68,000

11	Linseed	..	2750	2,08,293	1049	1,37,725	1564	2,91,762	3410	11,77,000
12	<i>Ambadi</i>	..	112	2,707	4	143	25	1,401	..	..
13	Mustard	..	1	101	12	1,979	..	..	..	..
14	Castor-seed	..	280	16,525	222	23,610	191	25,356	302	75,000
15	<i>Til</i>	..	245	23,052	167	28,915	194	3,934	200	68,000
16	<i>Karadi</i>	..	4864	2,86,226	10029	10,35,549	9016	10,91,061	15470	33,92,000
17	Gur	..	6802	5,37,238	5930	3,14,375	9096	9,64,675	2500	44,60,000
18	Jute	..	..	..	35	1,153	27	1,535	..	..
19	Maize	..	..	..	16	1,563	77	4,590	..	..
20	Cotton	..	4455	5,35,556	4118	7,32,522	1030	37,75,959	..	..
21	<i>Chawali</i>	..	..	..	..	..	26	1,803	..	..

WHOLESALE TRADE

The wholesale trade of the district is mainly confined to Jalna and Aurangabad which are the only assembling and distributing commercial centres in the district. Besides there are four other sub-centres *viz.*, Vaijapur, Kannad, Paithan and Lasur station where the wholesale trade transactions are carried on a small scale. The traders from these sub-centres make their purchases at Jalna and Aurangabad and sell the same at their respective places of trade. The functioning of these two commercial centres is given in the following account.

Jalna

Jalna is one of the biggest centres of wholesale trade in Aurangabad district. As it is located on the Manmad-Kacheguda railway line of the South-Central Railway it is connected with Andhra Pradesh and Madras, Bombay, Delhi, and Calcutta through Manmad. Besides it is joined by almost all the National and State highways to all the far and near commercial centres. It provides an outlet for agricultural produce from various districts such as Aurangabad, Bhir, Parbhani and Buldhana. The agricultural produce comes from primary markets and also direct from the agriculturists. The agencies involved in the assembling and distributing the commodities are village merchants, *pakka adatyas*, *kacha adatyas*, processors, co-operative societies, etc. The agricultural produce is sold by open auction system. The important agricultural commodities which are brought for wholesale transactions are wheat, bajra, gram, *math*, all pulses, oils of different kinds, gur, cotton and linseed. The large turnover of these agricultural goods has given rise to a number of processing industries such as rice de-husking, *bhagar* processing, rice parching and oil pressing.

Jalna can be described as a terminal market where goods from a number of places from outside the district are imported. Besides agricultural commodities, other commercial goods are also imported from various places outside the district. The cloth is directly purchased from the manufacturers of Bombay, Ahmedabad etc. Salt is purchased from Bombay, Ratnagiri and Kolaba, whereas all the cosmetics are imported from Bombay, Nagpur and Poona. Besides, electrical goods are also brought from Bombay, Poona, Calcutta, Delhi etc. Medical goods are purchased from the medical representatives of the various medical factories of Bombay, Ahmedabad, Kanpur, Calcutta etc. The hardware such as iron sheets, chains, nails, bolts, screws, cast iron articles, buckets, pipes, colour paints and a number of other constructional articles are brought from Jamashedpur, Jullunder, Calcutta, Bombay, Poona and Delhi. Most of this merchandise is brought by railways. Cement from Bombay, Katni, Jabalpur and Guntur is directly brought by the traders from these centres.

Trade finance which is of prime importance for the growth of trade is well provided for by branches of various commercial banks and co-operative banks among which could be mentioned the following.

1. Jalna Peoples Co-operative Bank, Jalna.
2. Aurangabad District Central Co-operative Bank.
3. Bank of Maharashtra.
4. Central Bank of India.
5. State Bank of Hyderabad.

At present there are 398 wholesale traders at Jalna.

Aurangabad

Aurangabad is next in importance to Jalna from the point of view of the number of commodities traded and the total turnover of trade. It is not only a district and divisional headquarters but also a fast developing metropolitan commercial centre. It is located on the Manmad-Kachiguda railway line of the South-Central Railway and almost all National and State highways touch the city of Aurangabad. If Jalna is famous as a commercial centre for agricultural produce Aurangabad is important as a commercial centre for non-agricultural as also agricultural goods. It is linked with distant places by road transport and goods such as cloth, electrical appliances, medicines and all sorts of cosmetics are brought from Bombay, Poona, Nagpur and Ahmedabad by road. Hardware and other heavy merchandise are transported by rail.

The following statement shows the number of wholesale traders in the various wholesale trade centres in the district.

Centre	Wholesale Traders
Jalna	... 398
Aurangabad	... 125
Paithan	... 70
Kannad	... 54
Vaijapur	... 33
Lasur Station	

RETAIL TRADE

The widespread transport and communications facilities and quick delivery of goods by way of rail and motor transport facilitated an increase in the volume of retail trade and the number of retail shops dealing with the various essential commodities of daily use in urban as well as in rural areas of the district from the early decades of this century. Formerly, only a few retail shops, the periodical markets and the village fairs featured prominently in retail trade. With the passage of time and developments which took place in

transport facilities the existing shops started dealing in various goods such as grocery, cloth, *pan-bidi*, etc., on a large scale. The growth of these retail shops is more marked in urban and semi-urban places of the district. The population of the towns of Aurangabad, Jalna, Paithan, Kannad, Vaijapur, Khuldabad, Gangapur, Bhokardan, Lasur, etc., has gone up and consequently the number of retail shops dealing in various commodities has also increased.

Retail shops provide a link between a wholesale trader and the consumer and thus play a prominent role in the rural as well as urban economy. These shops are dispersed in the main localities of the city or town and cater to the needs of their respective localities. Their stock-in-trade is limited and is rapidly replenished when goods are sold out. At many of the wholesale trade centres there is not much of a distinction between wholesale and retail business as a few wholesalers do retail trade also. The retailers usually have dealings with outside merchants, particularly in the cloth trade. The business is mainly on cash basis but the practice of maintaining running accounts for customers is not uncommon.

Aurangabad and Jalna, the most important twin trading centres of the district mostly account for the industrial and commercial development of the district. The Manmad-Kacheguda railway and roads running in different directions connect these centres with the outlying areas of the district and, therefore, these towns serve as assembling and distributing centres in the district. Paithan, Vaijapur, Kannad, Lasur, Bhokardan, Sillod and Ambad stand next in importance, in regard to population, trade, and industrial activity. There is, therefore, a large number of retail shops catering to the needs of the growing population in these towns. The industrial and commercial activities at these places attract a large number of people giving rise to considerable retail trade. Aurangabad which is the headquarters of the district as also of the division receives an added significance in this regard.

Following are some of the observations regarding retail trade in the district based on the information collected in the survey of some of the places mentioned above.

Grocery, *pan-bidi*, cloth, coal and vegetable shops are numerous and are evenly distributed in almost all the localities and wards. Bicycle being a convenient and cheap mode of transport, a large number of cycle shops dealing with hiring and repairing business are found scattered in big villages and towns. Shops dealing in medicine, stationery, footwear, general merchandise, sweetmeats, fruits, etc., are also scattered but only at the big villages and towns and not in the remote villages. Still other kinds of shops dealing in articles of seasonal or less regular demand, such as, jewellery, utensils, glassware, hardware, building material, etc., are seen to be concentrated in particular localities while location of shops selling mutton, fish, etc., in a few places is mainly due to the municipal regulations.

Because of the limited demand from the remote villages retail shops belonging to each and every category are not found in large numbers in these villages. There, retail shops do the combined business of selling daily necessities such as grocery, cloth, pan-bidi, stationery etc. These shops generally do good trade during the season extending from October to June. The peak season is reached during religious and social festivities. The value of the stock-in-trade of these shops depends on the daily turnover of the business and varies considerably from a couple of hundred rupees to scores of thousands in case of a distant village shop and a shop located in a busy town respectively.

Grocery

The retail trade of the district is mainly dominated by the grocery shops because of their higher number and total turnover. There is a large number of grocers in every town or village. They sell cereals, pulses, gur, sugar, ghee, spices, tea, coffee, groundnut-oil, cocoanut-oil, hydrogenated oils, soaps, toilets, pencils, tobacco, *bidi*, confectionery, etc., and other grocery articles. The stock-in-trade of individual shops varies in value by a wide range from Rs. 100 to even over a lakh of rupees depending upon the urban or rural character and size of the shop. A majority of the shops are, however, small with a stock worth about Rs. 200 to Rs. 1,000. The grocery articles are generally bought at the wholesale trade centres of the district viz., Aurangabad, Jalna, Lasur Station, Kannad, Paithan, and Vaijapur, etc., while a few shopkeepers have direct connections with the outside merchants. Servants are generally employed for handling and weighing commodities. The larger shopkeepers sometimes employ clerks and accountants for maintaining account books.

संयोगव जनने

Some of the grocers are found to be selling stationery and cutlery goods and petty medicines like aspro, anacin, purgolax, castophene, peps, castor oil etc. The grocers' business in the urban sector is thus of a more varied character. The big grocery shops at Aurangabad, Jalna, Paithan, Lasur, and Vaijapur procure the goods from local wholesalers or from Bombay. The shopkeepers in villages procure their stock-in-trade from the dealers in towns in the district.

Pan, Bidi, Cigarettes and Tobacco

Next in importance from the point of number to the grocery shops are the *pan-bidi* shops. Though they are very small establishments they provide employment to a considerable number of persons. They are seen to be equally disbursed in all towns and big villages in the district. Almost all of these establishments are managed single handed. The articles sold in these shops comprise betel-leaves, *bidis*, cigarettes, betel nuts, catechu (*kath*) and sometimes confectionery. The value of the stock-in-trade generally varies

between Rs. 25 and Rs. 500. These articles are obtained from the agents of wholesalers. The business is slack during the rainy season and brisk during the rest of the year.

Cloth, Readymade Clothes and Hosiery

The cloth shops deal in all kinds of textiles, cotton, woollen, silk, nylon etc. Shirtings, coatings, saris, dhotis, chaddars, shawls, etc., are kept for sale at such shops. Fashions in apparel have undergone remarkable changes with the result that ready-made fabrics are highly in demand. The old types of *Banarasi shaloos* and *paithanis* are not popular at present and are mostly out of vogue. Their place has been taken by Bangalore silk, Kanjivaram silk and other such costly fabrics.

The bulk of the cloth is imported by the dealers from Bombay, Ahmedabad, Madras, Kanpur and Malegaon. Ready-made clothes are imported from Bombay and Poona, whereas hosiery goods are brought from Ludhiana, Delhi, Jullunder and Kanpur.

At urban centres, shops specialising in the sale of hosiery and ready-made clothes are to be found. In rural places, however, cloth shops sell these goods to augment their total sales. Aurangabad and Jalna are the most important cloth markets in the district. Besides retail shops, there are a number of wholesale cloth merchants in these cities.

Medicines and Drugs

A number of shops of this category have come up with the growing health consciousness among the people and the availability of medical facilities in recent times. Almost every town and a big village have a few medical stores. The shops deal in a variety of medicines and drugs, allopathic, ayurvedic as also other indigenous and foreign medicines. These shops sell medicines manufactured by a number of pharmacies. However, the products of Glaxo Laboratory, Parke Davis, Alembic, Sarabhai Chemicals, Ledarle, Unichem, Pfizer and Cynamide India are in greater demand. Among ayurvedic medicines, the preparations of Dhutpapeshwar, Aphali, Ayurvedic Arkshala and Sandu Bros. find a better market.

The bulk of the medicines are brought from Bombay and Calcutta. In many cases the goods are supplied to the shopkeepers by the representatives of the manufacturers. The manufacturers or their agents provide credit facilities whereas in certain cases the retailers do the business on commission basis. The rates of commission vary from 5 per cent to 20 per cent. The net profit for a retailer is reported to be about 7 to 10 per cent.

Stationery and Cutlery

With the spread of education and the growth of literary and educational institutions stationery and cutlery shops have come up

in large number in the urban areas as also in big villages to meet the needs of school and college going pupils. There are very big stationery and cutlery stores in Aurangabad, Jalna and Vaijapur. These shops sell toilet articles bangles, hosiery, pencils, inks, nibs, fountain pens, cutlery and provision goods, presentation articles etc. Stationery articles are brought from Bombay and sometimes from Ahmedabad, Delhi and Pune, paper from Titagarh and cutlery and provision goods from Bombay. The small shop-keepers generally purchase the commodities at Jalna and Aurangabad from the wholesale traders. The stock-in-trade of these shops varies from Rs. 1,000 to Rs. 5,000. The margin of profits is 8 to 12 per cent. The business generally records its peak sales at the time the educational institutions reopen. The business declines during the time of vacations.

Bicycle being a popular and convenient means of transport and also within the reach of the common man has a steady demand in all parts of the district. There are a number of shops selling bicycles in the important towns of the district viz., Aurangabad, Jalna, Paithan, Kannad, Lasur Station, Khuldabad, Gangapur and Vaijapur. These shop-keepers have direct connections with the producer companies or their agents in Bombay as elsewhere from whom purchases are made.

Fruits and Vegetables

The perishable nature of the goods sold and the general absence of cold storage facilities restrict the size of the shops dealing in fruits and vegetables. The stock is obtained from the adjoining rural areas and also from Nasik, Nagpur, Pune and other districts. The type of fruits and vegetables sold depends upon the season in which they are produced. The shops are found mostly at Aurangabad and other tahsil places in the district.

Hardware and Building Materials

With the general increase in the building activities and town planning schemes the number of shops in this category has increased to a large extent. Most of the shops of this category are concentrated in Aurangabad and Jalna. Only a few of them are found at other important towns in the district. They generally do the transactions on a wholesale basis. These shops deal in beams, iron sheets, chains, nails, bolts, screws, cast iron articles, buckets, pipes, pins, colour paints, cement, etc., and a number of other articles required for construction works. Of the stock in trade, tools are brought from Jullunder, colour paints, pipes, nails and general hardware from Bombay, chains and nails from Delhi, cast iron from Agra, and beams, buckets and iron sheets from Calcutta and Bombay. A bulk of these merchandise is brought by railways. The annual turnover of a retail hardware shop ranges between Rs. 30,000 and Rs. 70,000, while that of a wholesale shop ranges upto Rs. 1,75,000. The wholesalers supply material to Government also.

Electrical Goods and Appliances

Trade in electrical goods and appliances is restricted to towns and big villages of the district. The electrification of rural areas has led to an increase in the number of general electrical shops. The demand for radio sets, electric fans, electric irons, fluorescent tubes, and other accessories has increased considerably in recent times. This has a salient effect on the trade in electrical goods. Many of the shops provide facilities for repairing of old appliances also.

The capital investment of the shops in this category varies from Rs. 5,000 to Rs. 20,000. Besides the owner, an average shop provides employment to one or two other workers either to keep accounts or transact business.

PEDLARS

Pedlars go from village to village carrying their merchandise with them. A number of factors have affected their trade adversely during the last half a century or so. They are (i) the growing importance of weekly bazars, (ii) the opening up of retail shops in the distant villages and (iii) improved transport facilities providing villages an easy access to the nearby urban areas and market places. The villagers who earlier used to patronise the pedlars, now show a marked preference for periodical markets and retail shops which offer them a wide variety and choice. However at places which are inadequately served by retail shops and weekly markets the pedlars play a very important part.

Pedlars still carry on their trade almost in the same old fashion. Some of them use horses, donkeys or bullock-carts to carry their goods. However, many carry their loads on their persons. Almost all transactions are on cash basis. Barter takes place only when agricultural produce is exchanged for other useful articles.

The pedlars belong to the professional classes viz., oilmen, weavers, etc. Others buy goods at urban places and sell them by hawking in villages. Different types of pedlars deal in different types of goods e. g., gardeners in fruits and vegetables, farmers in foodgrains, grocers in groceries, oilmen in oils, potters in earthenwares *dhangars* in country blankets, tailors in readymade clothes, etc.

The local pedlars usually carry on their business in fair weather. From October to June and especially during the festivals, local fairs and marriage season, their trade is brisk. They belong to the local areas of the district. But sometimes pedlars from adjoining districts and occasionally from distant towns trade in the various tahsils or talukas on the border. In Aurangabad city the pedlars' trade is quite brisk because of the frequent visits of the foreigners and outsiders to the Ajanta and Ellora caves.

The local pedlars generally buy their stocks from Aurangabad, Jalna, Kannad, Bhokardan, Vaijapur, Paithan, Sillod, Khuldabad, Gangapur and Ambad in the district and sometimes from Bombay and nearby districts.

WEEKLY BAZARS

The weekly bazars are the trading centres at places where adequate facilities of retail and wholesale markets are not available. These bazars deal in all sorts of articles like foodgrains, pulses, oils, chillies, spices, gur, cloth, fruits, vegetables, sweetmeats, cosmetics, stationery and cutlery and a number of miscellaneous items. Many of the hawkers, pedlars and petty shopkeepers set up their booths on the market days. Agriculturists from the nearby villages bring their agricultural produce for selling it in the market. Similarly buyers from far and nearby villages come to the bazars to purchase their weekly requirements. These markets provide a fresh supply of agricultural goods, vegetables and fruits.

Generally the business is brisk at such bazar places depending, however, upon the season and the supply of and demand for the commodities available in the market. The bazar is generally held on a particular day of the week in some open space reserved in the village.

There are at present 153 such market centres in the district where weekly bazars are held. Among these markets there are a number of markets where livestock is mainly sold. The following statement gives the total number of markets and cattle markets in each tahsil.

Name of tahsil	Weekly Markets	Cattle Markets
1. Kannad	... 14	7
2. Sillod	... 17	6
3. Soegaon	... 3	—
4. Bhokardan	... 14	2
5. Jafferabad	... 8	5
6. Khuldabad	... 5	2
7. Vaijapur	... 15	4
8. Gangapur	... 11	4
9. Aurangabad	... 15	5
10. Jalna	... 15	4
11. Paithan	... 17	5
12. Ambad	... 19	4
Total	... 153	48

FAIRS

Following is an account of the fairs held in the various parts of the district at the time the old Aurangabad district gazetteer was compiled.

"Fairs or *jattras* are usually held once a year in connection with the local temple, or on the anniversary of the death of some saint.

They are nothing but markets held on a much larger scale and for a longer period. The *jattras* are attended by agents of traders and of leading native firms who generally transact a great deal of business on these occasions. The following is a list of the principal fairs, arranged according to their importance:

Name of town or village	Taluka	Month in which the Fair is held	Attendance
Paitan	... Paitan	March	1,00,000
Roza	... Kuldabad	Rabiul-A' wal	50,000
Lasura	... Gangapur	April	10,000
Sattara	... Aurangabad	December	6,000
Khodegaon	... Kuldabad	April	5,000
Brahmangaon	... Ambad	Mohoram	5,000
Elura	... Aurangabad	February	4,000
Saindurwara	... Paitan	December	4,000
Chauk	... Kuldabad	April	4,000
Hevar Chough	... Ambad	April	3,000
Chinchkhed	... Ambad	December	2,000
Dahegaon	... Ambad	April	2,000
Kadarabad	... Jalna	Shawal	2,000
Ranjangaon	... Gangapur	Mamadiu-s-sani	2,000
Bangdi	... Gangapur	Jamadiul-A' wal	2,000
Lakhmapur	... Gangapur	December	2,000

"Paithan Fair : The *jatra* at Paithan is the most important in the district and is held in connection with the temple to Eknath Swami. It is attended by pilgrims from Pune, Ahmednagar, Pandharpur, Kolhapur, etc. and attracts the produce from the southern portion of the Aurangabad district. The fair lasts for 15 days, during which time a great trade is carried on in cattle, horses, silks, brocades, cotton, stuffs, copper and brass utensils, grain, Bhora's articles, bangles, fruits, etc. the estimated value of which is about a lakh and a half of rupees. Monthly fairs are also held in connection with this temple but they

are on a much smaller scale. The Urus at Roza is held on the anniversary day of the death of Zar Zari Zar Baksh, and lasts for 8 days. The articles exposed for sale consist of saris, Bhora's articles, brass and copper vessels, grain, bangles, fruits, etc. The trade at the other fairs principally consists of grain and cotton clothes. The city of Aurangabad has eight Uruses to different Mahomedan saints, besides three or four Hindu *Jattras*. A great deal of the produce of the eastern portion of the district is taken to the fair at Dewalgaon in West Berar; and similarly, much of the produce of the western and northern portions of the district is taken to the great Maheji fair in Khandesh. The Dewalgaon fair is held at the conclusion of the *Dassara* festival, and lasts 15 or 20 days. The merchants of Jalna are more numerous at this fair than those of any other town; and in 1867 upwards of 200 booths belonged to them; but there were also traders from Aurangabad, Ahmadnagar, Pune and Nagpur. The value of the Dewalgaon trade in 1879 was Rs. 2,19,746 of which Rs. 92,760 was from the Aurangabad district, Jalna alone contributing Rs. 79,280 worth of merchandise. Two kinds of cotton stuffs called "*susi*" and "*illaichi*" from Ellichpur and Balapur were in great demand; and a superior and more expensive kind of "*susi*" was brought from Jalna. The common dhoti and *khadi* from Hinghanghat, Ellichpur and Wun were bought up and sent to Aurangabad, etc. Dyed saris of "*pattav*," a kind of a silk of light texture from the Amraoti district were readily bought up by Kunbi women, who wear them on gala days. The Jafferabad and Jalna merchants had the largest stock of Bombay fabrics. There were 31 paper shops at the fair, and the paper from Kagaspura, which is the kind used all over Berar, obtained a ready sale. The other articles consisted of copper, brass and iron utensils, horses, ponies and donkeys. The total value of the fair in 1880 was Rs. 3,60,010, of which the Aurangabad district contributed Rs. 1,43,694, and the amount from Jalna was Rs. 88,858. There was a great increase in the live-stock sent from the district to the fair, and the cost was estimated at Rs. 27,080. Some of the trade also finds its way to the smaller *jattras* as at Chikhli, Lonar, etc. The great fair at Maheji or Chinchkhed in Khandesh, is held in January, at a small village, 3 miles north of the Maheji railway station. It lasts three months, and attracts a great deal of trade from the adjoining portions of the Aurangabad district, especially the silk and cotton stuffs of Baizapur. A small fair is held in January at Sangameshvar, 4 miles west of the Kajgaon railway station; another in December at Sajgaon, 5 miles north-east of the Pachora railway station; a third in March at Patna near Chalisgaon; and a fourth in March at Bhogee, 12 miles south-east of Yeola. The Lasalgaon railway station, 12 miles north-east of Niphad, has a large part of produce from the Nizam's dominions. Numbers of carts and pack-bullocks, laden with wheat and other grain, proceed there every day in the busy season (January to June); and the carts often return laden with salt."

As the above description shows fairs were generally held to celebrate the anniversary of a deity or a saintly person on a particular day every year, and very high religious importance was attached to it. But with the passage of time the importance of fairs declined as a religious gathering. Now fairs are held more in the nature of a commercial activity. The turnover at such fairs is considerable as compared to that in a weekly bazar and pedlars, hawkers, retail traders who set up their booths at the site of fair do a flourishing business. However a large number of people even today visit the fair due to its religious significance.

Aurangabad district from historical times has a long tradition of fairs. At present 156 fairs are held in various parts of the district. Among them a few viz., Dhotra, Ellora, Dharkalyan, Khuldabad, Jalna and Paithan are noteworthy.

Jalna

Jalna is famous for its multifarious fairs which are held almost all the year round on occasions such as urus in memory of a Muslim saint, Mahashivaratri, Hanuman Jayanti, Ram Navmi, Ashadhi Ekadashi, Durgamata Utsav, Ganesh Chaturthi and Christmas. About 20,000 to 60,000 people attend the fairs at Jalna. The articles sold in the fairs are clothes, pots, and other important domestic articles, brass and copper vessels, grains, fruits, bangles, sweetmeats, dolls etc. Traders from Aurangabad, Jalna, Buldhana and Parbhani visit the fair to sell their goods. People from all over the district as well as from other districts of Maharashtra region come to Jalna to visit these fairs.

Paithan

सत्यमेव जयते

The fair at Paithan is the most important especially to the Hindus and people from all over Maharashtra and outside attend it. It lasts for 15 days and is held on the bank of the "Dakshin Ganga" or the holy Godavari river. The attendance at the fair is well over a lakh of people. The main fair is held on *Ashadi Ekadashi* day in connection with the poet saint Eknath. In addition to this yearly fair other monthly and some quarterly fairs of less importance are also held but they are not largely attended. During the fair a large turnover of goods and commodities takes place including such articles as eatables, clothes, vessels, foodgrains and other domestic goods.

Ellora

The Ellora fair is held in the month of *Magh i.e.*, January-February. The fair lasts for 15 days and is attended by about 15000 to 20,000 people from nearby and from afar. The traders from Chalisgaon, Dhulia, Aurangabad and Jalna attend the fair to transact business. Retail trade also takes place on a large scale in this fair.

Khuldabad

The *urus* at Khuldabad lasts for 10 days and is attended by about 25,000 people. The traders from Aurangabad, Nasik, Bombay and Chalisgaon attend the *urus* and commodities such as bangles, saris, stationery articles, brass and copper vessels and utensils, grain, fruits, sweetmeats are transacted.

Rajur

The Rajur fair is held in *Bhadrapad Shudha 4 i. e., August-September* in honour of Shri Ganapati Samarth. It lasts for 9 days and is attended by about 20,000 persons from Aurangabad and the adjoining districts such as Buldhana, Parbhani and Bhir. Clothes, potteries, fruits, vegetables, brass and aluminium vessels, sweetmeats and articles of domestic use are sold in the fair by traders from Jalna, Buldhana and Aurangabad.

STATE TRADING

In the year 1956-57 there was a great shortage of foodgrains all over the country and the same was felt in this district also. To meet the situation arising out of this shortage the Government of Maharashtra decided to make the foodgrains available to public through some approved dealers under the direct control of the Collector. Accordingly some local merchants were supplied Burma rice and wheat for distribution to the people under the supervision of the revenue authorities. The scarcity of food grains in the district and particularly in urban areas, however, increased. This necessitated a regular supply and distribution of foodgrains to the consumers through fair price shops. In view of this, the Government introduced the system of purchasing foodgrains locally grown and distributing them through fair price shops. As this district is purely a jowar growing area, this scheme was restricted to the purchase and distribution of jowar only. In the beginning local co-operative societies were asked to purchase surplus jowar from the local cultivators and dispose it through fair price shops under the supervision of the Collector.

In the year 1964-65 a new scheme under monopoly procurement was introduced by the Government of Maharashtra. Under this scheme all the producers of jowar are prohibited from selling their produce to any agency except the Government. The Appex Marketing Federation is appointed to function as agents of Government to make purchases from the cultivators. Every year statistics about the area of jowar sown by each cultivator are collected by the revenue authorities and a suitable demand is fixed for each cultivator. These individual demands are worked out on the basis of the pattern prescribed by Government every year. According to this pattern cultivators with small holdings are required to give a lesser percentage of their produce to Government as compared to those

whose holdings are large. Thus the demand from every cultivator constitutes only a part of his total product. The rest of his produce is left to him for his own use. The cultivator is required to deliver the quantum fixed for him at the nearest purchasing centre. At those centres the agents of the Appex Federation take delivery of it from the cultivator and make the payments. From the Appex Federation the Government takes over the grain and transports it to various storage centres in the district for distribution through fair price shops or otherwise transports it to other deficit districts as the case may be.

In the district there are in all 42 such purchasing centres. The total collection of jowar during 1968-69 amounted to about 20,000 tons. The quantity of grain collected, however, depends upon the crop conditions in the district in the respective years. This means practically every village in the district which number 2000 has a fair price shop because a number of small villages to the exclusion of deserted villages have been attached to villages of a comparatively large size. As regards the distribution of goodgrains through fair price shops, there are at present 1571 fair price shops in the district.

Generally the demand for foodgrains in the urban areas remains fairly constant all the year round as its population mainly comprises wage and salary earners. In villages, however, the demand is seasonal because during the harvest time foodgrains are not purchased by the cultivators.

As wheat and rice are not produced in the district, the same are supplied by Government according to the requirements of the people and are sold through the fair price shops along with jowar. Besides, sugar is supplied to the consumers according to the quantum fixed by Government. To control and supervise the distribution of all these commodities, ration cards are issued to all households residing in urban and rural areas. There is a regular system of checking these household cards, to prevent malpractices.

The quantity and value of the foodgrains procured in the district during the years 1967-68 and 1968-69 is given below:—

Year		Quantity In Quintals	Value In Rs.
1967-68	..	2,57,168	1,55,88,664
1968-69	..	1,92,430	1,15,45,800

The total quantity of foodgrains distributed through the fair price shops during the year 1967-68 was as shown below:—

Commodity		Quantity in quintals	Value in Rs.
1. Wheat	..	1,864.74	1,16,356.23
2. Milo	..	8,015.94	3,65,620.15
3. Jowar	..	2,07,755.00	1,31,92,442.50
4. Rice	..	9,550.89	9,24,488.36

WEIGHTS AND MEASURES

The old Gazetteer of Aurangabad district gives the following information regarding weights and measures that were current in the past.

"The standard seer of the city weighs 82 Hyderabad rupees, whose relative value is thus shown: Rs. 82 equal 1 seer; 40 seers equal 1 maund; 3 maunds equal 1 *palla*. The seer in the bazars of the British cantonment was Rs. 84 weight; and the average weight of the Hyderabad rupee was 173.56 grains. The seer for selling ghee and metals is but Rs. 80. Another table of measures of capacity divides the *palla* as follows: 16 chitakes = 1 seer; 5 seers = 1 panseera; 8 panseera = 1 maund; 3 maunds = 1 *palla*. Grain and all descriptions of articles are sold by these two measures; but the goldsmiths have a particular system of weights of their own as follows: 2 grains of wheat = 1 *gunj* or *ratti*; 2 *gunj* = 1 *val*; 4 *vals* = 1 *masha*; 12 *mashas* = 1 *tola*. The standard for agrarian measures is made of teakwood, about an inch in breadth and 43 inches in length, and sealed with the seal of Munir-ul-Mulk Munir-ud-Daula Bahadur; this is the *gaz* of Aurangzib's and there are marked upon it also Akbar's of 35 inches, and the Ilahi *gaz* of 29 inches; the length of one *gira* or three fingers' breadth is also cut upon this standard. It is the larger *gaz* of Aurangzib's that is supposed to be employed in measuring lands in Berar and Aurangabad, the value of which is as follows: 2 *gaz* make one *pand*, and 20 *pands* a *bigha*, forming a square of 2,210 yards, or something less than half an acre. Another table of measurement is the following:— 20 *viswasa* = 1 *viswa*; 20 *viswas* = 1 *pand*; 120 *pands* = 1 *chawur*.

The linear measurements employed are the *rasmi gaz* of 33½ inches, the cubit, and the English yard. The *rasmi gaz* is thus divided 4 *taswassu* = 1 *tassu*; 24 *tassus* = 1 *gaz*. This is the measure generally used for measuring timber, masonry and buildings. Cloth merchants divide this *gaz* into the following: 3 fingers'

breadth = *gira*; 16 *giras* = 1 *gaz*. The cubit is divided into 12 *tassus*. The English yard measure is used by Bhoras who call it *var*.

The present currency has already been described. The seer generally used is 84 *halli sicca* rupees in weight; and the maund in the Sillode taluka weighs 16 seers instead of 40. In some of the talukas, as at Baizapur, a measure of capacity called *paili* is used in measuring grain, salt, etc. The *paili* of grain weighs $5\frac{1}{2}$ seer, and of salt 6 seers. Sixteen *pailis* make one maund. The practice of weighing is however, much more general than that of measuring. When the Revenue Survey was started, the land measurements were conducted with a 36 feet chain, and the standard of measurement was a *bigha*. Subsequently, in order to correspond with the British survey, the measurements were conducted with a 33 feet chain, and the acre was made the standard."

Metric weights and measures

The old weights and measures, however, differed from place to place and also sometimes for each commodity at the same place. In order to avoid the confusion resulting from such a state of affairs and to bring about a uniform system for the whole country, the Government of India enacted the Standards of Weights and Measures Act in 1956. This act laid down the basic units under the metric system which derives its nomenclature from the primary unit of measurement, the metre. The various unit values are set in decimal proportions.

In pursuance of the above Acts of the Government of India, the then Government of Bombay enacted the Bombay Weights and Measures (Enforcement) Act, 1958 for the enforcement of standard units based on the metric system in the State. The enforcement of the system began in 1956 and was completed in 1966.

Accordingly all the transactions in the district, wholesale as well as retail, are done in the new units. The new units are inspected by Government officials periodically. Petty sales activities in food-grains, vegetables, milk etc. are however, still found to be taking place as per the old units in some of the distant villages.

CHAPTER 7—COMMUNICATIONS

INTRODUCTION

THE OLD GAZETTEER OF AURANGABAD DISTRICT* HAS TO SAY THE FOLLOWING ABOUT ROADS AND PASSES in existence in the district at the time when it was compiled. In the beginning of the 19th century there were no made roads in the district of Aurangabad. General Wellesley wrote as follows in 1803, after the battle of Argaum (Adgaon). “The operations of this war have afforded numerous means of improvement in our communications. In the last 8 days of the month of October, I marched above 120 miles, and passed through two ghats, with heavy guns and all the equipments of the troops without injury to the efficiency of the army.” In some instances the soldiers had to cross high hills and pass through valleys and ravines, “by roads made by themselves, with a laborious exertion to which I did not think them equal. In 1826, among the Chief routes with Dhulia in Khandesh as a centre, was one 84 miles south-east, by Bhadgaon and Pachora to Ajanta, and another south by Mehunbara and the Gaotala pass to Aurangabad. The Ajanta ghat was then a good gun road, and the only route for carts. It was chiefly, however, during the last twenty years that the construction of roads was regularly undertaken, and that new ones were opened up. The principal roads in the district, with Aurangabad as a centre, may be enumerated as follows :—

- (1) Aurangabad to the Nandgaon Railway Station by Deogaon and Tharoda 59 miles of which 43 miles are in this district; a metalled road, and with the exception of the Sivna river, bridged throughout. The old route was by Lasura, and the Kasarbari ghat to Nandgaon (63 miles), Malegaon (83 miles), and Surat (228 miles). An unmade road proceeds by Lasura and Baizapur (40 miles) to the Yeola Railway Station, 58 miles; and before the railway was opened, this was a common route to Manmad (75 miles), Malegaon (98 miles) and Nasik (109 miles). Another favourite route, especially with pilgrims, was from Lasura by Kopargaon, and along the Godavari to Nasik. There is a branch line from Fatehabad on the Nandgaon road to Baizapur, 32 miles, and from thence to Yeola 18 miles, of which 4 miles are in this district.
- (2) Aurangabad via Upli ghat to Roza, and Elura ghat to Kanhar 31 miles; and made road upto Elura (15 miles), but heavy carts, to avoid the two ghats, go by Kasapheda to Elura or Palaswadi, by which

* *Aurangabad District Gazetteer, 1884*, by Munir Nawaz Jang—(Maulvi Saïd Mahdi Ali).

the distance is increased to $33\frac{1}{2}$ miles. From Elura, this is only a fair weather road. Beyond Kanhar, the road passes north-west through the Outram or Ranjangaon ghat to the Chalisgaon Railway Station. The Outram ghat, 10 miles north of Kanhar, was provided in 1870 with a complete cart road. (3) Aurangabad, through the Chauk ghat to Phulmari (19 miles), Sillod (42 miles), and Ajanta $60\frac{1}{2}$ miles; road unmetalled and unbridged. After crossing the Ajanta ghat, the road passes to Fardapur (65 miles) and to the Pachora Railway Station $94\frac{1}{2}$ miles from Aurangabad. The Ajanta ghat is rough and uneven, and in some places was almost impassable for carts in 1850; but it has since been repaired, and the descent is gentle. From Ajanta and Fardapur, a route passes through Samrud to Ellichpur, distance 212 miles from Aurangabad; and another route branches off from near Samrud to Burhanpur, 69 miles from Ajanta. (4) Aurangabad to Phulmari, Sillod, and Bokardan 46 miles. (5) Aurangabad to Chikaltana, Badnapur, and Jalna 39 miles; a made road, partly bridged and drained. Jalna to Bokardan, Anwa and Ajanta 55 miles (to Pachora 89 miles); a mere cart-track, stony beyond Anwa, with several slight ascents and descents. Jalna to Jafferabad (26 miles), Akola Railway Station (105 miles), and Ellichpur, 161 miles; a mere cart-track, impracticable for carts in the monsoons, and difficult always on account of numerous rivers. The old Nagpur road branches off by Akola and Amraoti, distance 257 miles. An alternative road by Raja Devalgaon (16 miles), Maiker ($56\frac{1}{2}$ miles), and Bassim (98 miles) to Nagpur is $264\frac{1}{2}$ miles; Jalna to Hingoli by Ranjani, Partur, and Sailur 105 miles; a fair weather road. Another road crosses a small ghat near Jalna and a second ghat at Sawargaon, and then proceeds by Lonar (46 miles), to Hingoli 95 miles. Jalna to Partur, Sailur, Patri and Parbhani 80 miles. Jalna to Sailur, Gangakhair (91 miles), Udgir, Bidar and Haidarabad 265 miles; a fair weather road upto Bidar, and then a made road practicable in all seasons. A second road is by Pachud, Shagad (37 miles), Darur (87 miles), Mominabad (108 miles), and Bidar to Haidarabad 294 miles; and a third fair weather road by Sailur, Nandair ($113\frac{1}{2}$ miles) to Haidarabad 271 miles. Jalna to Ambad ($18\frac{1}{2}$ miles), Shagad, Bhir (63 miles), and Sholapur 168 miles; a mere track, impracticable for carts in the monsoon, but not difficult in the dry weather. Jalna to Pachud, Paithan (36 miles) and Ahmadnagar 85 miles; a mere cart-track unmetalled and unbridged. (6) Aurangabad to Mominabad by Chikaltana, Chita Pipalgaon, Shagad (46 miles), Givroi and Darur $116\frac{1}{2}$ miles, practicable only in the dry season. (7) Aurangabad to Chikaltana and Ambad 30 miles. (8) Aurangabad to Bhirkin and Paitan 32 miles; a made road, partly bridged and drained. (9) Aurangabad to Toka (25 miles) and Ahmadnagar Railway Station 69 miles; a made road bridged and drained; from thence the old route proceeded to Puna ($213\frac{1}{2}$ miles), and Bombay $305\frac{1}{2}$ miles. (10) Aurangabad to Bindala (20 miles), on Toka line, and Gangapur (24 miles).

*"Passes:—*The Satmala hills contain twenty-six passes, which may be enumerated as follows commencing from the east: (1) Ajanta ghat, passable for carts; (2) Haldiaghat; and (3) Janjalia ghat, passable for laden cattle; (4) Murdesvar ghat, a foot-path; (5) Jogesari ghat; (6) Nandra ghat; and (7) Shendra ghat passable for laden cattle; (8) Sidh ghat; and (9) Antur ghat, footpath; (10) Kaladat, a foot-path from Haraswadi to Sawargaon where a fair is held in March-April, in honour of Kasoba; (11) Asad ghat, a footpath; (12) Mhais ghat, passable for laden cattle, and much used by people going to the Sawargaon fair; (13) Gaotala or Amba ghat, between Kanhar and Chalisgaon; this old trade route has the ruined city of Patna standing at the foot of the hill. The ghat was made passable for carts by Aurangzib, and was repaired by Lieutenant Outram when he settled the Bhils at Kanhar. Carts can still be taken down but with difficulty; (14) Kanhobachasonda, from Kanhar to Lonja and Saigaon; (15) Nim ghat from Satkund to Pitharji, passable for laden bullocks; (16) Outram or Ranjangaon ghat from Kanhar to Chalisgaon, passable for laden carts; (17) Junonyacha ghat, from Junona to Sivapur passable for laden cattle was much used before Outram ghat was made; (18) Kal ghat from Amba to Patna; (19) Ghai ghat from Ambala to Ahankari; (20) Ganesh ghat from Kalinki to Patna; (21) Chilhar ghat; (22) Ghanha ghat; (23) Sheksonda; (24) Murum ghat from Lodhra to Kharadi; and (25) Hanvat ghat from Lodhra to Pimpalgaon; all footpaths passable for unladen cattle only; (26) Pardhadi pass, all footpaths leading to Naydongri, a cart road, but steep, and used almost solely by pack-bullocks. The Aurangabad-Nandgaon road passes near Kasari, without any great descent, along a made road through a wide depression in the Satmala hills. About 10 miles west of the Kasarbari ghat, the Satmala range gradually slopes away, and offers little obstruction to wheeled traffic. The Rajapur and the Somthan passes join Yeola and Nandgaon, and the Anki-Tanki ghat connects Yeola and Manmad."

The above account shows that upto the beginning of this century, the condition of transport and communications in Aurangabad district was unsatisfactory, as neither of these roads could be considered as equal to roads described as first class and even these were gravelled rather than metalled. During the monsoon period these roads were completely deficient in everything.

Construction and improvement of roads received the attention of the Government during the third decade of this century. A Road Board was created to tackle the question. The Public Works department carried out a liberal programme of improvement, grading of the existing roads side by side with the construction of new roads and the conversion of country roads into metalled ones.

By 1971-72 the total length of the roads in the district was 4571.63 km, composed of state highways 900.14 km, major district roads 691.41 km,

other district roads 1175.19 km and village roads 1714.0 km. Formerly villages situated in the interior were devoid of any road, except cart-tracks which were unsuitable for carts during the rainy season.

The following table shows the classification of various types of roads during 1971-72 :—

TABLE No. 1

**ROAD LENGTH ACCORDING TO CATEGORY AND SURFACE CLASSIFICATION
IN AURANGABAD DISTRICT (1971-72)**

Sr. No.	Types of Road	Length in km.	
1	2	3	
1. Category :—			
(i) National Highways
(ii) State Highways	...	900.14	
(iii) Major District Roads	...	691.41	
(iv) Other District Roads	...	1,175.19	
(v) Village Roads	...	1,714.00	
Total	...	4,571.63	
2. Surface Classification :—			
(i) Cement concrete	...	15.65	
(ii) Black-topped	...	785.60	
(iii) Water bound macadam	...	982.54	
(iv) Granular materials	...	2,577.83	
(v) Lower types	...	210.01	
Total	...	4,571.63	

Source : Bureau of Economics and Statistics.

AERODROME

Aurangabad is one of the most important tourist centres in India attracting a huge number of tourists from all over the country. The Ajanta caves and the Ellora caves are instrumental in attracting a considerable tourist traffic from all over the world as well. The tourist attractions made it imperative on the part of the Government to provide air transport facility at Aurangabad. Accordingly an aerodrome was established at Aurangabad. The aerodrome is situated about 6 miles away from the city and is actually nearer to the village Chikhalthana.

In view of the brisk tourist traffic the Civil Aviation department of the Government of India have maintained daily flights from Bombay

and Delhi to Aurangabad. The flights which are served by jet aircrafts at present are scheduled twice a day.

RAILWAYS

Manmad-Kacheguda Route

The Manmad-Kacheguda metre gauge railway line which emanates from the Bombay-Bhusawal-Howrah trunk route at Manmad is an important artery of traffic in Aurangabad district. The importance of this line lies in the fact that it has opened for traffic the fertile agricultural tract in Marathwada region. It also serves as a link between Bombay and Secunderabad in Andhra Pradesh. As a matter of fact this line was formerly the only route of traffic as there were no good roads in the Marathwada region. This railway route was opened for traffic in 1900.

The Daund-Manmad broad gauge railway route also passes through the south-west corner of Vaijapur tahsil for a very small distance.

Formerly the Manmad-Kacheguda railway line was an integral part of the Nizam State Railway, which was owned by the Nizam of Hyderabad. Subsequently this railway line was taken up by the Indian Railways and was grouped under the South-Central Railway. For operational and administrative convenience it is now attached to the Secunderabad Division. It covers a total length of 154 km and has sixteen railway stations in the district. The railway mileage in the district is about 1.53 miles per 100 sq. miles of area as against 2.2 miles for the State.

It is a single line track. The countryside through which it passes is even and plain and consists of black alluvial soil suitable for cotton and jowar cultivation. At present four passenger trains including one express run daily on this line.

The sixteen railway stations on this route (with their distance from Manmad) are : Rotegaon (52 km), Parsoda (65 km), Lasur (80 km), Potul (92 km), Daulatabad (101 km), Aurangabad (113 km), Chikhalthana (123 km), Karmad (133 km), Gevrai (149 km), Badnapur (157 km) Dinegaon (169 km), Jalna (176 km), Sarwari (186 km), Kodi (196 km), Ranjani (207 km) and Paradgaon (212 km). A description of the two important stations viz., Aurangabad and Jalna is given below.

Aurangabad : This is a very important station, and is a convenient central place in respect of many places of interest for tourists. The station is provided with the 'Tourists Information Bureau' maintained by the Indian Tourism Development Corporation which encourages tourism by providing useful guidance and proper assistance. The station has a covered platform with separate waiting rooms for 1st and 2nd class passengers, vegetarian and non-vegetarian canteens, refreshment rooms, retiring rooms, book stalls, potable water, etc.

Jalna : It is also an important station on this route and is a centre of trade and commerce. The station is provided with waiting rooms, a refreshment room, potable water, etc.

ROADS

Roads may be classified as under (1) National highways, (2) State highways, (3) major district roads and village roads. The account of all these roads is given in the following paragraphs.

There are no National Highways in this District.

State Highways

The State highways are defined as main trunk or arterial roads of a State connecting other highways, headquarters of districts, cities and serving as main arteries of traffic to and from the major roads. They are generally maintained by the State Government and are generally bridged and metalled. The following are the State highways in the district. A brief description of the same is given below.

Malkapur-Jalna-Tuljapur-Sholapur Road.—This State highway starts from Malkapur in Buldhana district and enters Aurangabad at 129.6 km near Waghru Jagir. It runs southwards for a total length of 82.13 km and leaves for Bhir district at 212 km. near Shahagad where it crosses the Godavari river. It traverses Jalna and Ambad tahsils. It crosses the Gahati, Par, Dudana and Godavari rivers in its course in the district where there are bridges.

It touches the following places : Waghral Jagir, Jalna, Ambad, Wadi-godri and Shahagad.

The following roads either take off from it or are crossed by it.

The surface of this road in the district is black-topped and motorable throughout the year.

Nasik—Aurangabad—Jalna—Ardhapur—Bhokar—Nirmal Road.—This road starts from Nasik, enters the district near Nandgaon village, runs towards the south-east for some distance upto Vaijapur, and thence towards the north-east upto Shivar after which it runs in easterly direction to leave the district near Shewaga. It traverses Vaijapur, Kannad, Gangapur, Aurangabad and Jalna tahsils for a total length of 187.40 km

and crosses the Shivna river near Deogaon, the Dheku river near Baigaon, the Sukhana river near Chikhalthana and the Kundalika river near Badnapur, where there are bridges.

The road crosses the Manmad-Kacheguda railway line thrice in the district viz., at Vaijapur, Lamkana and Selgaon. From Fatiyabad to Jalna it runs parallel to the railway line.

The famous fort of Daulatabad is about a mile north of Maliwada on this road. The fort is about eight miles west of Aurangabad. The world famous Ellora caves and Aurangzeb's tomb at Khuldabad are about five and seven miles, respectively north of Warzadi on this road. There is an aerodrome at Chikhalthana on this road, six miles east of Aurangabad.

It touches Vaijapur, Shivar, Deogaon, Aurangabad, Chikhalthana, Badnapur, Selgaon, Jalna, Pimpri Dukari and Shewaga during its stretch in the district.

The following roads either take off from it or are crossed by it.

<i>Place of junction</i>	<i>Name and class of road</i>
Vaijapur	... Vaijapur-Gangapur M. D. R.
Shivar	... Malegaon-Nandgaon-Shivar S. H.
Deogaon	... (i) Deogaon-Galleborgaon M. D. R. ... (ii) Deogaon-Gangapur M. D. R.
Warzadi	... Warzadi-Ellora M. D. R.
Maliwada	... Maliwada-Daulatabad M. D. R.
Kesapur	... Dhulia-Chalisgaon-Aurangabad S. H.
Aurangabad	... (i) Poona-Ahmadnagar-Jalgaon S. H. ... (ii) Aurangabad-Paithan S. H.
Chikhalthana	... Chikhalthana -Wadigodri S. H.
Jalna	... (i) Malkapur--Jalna-Tuljapur--Sholapur S. H. ... (ii) Jalna-Bhokardan-Sillod S. H.

The entire length of this road, except a cement concrete portion of 6.36 km has a black-topped surface and it is motorable throughout the year.

Jalgaon-Aurangabad-Ahmadnagar-Poona Road.—This highway starts from Jalgaon, enters the Aurangabad district near Palasheda and passes for about a mile in Aurangabad to traverse for some length again in Jalgaon district. After that it enters Aurangabad near Dhanvat and runs in south-westerly direction in the district to leave for Ahmadnagar district. It traverses Soegaon, Sillod, Aurangabad and Gangapur tahsils for a total length of 147.53 km.

The road crosses the Ajantha river near Ajantha, the Khelna river near Palod, the Girja river near Pathri, the Kham river near Aurangabad, the Shivna river near Dhoregaon and the Godavari river near Kaigaon on the south border of the district. All the river crossings are provided with bridges. The Lenapur branch road which leads to the view point of Ajantha caves takes off from this highway. A new diversion of this road from Ajantha village facilitates tourist traffic to Ajantha caves. A well-equipped circuit house and a holiday camp for the benefit of tourists at Ajantha are provided at Fardapur, about four miles north of Ajantha Caves. Aurangabad Circuit house as also Subhedari Guest house at Aurangabad are located nearby on this road.

It touches Fardapur, Ajantha, Wadepan, Sillod, Phulambri, Chauka, Aurangabad, Aurangabad Camp, Waluj, Bhendala and Kaigaon.

The following roads either take off from it or are crossed by it.

<i>Place of junction</i>	<i>Name and class of road</i>
Fardapur	... Pachora-Fardapur S. H.
Ajantha	... (i) Lenapur branch road. (ii) Ajantha-Buldhana S. H.
Sillod	(i) Jalna-Bhokardan--Sillod S. H. * (ii) Kannad-Sillod-Deulgaon Raja S. H.*
Aurangabad	... (i) Nasik-Aurangabad-Jalna-Ardhapur-Bhokar-Nirmal (ii) Aurangabad-Paithan S. H.
Bhendala	Vaijapur-Gangapur-Bhendala M. D. R
Kaigaon	Deogaon-Gangapur-Kaigaon M. D. R.

Of the total length of 147.53 km of this road, a length of 22 km has cement concrete surface and the remaining one of 125.53 km has a black-topped surface. This road is maintained to accord with high standards of motorability.

Aurangabad-Dhulia-Chalisgaon Road.—Starting from Aurangabad, this road runs in common with the Nasik-Aurangabad-Ardhapur-Bhokar-Nirmal road upto Kesapur for about five miles west of Aurangabad where it bifurcates to run in north-westerly direction to leave for Chalisgaon in Jalgaon district. It traverses Aurangabad, Khuldabad and Kannad tahsils for a total length of 60.80 km.

It is a very important road as it facilitates tourists going by road to Daulatabad fort, Aurangzeb's tomb at Khuldabad, the world famous Ellora caves, the Ghrishneshwar temple (one of the twelve *Jyotirlings* in India) and the Pitalkhora caves.

There is a very spacious circuit house on this road at Khuldabad which was formerly the summer resort of the Nizams of Hyderabad.

* These roads run in common from Sillod to Bhokardan.

The road crosses the Shivana river twice in Kannad tahsil, once at Tapargaon and secondly at Kannad where there are bridges.

It touches Daulatabad, Khuldabad, Ellora, Hatnoor and Kannad.

The following roads either take off from it or are crossed by it.

<i>Place of junction</i>	<i>Name and class of road</i>
Kesapur	... Nasik-Aurangabad-Ardhapur S. H.
Daulatabad	... Maliwada-Daulatabad M. D. R.
Kannad	... Kannad-Sillod-Deulgaon Raja S. H.

The surface of this road is black-topped and is motorable throughout the year.

Chikhalthana-Wadigodri Road.—This highway starts from the Nasik-Aurangabad-Jalna-Ardhapur road at Chikhalthana, runs in south-easterly direction upto Wadigodri where it meets the Malkapur-Jalna-Tuljapur-Sholapur road. The Aurangabad aerodrome is located near Chikhalthana on this road. It crosses the Manmad-Kacheguda railway line near Chikhalthana and traverses Aurangabad, Paithan and Ambad tahsils for a total length of about 65 km. The Paithan-Pachod-Ambad-Ghansawangi road is crossed by this road near Pachod.

It crosses the Yerbhadra river near Pachod and the Bhawani river near Chinchwada where there are bridges. It touches Chite Pimpalgaoon, Adul, Anterwali, Sarathi and Wadigodri in its stretch.

The entire length of this road has a black-topped surface and is motorable throughout the year.

Malegaon-Nandgaon-Shivar Road.—This road starts from Malegaon in Nasik, enters Aurangabad district near Talwada and runs towards the south-east upto Shivar where it meets the Nasik-Aurangabad-Jalna-Ardhapur road. It traverses only Vaijapur tahsil for a total length of 21.13 km. There are no major river crossings on this road. It touches Talwada, Loni, Tunki, and Shivar. The surface of this road is black-topped and is motorable throughout the year.

Aurangabad-Paithan Road.—This road starts from Aurangabad and runs towards the south upto Paithan for a total length of about 55 km. It crosses the Manmad-Kacheguda railway line near Aurangabad, and the Godavari river near Paithan where there is a bridge.

Paithan the birth place of Saint Eknath Maharaj is situated on the bank of the Godavari river. This road further leads to Shevgaon in Ahmadnagar district. It touches Shirni Bidkingaon, Handelgaon, Uchegaon and Paithan.

The Paithan-Pachod-Ambad-Ghansawangi Pimpalgaoon road starts from Paithan.

The surface of this road is black-topped and is motorable throughout the year.

Ajantha-Buldhana Road.—This highway takes off from Ajantha on the Jalgaon-Aurangabad-Ahmadnagar-Poona road, runs towards the east and leaves for Padli in Buldhana district near Jaitewadi. It traverses Sillod and Bhokardan tahsils for a total length of 28.36 km and touches Shivana, Madni, Dhawada and Wadhona. The surface of this road in the district is water bound macadam and motorable throughout the year.

Jalna-Bhokardan-Sillod Road.—This highway takes off from the Nasik-Aurangabad-Ardhapur-Nirmal road near Jalna, runs towards the north upto Bhokardan and thence towards the south upto Sillod. From Bhokardan to Sillod it runs in common with the Kannad-Sillod-Deulgaon Raja road. It traverses Jalna, Bhokardan and Sillod tahsils for a total length of 65.30 km and crosses the Purna river near Kedarkheda. It touches Pir Pimpalgaon, Bawane Pangari Rajur, Bhokardan and Malkheda.

The following roads either take off from it or are crossed by it.

<i>Place of junction</i>		<i>Name and class of road</i>
Jalna	...	(i) Malkapur-Jalna-Tuljapur-Sholapur S. H.
Bhokardan	...	(ii) Jalna-Sindkhed Raja. M. D. R. Kannad-Sillod-Deulgaon Raja S. H.
Sillod	...	(i) Kannad-Sillod-Deulgaon Raja S. H. (ii) Jalgaon-Aurangabad-Ahmadnagar- Poona S. H.

The entire length of this road has a black-topped surface and is motorable throughout the year.

Kannad-Sillod-Deulgaon Raja Road.—This road takes off from the Aurangabad-Chalisgaon-Dhulia road at Kannad, runs towards the east upto Janefal in Jafferabad tahsil, after which it runs in southerly direction towards the district border to leave for Deulgaon Raja in Buldhana district. It traverses Kannad, Sillod, Bhokardan and Jafferabad tahsils for a total length of 190.6 km. It touches Shafepur, Adgaon, Bharadi, Sillod, Malkheda, Bhokardan, Sipora, Mahora, Janefal, Jafferabad and Tembhurni.

The following roads either take off from it or are crossed by it.

<i>Place of junction</i>		<i>Name and class of road</i>
Sillod	...	Jalgaon-Aurangabad-Ahmadnagar Poona S. H.
Bhokardan	...	Jalna-Bhokardan--Sillod S. H.

The entire length of this road has a water bound macadam surface and is motorable throughout the year except during very heavy rains.

Paithan-Pachod-Ambad-Ghansawangi-Pimpalgaon Road.—This road takes off from the Aurangabad-Paithan road at Paithan, runs in north-easterly direction upto Jamo on the district border to leave for Parbhani district. It traverses Paithan and Ambad tahsils for 97.9 km. It crosses the Yerbhadra river near Dawarwadi and the Bhawani river near Chinchkhed where there are bridges.

It touches Dawarwadi, Pachod, Chinchkhed, Ambad, Ghansawangi, Machindra Chincholi and Kumbhar Pimpalgaon.

The Chikhalthana-Wadigodri road is crossed by this road at Pachod and the Malkapur-Jalna-Tuljapur-Sholapur road is also crossed by it at Ambad.

The surface of this road is water bound macadam.

Pachora-Fardapur-Ajantha Road.—This road starts from Pachora in Jalgaon, enters Aurangabad district near Mhasikotha and runs towards the south for some distance up to Banoti, after which it runs in easterly direction upto Fardapur near Ajantha. It thus provides a facility for tourists going by road from Pachora railway station to the Ajantha caves.

It traverses only Soegaon tahsil for a total length of 53.67 km. Though it crosses many small nallahs there are no major bridges on this road. It touches Nimbhora, Banoti, Ghosala, Bahulkheda Jarandi, Soegaon and Fardapur. There is a circuit house and a holiday camp at Fardapur which provide good accommodation to tourists at Ajantha. The road has a water bound macadam surface and is motorable except for interruptions during heavy rains.

Major District Roads.—

These are roughly of the same specifications as State highways and are the arterial roads of the district connecting highways, headquarters of the district as also other important towns, centres of trade and commerce with railway. Description of a few important major district roads in the district is given below.

Deogaon-Toka Road

Deogaon-Toka road is of major district road standard with water bound macadam covering and has a length of 27.92 miles (44.57 km).

Gangapur-Vaijapur Road

Gangapur-Vaijapur road is of major district road standard having a length of 24.5 miles (38.40 km). It runs north-eastwards in the district and is motorable throughout the year. It is of water bound macadam type and connects two important tahsil places, viz. Gangapur and Vaijapur.

Sillod-Nagapur Road

Sillod-Nagapur road is of major district road standard having a length of 28.5 miles (45.60 km), out of which a length of 23 miles is water bound macadam type. It runs to the west in the district, and can be used in all the seasons. It connects two important taluka places, viz. Sillod in Aurangabad district and Chalisgaon in Jalgaon district.

Khuldabad-Phulambri Road

Khuldabad-Phulambri road is of major district road standard and has a length of 16.25 miles (26 km). It runs eastwards in the district. The road is motorable throughout the year and has a water bound macadam covering. It starts from Aurangabad-Chalisgaon State highway near Khuldabad and ends at Phulambri on Aurangabad-Sillod main road. It touches the following places during its course, viz. Gadana and Sultanpur.

Jalna-Sindkhed Raja Road

Jalna-Sindkhed Raja road is of major district road standard covering a total length of 12 miles (19.20 km). It runs towards north-east in the district. It has water bound macadam surface. It starts from Jalna and ends at Sindkhed Raja.

Akola-Rajur-Talegaon Road

Akola-Rajur-Talegaon road is of major district road standard having a total length of 13.90 miles (22.24 km). It is a water bound macadam road. There is no bridge on the road.

Isarwadi-Shendurwada-Dahegaon Road

Isarwadi-Shendurwada-Dahegaon road is of major district road standard having a length of 17.25 miles (27.60 km). It is a water bound macadam road. It does not cross any river or nallah.

Phulambri-Rajur Road

This road starts from Phulambri and runs eastwards in the district. It emanates from Aurangabad-Sillod State highway at Phulambri in mile No. 16. This road does not cross any nallah so that there is no bridge on the road. It is of major district road standard. It touches the following places during its course viz., Jalgaon, Talegaon, Dabhodi and Chikhli. This road meets the Jalna-Sillod State highway at Rajur in mile No. 16.

Kaigaon-Galeborgaon Road

This road emanates from Aurangabad-Ahmadnagar State highway in mile No. 257 and runs northwards in the district. The total length of the road in the district is 26 miles. It meets the Aurangabad-Chalisgaon State highway at Galeborgaon in mile No. 16. It crosses the Bhendal-Vaijapur major district road in mile No. 53 at Gangapur. This road crosses a river near Sindhiwadi. The road surface is water

bound macadam and is motorable throughout the year. It touches the following places during its course, viz., Gangapur, Sindiwadi, Salegaon, Sagavi, Wadgaon and Deogaon.

Aurangabad Caves Road

This is a newly constructed road leading to the caves in the vicinity of Aurangabad. The total length of this road is 2 miles only and is black-topped.

Aurangabad Town Roads

The total length of these roads is 10 miles out of which a length of 2 miles and $1\frac{1}{2}$ furlongs is cement concrete, 4 miles 5 furlongs black-topped and the remaining 3 miles and $1\frac{1}{2}$ furlongs has a water bound surface. Some of these roads are transferred to the City Municipality of Aurangabad for maintenance.

Other District Roads

These are usually approach roads connecting villages and towns in the district. They are subject to frequent interruptions to traffic during the rainy season. They are designed to serve tahsil places and market centres. A description of a few important other district roads is given below.

Ghatnandra-Banoti Road

It is 5.25 miles (9.40 km) in length and has water bound macadam surface.

Rahatgaon-Navgaon-Shahagad Road

Rahatgaon-Navgaon-Shahagad road covers a total length of 14.3 miles (22.09 km). Its surface is water bound macadam.

Khuldabad-Mhaismal Road

The total length of this road is 7 miles and has a water bound macadam surface. This road takes off to the right from mile No. 5/6 of the Aurangabad-Chalisgaon road and ends at Mhaismal holiday camp.

BRIDGES

The old Gazetteer of Aurangabad district has to say the following about bridges in the district, "The roads from Aurangabad to Nandgaon (43 miles in the district), from Toka (25 miles) to Jalna (39 miles), and to Elura via Daulatabad (15 miles), have bridges over ordinary nallas, but not over larger streams. They are classified by the Public Works department as second class roads, and with the exception of the Elura road, are maintained at a monthly cost of 12 rupees a mile. The

traffic is not much impeded, as the freshets in the rivers (omitting of course the Godavari) usually subside in a few hours. There are several stone bridges across the large stream that runs through the city of Aurangabad. The Kham river, which skirts the city wall on the west, is spanned by three large bridges; while lower down, it is crossed by a fourth bridge in the cantonment. The Godavari river is crossed by a stone bridge on the Dhond-Manmad Railway, between the British village of Phultamba and the jagir village of Dongaon in the Baizapur taluk".

Road construction was not given priority in the former State of Hyderabad. There were very few passable roads in the district of Aurangabad which formed the part of that State. Construction of bridges also was never seriously undertaken. It was only in the post-independence period that construction of a number of bridges was taken up under the development schemes in the five-year plans. In the following table No. 2 are given the details of the bridges on State Highways and on major district roads in the Aurangabad district which came under the Buildings and Communications department.

FORDS AND FERRIES

The old Gazetteer of Aurangabad district has to say the following about ferries : "The bed of the Godavari is of a gravelly nature, and the river is fordable in the fair season at the following villages : Phultamba, Babulgaon, Pimpalgaon, Toka, Davulna, Bamangaon, Paithan, Mungi, Borgaon, Hiradpur, Panchelsar, Rakishon and Shagad. The ferries sail at Baptura, Toka, Paithan, Mungi, Rakishon and Shagad. The ferries at Baptura, Toka and Mungi belong to the British Government; the tolls levied at Rakishon are credited to the Bhir district; and the ferry at Shagad belongs to a jagirdar. The tolls at Paithan are auctioned to contractors, and the amount realised is from 300 to 400 rupees a year. The rates are from 2 to 3 pice for each passenger, 2 to 3 pice for each animal, and 2 to 3 annas for each cart. The men in charge are Kolis and Bhois, who start the boat a mile or two above the spot to which they are going. In other places on the Godavari, as at Patharwala and Ramasgaon, the river is crossed on large iron floats. People also swim across rivers with gourds tied under the chest; and sometimes several gourds are enclosed in a network, on the top of which a charpai is fastened to carry passengers, while two or three Kolis swim on each side."

Except on important good roads, there are no bridges across the rivers and streams. This has necessitated ferry crossings at a number of places. The ferry services are auctioned and only licence holders are allowed to run the services. The ferry rates are regulated and specified by Government. Table No. 3 shows the statistics of ferries in the district from 1966-67 to 1968-69.

TABLE No. 2
MAJOR BRIDGES UNDER THE JURISDICTION OF AURANGABAD BUILDINGS AND COMMUNICATIONS DIVISION (1971-72)

S. No.	Road	Mile No.	River or nallah	Nearest Village	Length	Average height	Breadth	Year of construction	Year of opening	Cost of construction		
		1	2	3	4	5	6	7	8	9	10	11
1	Malkapur-Jalna-Tujapur-Sholapur	(i)	292/5*	Godavari river	Shahagad	102'-0"	40'-0"	18'-0"	1931	N. A.		
		(ii)	4/8**	Gahati river	Shahapur	240'-0"	9'-0"	18'-0"	N. A.	N. A.	N. A.	
		(iii)	20/1	Par river	...	120'-0"	N. A.	18'-0"	N. A.	N. A.	N. A.	
		(iv)	21/8	Dudna river	Hiswan	280'-0"	25'-0"	18'-0"	N. A.	N. A.	N. A.	
2	Nasik-Aurangabad-Jalna-Ardhapur-Bhokar-Nirmal	(i)	369/5	Shivna river	Deogaon	112'-0"	7'-0"	21'-0"	1933	N. A.		
		(ii)	373/1	Dhekla river	Baigaon	360'-0"	4'-6"	17'-9"	N. A.	N. A.	N. A.	
		(iii)	0/1	Sukhana river	Chikhalthana	210'-0"	19'-0"	19'-6"	1874	1874	2,10,719	
		(i)	23/6**	Nallah	---	172'-0"	10'-0"	16'-0"	N. A.	N. A.	N. A.	
3	Jalgao-Aurangabad-Ahmadnagar-Poona	(ii)	3/6	Tukhad Nallah	Aurangabad	15'-0"	21'-0"	18'-10"	N. A.	N. A.	N. A.	
		(iii)	4/7	Nallah	---	100'-0"	10'-0"	18'-6"	1937	1937	N. A.	
		(iv)	23/3	Girja river	Pharola	325'-0"	18'-0"	19'-0"	1944	1944	N. A.	
		(v)	36/5	Purna river	Sillod	104'-0"	5'-0"	20'-0"	1939	1939	N. A.	
4	Aurangabad-Paithan-Paithan-Pachod-Ambad-Ghansawangi-Pimpalgaon	(vi)	45/3	Khelna river	Palod	152'-0"	16'-0"	18'-0"	N. A.	N. A.	N. A.	
		(vii)	N. A.	Ajantha	Ajantha	120'-0"	8'-0"	N. A.	N. A.	N. A.	N. A.	
		(viii)	N. A.	Godavari river	Kaigaon	1067'-0"	43'-0"	24'-0"	1961	1961	20,70,293	
		(ix)	N. A.	Godavari	Paithan	900'-0"	31'-5"	22'-0"	1971	1972	18,36,845	
5	Paithan-Pachod-Ambad-Ghansawangi-Pimpalgaon	(i)	---	N. A.	Yerbhadrā river	Dhangarwadi	181'-0"	11'-8"	1972	3,25,515		
		(ii)	---	N. A.	Bhawani-kund	Chinchkhed	70'-0"	9'-5"	1971	1,40,371		

*Mile numbers are indicated from Sholapur.

**Mile numbers are indicated from Aurangabad towards the north.

TABLE No. 3

INFORMATION REGARDING FERRIES IN AURANGABAD DISTRICT

Tahsil 1	No. of villages where ferries exist 2	No. of ferries auctioned 3	Demand i. e. auction amount 4	Collection 5
			Rs.	Rs.
1966-67				
Gangapur	...	4	...	...
Jafferabad	...	1	136	136
Paithan	...	9	144	144
Vaijapur	...	5	111	111
Ambad	...	16	2,709	2,709
1967-68				
Gangapur	...	4	...	...
Jafferabad	...	1	136	136
Paithan	...	9	...	...
Vaijapur	...	5	155	155
Ambad	...	16	1,013	1,013
1968-69				
Gangapur	...	4	93	93
Jafferabad	...	1	50	50
Paithan	...	9	523	422
Vaijapur	...	5	174	174
Ambad	...	16	4,041	2,019

PUBLIC TRANSPORT

State Transport

The scheme of nationalisation of passenger transport services was started as early as 1932 by the ex-State of Hyderabad. The Marathwada State Transport came into existence as a result of the trifurcation of the erstwhile Hyderabad State, which was one of the pioneers in the field of public road transport, first in collaboration with the railways and then as a separate Government Department. After the reorganisation of States in November 1956, the operations in Marathwada were looked after by a separate department under the erstwhile Government of Bombay, called the Transferred Road Transport Undertakings Department. With effect from 1st July 1961, the Transferred Road Transport Undertakings Department was abolished and the Marathwada State Transport along with the State Transport Services in the Vidarbha region, were amalgamated with the Maharashtra State Road Transport Corporation and the reorganised Corporation was called the Maharashtra State Road Transport Corporation.

Aurangabad division, of which Aurangabad district forms a part had 515 vehicles plying on 442 routes with a total route length of 32,850

kilometres. The vehicles put on road have, on an average, a seating capacity of 46 excluding the seats of the driver and the conductor. The average daily kilometres operated by these vehicles during March 1966 was 1,13,180 carrying on an average 1,21,392 passengers per day.

At present (1972-73) there are nine depots in Aurangabad division, viz. (1) Aurangabad No. I, (2) Aurangabad No. II, (3) Bhir, (4) Dharoor, (5) Paithan, (6) Jalna, (7) Osmanabad, (8) Sillod and (9) Vaijapur. Of these nine depots, six are in Aurangabad district. The information about the same is given below :—

Depot		No. of vehicles attached	No. of drivers	No. of conductors
1. Aurangabad-I	...	47	126	136
2. Aurangabad-II	...	48	130	153
3. Jalna	...	45	107	119
4. Sillod	...	22	50	76
5. Vaijapur	...	22	52	65
6. Paithan	...	19	44	45
Total	...	203	509	594

The following table gives the information regarding routes, buses and traffic in Aurangabad district in 1972-73.

TABLE No. 4

**OPERATION OF MAHARASHTRA STATE ROAD TRANSPORT
CORPORATION IN AURANGABAD DISTRICT IN 1972-73.**

Item		Position as on 31st March 1973
Number of routes	..	405.00
Route distance (km)	..	29,327.00
Average route distance (km)	..	72.41
Average per day effective kilometres operated ..		81,613.00
Average number of buses held during the year ..		367.00
Average number of buses on road per day ..		321.00
Average vehicle utilization (km)	..	254.36
Percentage load factor	..	69.89
Number of passengers travelled per day ..		90,486.00
Average distance travelled per passenger (km) ..		42.90
Total traffic receipts during the year ('000 Rs.) ..		42,399.05
Average earnings per passenger (in paise) ..		122.00

Source : Bureau of Economics and Statistics.

The light and heavy repairs of buses are carried out at the Divisional workshop which is situated at Aurangabad. Further, after the operation of every 24,000 kilometres the vehicles are routed by the depots to the Divisional workshop for preventive maintenance. Depot workshops are situated at the following places for daily maintenance of vehicles, *viz.* Aurangabad and Jalna. The regular daily and weekly servicing and 8,000 kilometres docking for maintenance are carried out in these depots.

There are thirteen pucca bus stands in the district located at Shahaganj (Aurangabad), Aurangabad Mill Corner, Paithan (2), Gangapur, Vaijapur, Pachod, Kannad, Bhokardan, Sillod, Bidkin, Shivar and Dongaon. Besides, there are 53 and 12 pick-up stands in the district and in Aurangabad city, respectively.

The following table gives the details of routes emanating from various depots in the district as on 31st March 1974.

TABLE No. 5.

**STATE TRANSPORT ROUTES IN AURANGABAD DISTRICT AS ON
31ST MARCH 1974**

Sr. No.	Route	Route distance	No. of single trips	No. of passengers travelled per day
1	2	3	4	5
<i>Aurangabad Depot-I</i>				
1	Aurangabad-Paradh	.. 134.1	2	284
2	Aurangabad-Pandharpur <i>via</i> Wasi	.. 412.6	2	391
3	Aurangabad-Wadodbazar	.. 54.5	2	116
4	Aurangabad-Sholapur	.. 332.9	2	283
5	Aurangabad-Poona-Bombay	.. 392.1	2	100
6	Aurangabad-Walsawangi	.. 121.6	2	256
7	Aurangabad-Jamner <i>via</i> Fardapur-Pahoor.	.. 153.1	2	209
8	Aurangabad-Dhulia <i>via</i> Kannad-Chalisgaon.	.. 153.3	2	282
9	Aurangabad-Dhulia (Night service)	.. 153.3	2	217
10	Aurangabad-Jalgaon-Indore	.. 479.1	2	161
11	Aurangabad-Nasik-Bombay (Luxury)	.. 411.5	2	88
12	Aurangabad-Bijapur	.. 434.3	2	189
13	Aurangabad-Kolhapur	.. 471.6	2	210
14	Aurangabad-Bhir-Udgir	.. 343.8	2	268

TABLE No. 5.—*contd.*

Sr. No.	Route 2	Route distance 3	No. of single trips 4	No. of passengers travelled per day 5
<i>Aurangabad Depot-I—contd.</i>				
15	Aurangabad-Hingoli ..	230.8	2	282
16	Aurangabad-Ellora (Excursion service). 90.1	1	47	
17	Aurangabad-Ellora (Luxury) ..	90.1	1	27
18	Aurangabad-Ajantha (Excursion service). 248.2	1	37	
19	Aurangabad-Ajantha (Luxury) ..	248.2	1	29
<i>Aurangabad Depot-II</i>				
1	Aurangabad-Paithan-Poona ..	277.6	2	277
2	Aurangabad-Gondegaon via Chalisgaon Nagad-Banoti.	148.4	2	278
3	Aurangabad-Manmad ..	139.4	2	199
4	Aurangabad-Soegaon ..	132.1	2	270
5	Aurangabad-Takli-Mhaismal ..	52.4	2	135
6	Aurangabad-Kaigaon-Gangapur ..	59.5	1	37
7	Aurangabad-Khuldabad-Mhaismal ..	36.4	4	183
8	Aurangabad-Gangapur ..	46.3	5	347
9	Aurangabad-Pimpri ..	33.0	4	222
10	Aurangabad-Kasabkheda-Potul ..	48.4	2	126
11	Aurangabad-Katorabazar via Sillod-Bhokardan-Jui Dam.	104.4	2	260
12	Aurangabad-Jamkhed-Rohilagad ..	56.3	2	125
13	Aurangabad-Waregaon ..	37.7	2	84
14	Aurangabad-Kingaon ..	39.9	2	115
15	Aurangabad-Jalna-Deulgaon Raja ..	95.5	4	500
16	Aurangabad-Kannad ..	60.2	13	966
17	Aurangabad-Fardapur via Sillod-Ajantha	132.1	2	227
18	Aurangabad-Andhari Nachanwel ..	60.0	2	209
19	Aurangabad-Balanagar ..	53.2	2	124
20	Aurangabad-Khuldabad-Sultanpur-Savangi	57.9	2	152
21	Aurangabad-Khuldabad-Phulambri ..	88.8	2	240
22	Aurangabad-Vehelgaon via Dongaon	83.3	2	199
23	Aurangabad-Bhusawal ..	202.0	2	301
24	Aurangabad-Bidkin-Ranjangaon ..	36.1	2	92

TABLE No. 5.—*contd.*

Sr. No.	Route 2	Route distance 3	No. of single trips 4	No. of passengers travelled per day 5
1		3	4	5
<i>Aurangabad Depot-II.—contd.</i>				
25	Aurangabad-Ganori	.. 31.3	4	212
26	Aurangabad-Sawkheda via Dahegaon-Shindurwada	.. 51.9	4	364
27	Aurangabad-Washim-Nagpur	.. 564.6	2	413
28	Aurangabad-Nasik-Bombay	.. 411.5	2	381
29	Aurangabad-Ambejogai-Dongaon	.. 243.2	2	326
30	Aurangabad-Jafferabad via Sillod	.. 120.3	2	228
31	Aurangabad-Jalna-Deulgaon Raja-Jafferabad	.. 119.5	2	254
32	Aurangabad-Borgaon-Gangapur	.. 93.4	3	423
33	Aurangabad-Gangapur-Poona	.. 241.4	2	198
34	Aurangabad-Ladsawangi- Lamkana-Anjandoha	.. 47.3	4	285
35	Aurangabad-Nalni via Phulambri-Raju.	.. 98.0	2	296
36	Aurangabad-Bolthan	.. 78.3	2	153
37	Aurangabad-Takli via Khuldabad	.. 38.7	2	107
38	Aurangabad-Shendurni	.. 138.4	4	530
39	Aurangabad-Kharadi	.. 33.8	4	221
40	Aurangabad-Phulambri-Sawangi	.. 47.0	2	162
41	Aurangabad-Pirwadi-Takli	.. 57.0	2	169
42	Kannad-Adgaon	.. 42.2	2	123
43	Kannad-Karanjkheda-Nagapur	.. 32.4	4	214
44	Kannad-Chikhalthana	.. 11.7	6	226
45	Kannad-Pishor	.. 27.6	10	612
46	Kannad-Aurala via Chapaner	.. 23.4	6	283
47	Kannad-Chapaner	.. 14.6	2	60
48	Kannad-Nagapur	.. 32.4	4	214
49	Kannad-Bolthan	.. 38.4	2	129
50	Gangapur-Wahegaon	.. 14.6	2	51
51	Gangapur-Lasur	.. 27.6	8	509
52	Gangapur-Sugar factory	.. 9.7	6	130
53	Gangapur-Kannad	.. 78.2	1	114
54	Aurangabad-Jamkhed	.. 55.1	2	132

TABLE No. 5.—*contd.*

Sr. No.	Route 2	Route distance 3	No. of single trips 4	No. of passengers travelled per day 5
1				
2				
3				
4				
5				
6				
7				
8				
9				
10				
11				
12				
13				
14				
15				
16				
17				
18				
19				
20				
21				
22				
23				
24				
25				
26				
27				

Jalna Depot

1 Jalna-Aurangabad	..	67.2	12	894
2 Jamosamarth-Ambad	..	48.6	1	71
3 Jalna-Bhit	..	107.0	14	1,789
4 Jalna-Chikhli	..	38.3	2	80
5 Jalna-Georai-Karmad-Ladsawangi	..	48.0	2	137
6 Jalna-Kumbhari	..	61.1	2	119
7 Jalna-Kalyangirja project	..	51.1	2	129
8 Jalna-Rohilagad via Ambad-Chinchkhed-Pachod		73.1	2	202
9 Jalna-Deulgaon	..	99.2	2	181
10 Jalna-Gunj-Shivangaon via Ambad-Ghansawangi-Kumbhar-Pimpalgaon		87.8	2	206
11 Jalna-Nasik-Bombay		475.7	2	260
12 Jalna-Paradh	..	100.8	2	224
13 Jalna-Kumbhar Pimpalgaon via Ambad-Tirthpuri		80.3	2	193
14 Jalna-Nawa-Sindkhed Raja	..	31.2	4	241
15 Jalna-Deulgaon-Sindkhed Raja	..	43.6	6	393
16 Jalna-Rajur-Nelni	..	41.6	4	231
17 Jalna-Dudna Project	..	28.3	2	149
18 Jalna-Jalgaon-Bhusawal	..	202.3	2	425
19 Jalna-Ahmadnagar via Georai-Shevgaon	..	206.6	2	413
20 Jalna-Gunj via Tirthpuri-Rajatakli	..	87.8	2	192
21 Jalna-Sevali via Damri-Ner	..	58.5	2	166
22 Jalna-Takli via Shahagad	..	82.2	2	151
23 Jalna-Rahuri via Chinchkhed	..	58.4	2	121
24 Jalna-Mantha	..	58.4	2+2	309
25 Jalna-Latur	..	276.6	2	359
26 Jalna-Jafferabad via Tembhurni-Deulgaon	..	52.3	8	579
27 Jalna-Georai	..	37.0	4	226

TABLE No. 5.—*contd.*

Sr. No.	Route	Route distance	No. of single trips	No. of passengers travelled per day
1	2	3	4	5
<i>Jalna Depot—contd.</i>				
28	Jalna-Majalgaon	.. 136.3	4	523
29	Jalna-Deulgaon Raja	.. 28.3	2	127
30	Jalna-Jambsamarth	.. 78.3	4	309
31	Jalna-Aurangabad-Chalisgaon	.. 161.0	2	287
32	Jalna-Nawa	.. 19.2	4	111
33	Jalna-Bhokardan-Jafferabad	.. 99.6	4	387
34	Jalna-Dhab	.. 91.2	2	208
35	Jalna-Vanzarsarkhate-Sevali	.. 75.5	2	171
36	Mantha-Partur	.. 30.0	2	96
37	Ambad-Kumbhar Pimpalgaon	.. 50.7	4	287
38	Ambad-Ghansawangi	.. 25.0	1	37
39	Ambad-Chincholi	.. 30.7	2	93
40	Deulgaon-Singaon Jahangir	.. 10.6	6	147
41	Deulgaon-Jafferabad	.. 24.0	2	84
42	Deulgaon-Mehekar	.. 77.5	2	139
43	Ghansawangi-Jalna	.. 50.3	1	87
44	Dhad-Jafferabad	.. 33.0	2	96
<i>Sillod Depot</i>				
1	Jalna-Sillod-Dhulia	.. 268.2	2	613
2	Sillod-Jalna	.. 70.4	6	577
3	Khuldbabad-Sawangi	.. 25.2	2	115
4	Sillod-Tondapur-Fattepur	.. 65.4	2	175
5	Sillod-Savaladbara	.. 86.2	2	165
6	Sillod-Bazardeulgaon	.. 28.8	2	160
7	Sillod-Nagapur	.. 51.0	4	393
8	Sillod-Ghatnandra <i>via</i> Bharadi	.. 33.4	2	145
9	Sillod-Bharadi-Ghatnandra-Karanjkheda.	.. 55.4	2	149
10	Sillod-Dhamna Project	.. 58.6	2	138
11	Sillod-Ambhai	.. 37.6	4	331
12	Sillod-Undangaon-Hatti	.. 23.9	2	111
13	Sillod-Katorabazar	.. 33.8	2	173
14	Sillod-Walsawangi	.. 59.1	2	170
15	Sillod-Chincholi	.. 38.9	2	157
16	Sillod-Kannad	.. 70.6	2	133

TABLE No. 5.—*contd.*

Sr. No.	Route	Route distance	No. of single trips	No. of passengers travelled per day
1	2	3	4	5
<i>Sillod Depot—contd.</i>				
17	Sillod-Jafferabad-Chikhli	.. 90·1	2	246
18	Sillod-Phulambri-Khuldabad	.. 67·5	2	206
19	Sillod-Chalisgaon via Fardapur-Vakot.	135·0	4	616
20	Sillod-Aurangabad	.. 70·1	8	685
21	Aurangabad-Agarwadgaon	.. 56·1	2	161
22	Aurangabad-Takli	.. 54·0	2	170
23	Sillod-Borgaon	.. 20·6	2	133
<i>Paithan Depot</i>				
1	Paithan-Ambad	.. 57·4	2	167
2	Paithan-Navgaon	.. 18·7	2	58
3	Paithan-Poona via Shevgaon-Tisgaon-Ahmadnagar	218·5	2	190
4	Aurangabad-Phulambri	.. 31·3	2	37
5	Paithan-Ektuni	.. 63·7	2	134
6	Paithan-Dawarwadi-Harshi	.. 26·2	4	191
7	Paithan-Vishmandwa	.. 27·3	4	166
8	Paithan-Wahegaon	.. 15·0	4	126
9	Paithan-Dongaon	.. 40·3	2	112
10	Paithan-Adul via Balanagar	.. 32·3	2	93
11	Paithan-Warwandi	.. 19·5	2	46
12	Paithan-Patharwala-Gondi	.. 55·9	4	315
13	Paithan-Poona via Shevgaon-Miri- Ahmadnagar.	218·9	2	137
14	Paithan-Aurangabad via Pimpalwadi	.. 59·1	16	1,089
15	Paithan-Aurangabad via Dhorkin	.. 55·8	14	933
16	Paithan-Aurangabad via Pachod	.. 95·5	2	178
17	Aurangabad-Gangapur Sugar factory	.. 53·0	2	200
18	Paithan-Jalna	.. 105·4	2	178
19	Paithan-Tirthpuri	.. 75·2	2	167
20	Paithan-Bhir	.. 90·1	2	148
21	Paithan-Shahagad	.. 47·7	2	104
22	Paithan-Jayakwadi	.. 8·0	2	59
23	Paithan-Mungi	.. 17·0	2	59
24	Paithan-Jayakwadi-Pimpalwadi	.. 14·2	2	59

TABLE No. 5—*contd.*

Sr. No.	Route	Route distance	No. of single trips	No. of passengers travelled per day
1	2	3	4	5
<i>Vaijapur Depot</i>				
1	Vaijapur-Nandgaon <i>via</i> Shivar	.. 71·3	3	230
2	Vaijapur-Nandgaon <i>via</i> Khandala-Janephala	.. 62·0	2	148
3	Vaijapur-Shivar	.. 25·1	2	98
4	Vaijapur-Kannad <i>via</i> Tadimpalgaon-Chapaner	81·4	2	181
5	Vaijapur-Kannad <i>via</i> Deulgaon-Borgaon	78·1	2	178
6	Vaijapur-Wakala	.. 45·5	2	133
7	Vaijapur-Sawarkheda <i>via</i> Gangapur-Shendurwada	80·6	2	165
8	Vaijapur-Kopargaon <i>via</i> Yeola	.. 49·3	8	640
9	Vaijapur-Ahmadnagar	.. 127·2	6	644
10	Vaijapur-Rotegaon Railway Station	.. 6·0	16	572
11	Vaijapur-Gangapur-Lasur	.. 69·8	2	160
12	Vaijapur-Gangapur	.. 42·2	2	106
13	Gangapur-Vaijapur-Kopargaon	.. 91·5	2	169
14	Gangapur-Manjri	.. 9·0	2	44
15	Vaijapur-Gangapur-Aurangabad	.. 85·5	4	357
16	Aurangabad-Nandgaon	.. 105·0	3	240
17	Vaijapur-Shivar-Aurangabad	.. 83·9	4	309
18	Aurangabad-Kachner	.. 40·2	2	102
19	Kannad-Chincholi	.. 44·5	2	124

The following statement gives details of the routes other than those from depots in the district but serving the needs of Aurangabad district.

Route	Distance in Kilometres	No. of single scheduled trips
Bhir-Jalna	.. 107·6	16
Jintoor-Aurangabad	.. 173·2	2
Latur-Aurangabad	.. 278·4	2
Nanded-Aurangabad	.. 307·6	2
Osmanabad-Aurangabad	.. 273·2	2
Akola-Poona <i>via</i> Aurangabad	.. 497·5	2
Amraoti-Poona <i>via</i> Aurangabad	.. N. A.	2
Jalgaon-Poona <i>via</i> Aurangabad	.. N. A.	2

GOODS TRANSPORT

Transport of goods and merchandise is not undertaken by the State Transport Organisation. Besides railways, goods transport is undertaken by private owners of motor trucks. The total number of goods vehicles, both public and private carriers, registered and licensed in the district was 341 in 1966. Of these, 282 were public carriers and 59 were private carriers. Freight rates are not determined by any official body, but are allowed to be governed by the principles of demand and supply.

Due to shortage of railway wagons and the delay involved in railway transport, businessmen and traders find it convenient to transport their goods by motor trucks.

RURAL TRANSPORT

The facilities for passenger transport in the rural areas of Aurangabad district are inadequate. People resort to every available means of transport. Pedestrian journey for some miles is also not unusual. However, the bullock-cart remains the most important traditional means of conveyance.

As stated in the section on State Transport, there are very few bus routes passing through the very interior of this district. Thus the rural tracts served are only those through which these routes traverse. The lack of transport facilities is attributable to the inadequacy of motorable and dependable roads in this district.

The condition of goods transport in the rural areas is in no way better than that of passenger transport. As very few villages are served by motorable roads, automobile traffic in the rural areas is negligible.

Motor Vehicles

संयोगव जनने

The following table shows the statistics of motor vehicles in Aurangabad region as on 31st March 1973.

TABLE No. 6

MOTOR VEHICLES IN OPERATION IN AURANGABAD REGION AS ON
31ST MARCH 1973

Sr. No.	Item	Number
1	Motor cycles, scooters, etc.	6,172
2	Motor cars	3,655
3	Taxi cabs	136
4	Auto rikshaws	522
5	Stage carriages :	
	(i) Diesel (S. T. and private)	794
	(ii) Petrol	..

Sr. No.	Item	Number
6	Lorries :	
	(a) Private carriages :	
	(i) Diesel	.. 783
	(ii) Petrol	.. 116
	(b) Public carriages :	
	(i) Diesel	.. 2,260
	(ii) Petrol	.. 130
7	Ambulances	.. 14
8	School buses	.. 7
9	Private service vehicles	.. 2
10	Trailers	.. 847
11	Tractors	.. 1,105
12	Others	.. 17
	Total ..	16,560

Source : Bureau of Economics and Statistics

TOURIST FACILITIES

Historical places in Aurangabad district have lent it considerable importance as a tourist area. The reasons for heavy tourist traffic to Aurangabad are cited below. The ties of Aurangabad with Andhra Pradesh and Bombay are very old. Aurangabad is perhaps the most important centre of education and culture in the Marathwada region. The Marathwada University is located at Aurangabad and also a number of colleges.

The most important reason for Aurangabad being a tourist centre is that there are important places of interest like Panchakki, Bibika Makabara, Aurangabad caves and the world famous Ajanta and Ellora caves.

Tourists from all over the country as well as the world visit Ajanta, Ellora and Aurangabad to see the master pieces of architecture and sculpture. Consequently, a number of hotels of international standard, starred hotels and modern lodging houses have sprung up in the city. The Aurangabad Hotel, Rama International Hotel, Ajanta Ambassador Hotel, Hotel Printravel, Hotel Ashoka, Empire Hotel, Green's Hotel, Hotel Guru, Meghdoot Hotel, Nandanvan Hotel, Neelam Hotel, Natraj Hotel, Youth Hostel and Tourist Home are but a few among the famous hotels. The Maharashtra Government has also provided well-equipped holiday camps for tourists at Aurangabad, Fardapur and Mhaismal and Circuit Houses at Ajanta, Fardapur, Khuldabad and Aurangabad. The Subhedari Guest House of the Government and a Circuit House of the Aurangabad Municipality also provide accommodation to the tourists at Aurangabad. The Tourism Development Corporation of the Government of India as also the Department of Tourism of the Maharashtra Government provide all

necessary amenities to the tourists including accommodation, transportation, conducted tours, sightseeing, guide service, tourist literature and information. Many rest houses have been provided for officers on duty at various towns and villages in the district. Primarily these rest houses are meant for Government officers on duty. But they are also given for occupation to private tourists. Most of the rest houses are equipped with mattresses, furniture, crockery, scavenging and other facilities. A list of rest houses, circuit houses and dak bungalows in Aurangabad district is given below:

TABLE No. 7

LIST OF REST HOUSES AND CIRCUIT HOUSES IN AURANGABAD DISTRICT

Sr. No.	Tahsil	Place	Category	No. of suites
1	2	3	4	5
1	Ambad	... Ambad	Rest House	2
2	Aurangabad	... Aurangabad	Circuit House	8
			Rest House	16
3	Khuldabad	... Mhaismal	Rest House	4
4	Gangapur	... Dehegaon	do.	2
5	Kannad	... Deogaon	do.	2
6	Paithan	... Dhorkin	do.	2
7	Soegaon	... Fardapur	Circuit House	7
8	Soegaon	... do.	Rest House	4
9	Jalna	... Jalna	do.	4
10	Gangapur	... Kaigaon	do.	1
11	Kannad	... Kannad	do.	1
12	Khuldabad	... Khuldabad	do.	8
13	Paithan	... Paithan	do.	4
14	Aurangabad	... Pachod	do.	2
15	Aurangabad	... Phulambri	do.	2
16	Vaijapur	... Rotegaon	do.	1
17	Paithan	... Bidkin	do.	2
18	Sillod	... Sillod	do.	2
19	Jalna	... Shahagad	do.	2
20	Vaijapur	... Shivar	do.	1

POST OFFICES

The old Gazetteer of Aurangabad district has to say the following about posts and telegraphs in the district at the time when it was published. "Regular postal communications were first established in 1862, and nine years later the Postal Department, was remodelled. Post offices were opened out at the head quarters of the district and in the chief of taluka towns; and a proper system of postal delivery was established by

means of postal runners. There are 5 postal lines from Aurangabad (1) to Phulamri, Bokardan, Sinha and Ajanta (2) to Gandapur, Baizapur and Tharoda (3) to Kuldabad and Kanhar (4) to Paitan and (5) to Jalna and Ambad. There are 5 overseers, one to each line, and the postal establishment at the city of Aurangabad consists of a postmaster, 4 clerks and 4 peons. Each of the ten taluks has a deputy postmaster and a peon; but Jalna has an additional clerk and two peons, as it is the principal station for all the mails received from the various districts of H. H. the Nizam's dominions. There are British Post Offices in the cantonments of Aurangabad and Jalna, and the mails are carried to them by tonga dak from Nandgaon Railway Station. Branch offices are at Kanhar and Paitan, and a delivery station is in the city of Aurangabad and another at Ajanta. The cantonments of Aurangabad and Jalna are connected with the Telegraph system of India."

Aurangabad now is a postal division. The head post office is situated at Aurangabad and sub-offices at taluka headquarters and towns. The bigger villages have branch post offices.

The following table gives the statistics of posts, telegraphs and telephones in the district in 1961-62, 1965-66, 1970-71 and 1972-73.

TABLE No. 8

POSTAL, TELEGRAPHIC AND TELEPHONE STATISTICS IN AURANGABAD DISTRICT DURING 1961-62, 1965-66, 1970-71 AND 1972-73

Sr. No.	Year	No. of Post Offices	No. of Telegraph Offices	No. of letter boxes	No. of postmen	No. of Tele- phones	No. of radio licences issued and renewed
1	2	3	4	5	6	7	8
1	1961-62	...	288	11	345	64	553
2	1965-66	...	321	17	435	101	984
3	1970-71	...	363	27	528	107	2,098
4	1972-73	...	395	33	585	111	2,544
							38,475

Source : Bureau of Economics and Statistics.

COMMUNITY RADIO SETS

Community radio sets play an important role as a powerful medium of education and enlightenment of the masses. They are also helpful in a campaign of rural education which is being imparted through programmes broadcast from the *Akashwani*. Under the rural broadcasting contributory scheme of the Government of Maharashtra community radio sets are supplied to grampanchayats or other organised bodies in villages. The Rural Broadcasting department, which is in charge of the implementation of the scheme, installs the radio sets and provides for their maintenance and repairs. The concerned parties are required

to contribute Rs. 175 for a dry battery set and Rs. 150 for an electric set initially. They have also to contribute Rs. 60 for maintenance, repairs, provision of dry batteries and radio licence for the set every year.

The ownership of the community radio sets rests with the Government. The sets are meant exclusively for the use of village people. The grampanchayats are required to tune to programmes for villagers relayed from the *Akashwani* (All India Radio).

The benefit of this scheme has been availed of, to a considerable extent in this district. Upto March 31, 1973 there were as many as 1,174 community radio sets installed under the scheme in the Aurangabad district.

Besides, there are 4 miscellaneous installations of radio sets viz., at the office of the Regional Publicity Officer and District Publicity Officer, Aurangabad and Jalna respectively.

The following table gives the taluka-wise statistics of rural broadcasting as on 31st March 1973.

TABLE No. 9

**RURAL BROADCASTING STATISTICS IN AURANGABAD DISTRICT
AS ON 31ST MARCH 1973**

Sr. No.	Tahsil	No. of villages having receiv- ing sets	Rural population having receiving sets (1971 Census)	Total number of Radio farm forums
1	2	3	4	5
1	Aurangabad	152	1,43,794	..
2	Khuldabad	46	38,887	11
3	Kannad	61	66,077	..
4	Soegaon	38	37,088	..
5	Sillod	72	90,528	10
6	Bhokardan	49	38,474	1
7	Jafferabad	79	57,097	..
8	Jalna	205	1,89,376	8
9	Ambad	139	1,56,399	..
10	Paithan	110	1,24,835	3
11	Gangapur	105	83,809	1
12	Vaijapur	118	1,02,993	13
District Total		1,174	11,29,352	47

Source : Bureau of Economics and Statistics,



सत्यमेव जयते

CHAPTER 8—MISCELLANEOUS OCCUPATIONS

INTRODUCTION

THE PREVIOUS CHAPTERS IN THIS VOLUME HAVE DESCRIBED THE IMPORTANT ASPECTS OF THE DISTRICT ECONOMY such as agriculture, industry, trade, transport, banking etc. In this chapter an attempt is made to describe such economic pursuits as are not dealt within those chapters. These economic pursuits could be grouped under the head 'miscellaneous occupations'. They have an important place in the economy of the district as they contribute to the economic take-off of the district. These occupations also provide employment opportunities to a number of persons and many of these occupations are concerned with production of essential articles of the daily use.

These occupations are mainly found in the urban areas. During the last few years many changes have taken place in the organisation, nature and operation of these occupations. So also a change can be seen in the number of establishments of this type and workers employed in them. The gradual urbanisation has created a tendency among people to migrate towards cities and towns in search of a better means of livelihood. With this a change has taken place in the food and clothing habits of the people which has resulted in an increase in the number of establishments catering to the varied needs of the people.

The old Gazetteer of Aurangabad gives some interesting information about these occupations as follows. "Aurangabad is an agricultural rather than a manufacturing district, and in older times, the industries were domestic and suited to the wants of the cultivator. The village system was based upon the division of labour quite as much as upon hereditary caste; and the brazier, the blacksmith, the carpenter, the weaver, the potter, and the oil-presser were integral parts of a community as well as members of a family occupation. An advanced stage might be found in such towns like Paithan, Jalna, Baizapur and Nasik which possess little colonies of weavers and braziers noted for some speciality. Yet another degree higher is the case of certain arts like gold-lace making which royal patronage has fixed at some capital like Aurangabad, while the pride and display of rival kingdoms into which the Dakhan was formerly divided, gave birth to many arts of luxury, that have not been forgotten in the decayed capitals."¹

1. District Gazetteer of Aurangabad, 1884, pp. 604-605 by Munir Nawaz Jang. (Maulvi Saiad Mahdi Ali).

"The small manufactures of the district flourished best in the 17th century when Aurangabad was the capital of the Moghals in the Deccan. After Aurangzeb's death, they began to decline. This was partly due to the transfer of capital to Hyderabad; there were also other causes which contributed to this decay, such as loss of patronage from native courts for articles of indigenous production, the competition of foreign goods and the double customer's duty levied first on the raw materials imported, and then on the manufactured articles exported. Paithan, Baizapur and Jalna suffered equally with Aurangabad on this account, and many of the manufacturers either emigrated into British Territory, or took to other occupations. In Hamiltons' Gazetteer, the population of Aurangabad in 1825 was reported to be about 60,000, but since that time the numbers gradually diminished, particularly among goldsmiths, weavers, tailors and Borahs."¹

A survey was carried out by the Gazetteers Department at different places in the district, in 1967, to collect information relating to the different types of occupations. This data collection mainly pertained to capital, raw material, income, labour, products and expenditure pattern of these occupations. A general questionnaire was prepared and information was collected from selected samples. Of these a few selected occupations are described in detail, while in the case of those which hardly support a few persons, the description does not follow the same pattern. Some of these occupations are hereditary while others are independent requiring small initial capital and providing employment to a small number of workers. The following is a brief description of these occupations.

TEA SHOPS AND RESTAURANTS

Restaurants and tea houses have become a flourishing business in recent times. The dependence on the hotelling habits has increased today leading to an increase in the number of these establishments.

These establishments situated in urban and rural areas differ considerably. They are of a small size in the rural areas and are generally managed by one person. Their furniture includes two or three tables and a few benches. The person in charge works in many capacities such as cook, cashier and owner. The establishments, in the urban areas however present a better picture. They are well furnished and managed and serve a variety of dishes, drinks and meals. The other facilities such as radio, fans, special rooms for family, etc., are their main attractions.

These establishments require oil, sugar, milk, ghee, tea, coffee, gram-flour, vegetables, spices, etc. for making various kinds of preparations. The value of such accessories varies according to the size and location

1. *Ibid.*

of the business, and ranges from Rs. 60 to Rs. 200 per month in case of small establishments, from Rs. 400 to Rs. 1,000 in case of medium size establishments and from Rs. 1,000 to Rs. 2,000 in case of establishments of big size. All these items of daily use are purchased in the local market on wholesale basis.

These establishments, especially in the urban areas, have to spend considerably on tools and equipment. The fixed capital is used to purchase furniture, utensils, crockery, etc., and amounts to Rs. 4,000 to Rs. 6,500 in urban areas and to Rs. 800 to Rs. 3,000 in rural areas.

The employment in these establishments is of a floating type and there is no security and guarantee of employment. The workers generally remain busy for the whole day. The number of workers in a big establishment varies from 6 to 8 in addition to the cooks who are usually paid more, their wages varying between Rs. 70 and Rs. 100 per month. The others are paid between Rs. 20 and Rs. 40 per month.

The net income of small establishments varies between Rs. 200 and Rs. 500, while that of medium size establishments between Rs. 500 and Rs. 1,000 per month.

The rent, which is high in urban areas, varies between Rs. 40 and Rs. 75 per month.

According to the 1971 Census, the number of workers in hotels and restaurants, stood at 5,126.

LODGING AND BOARDING

The lodging and boarding houses are widely dispersed in the urban areas of the district. The gradual urbanisation, industrial growth and the changing facets of economic life have led to the growth of these establishments. They are however, largely centred in Aurangabad city because it is a tourists centre as also the headquarters of many divisional offices. The small establishments found at tahsil places and other towns are mostly boarding houses whereas establishments of bigger size provide both lodging and boarding facilities.

The cost of the equipment in the case of a big establishment varies between Rs. 5,000 and Rs. 10,000. The working capital depends upon the size, location, etc., of the establishment, the amount varying between Rs. 1,000 and Rs. 2,000 in case of establishments of a big size.

The accessories of these establishments consist of foodgrains, vegetables, oil, spices, in case of vegetarian and fish, mutton, eggs, in addition to items mentioned above for non-vegetarian establishments. These establishments also serve tea, coffee and cold drinks. The expenditure on these accessories of big size establishment varies between Rs. 1,000 and Rs. 1,500 and between Rs. 500 and Rs. 1,000 in case of medium size establishments.

The capital investment of such establishments amounts to Rs. 2,000 on an average.

Generally the workers are employed on monthly wage basis. The number of workers is comparatively small. The wages of workers come to Rs. 60 on an average. They get in addition to their money wages, meals, tea etc. The employment in these establishments is fluctuating and the wage rate is very low in spite of the long hours of work which the workers are required to put in.

The monthly income of big establishment ranges from Rs. 1,000 to Rs. 2,000 and that of medium size establishment from Rs. 400 to 500.

SWEETMEAT MAKING

The establishments engaged in the preparation of sweetmeats are mostly found in urban areas. However the number of such establishments is very small.

According to 1961 Census there were 1,888 persons including 276 women engaged in this business.

Milk, *maida*, sugar and gram flour are the main items required. The cost of these accessories varies from Rs. 200 to Rs. 500 per month, depending upon the size of the establishment. All these items are generally purchased in local market.

The fixed capital required by these establishments varies between Rs. 1,000 and Rs. 1,500 in case of big establishments and Rs. 200 and Rs. 500 for establishments of small size. The working capital is mainly required for the purchase of accessories, to pay the rent of shop and wages of workers employed. Generally these shops are housed in rented premises, the amount of rent ranging from Rs. 30 to Rs. 50 per month.

The income of big establishment amounts to Rs. 500 per month. 4 to 5 workers on an average are employed on monthly wages by them, in addition to the cook who is a skilled worker. Workers are paid from Rs. 40 to Rs. 80 per month.

BAKERIES

During the last few years development in many fields and changing food habits of people have led to the expansion of the bakery business. Today even in the remote villages of the district bakery products are readily available. The pedlars or small shops in the villages supply the needs of village people by purchasing from bakeries in the urban areas.

The raw material required by a bakery are *maida*, oil, sugar, etc. These items are purchased in local market. A small sized bakery spends from Rs. 300 to Rs. 400 on the purchase of these items.

The products of the bakeries are biscuits, cakes, bread, etc. The monthly income of a bakery comes to Rs. 100 to Rs. 150 in case of a

small sized bakery. The return varies according to the size of the establishment. The products are sold on wholesale and retail basis. The establishments carry on their business throughout the year.

The equipment of a bakery consists of tin pots, trays, iron bars, vessels, moulds, cupboards, baskets, etc. The cost of this equipment varies from Rs. 400 to 1,000 and that of a *bhatti* from Rs. 500 to Rs. 1,500.

The small sized bakery employs about 2-3 workers, wages varying according to the size of the business. Generally the workers are paid from Re. 1 to Rs. 2 per day. The skilled workers are sometimes paid on monthly wage basis. The other expenditure includes charges for the use of electric power, where it is available, and the rent of premises. The small sized bakery pays on an average Rs. 30 per month as rent.

The total number of workers engaged in the production of bread, biscuits, cakes and other bakery products was 78 out of whom 77 were in the urban area and 1 in the rural area.*

TAILORING

This occupation is diffused far and wide in the district and small shops of tailors are found everywhere both in rural and urban areas. The occupation today is no longer hereditary and anyone with aptitude and resources can follow the same.

The tools and equipment for a small size shop cost about Rs. 400 and consist of a sewing machine, a measure tape, scissors, etc. In the case of a big sized shop having three or four machines, the investment varies from Rs. 1,000 to Rs. 1,500. The furniture required for the establishment includes a table, a show case, chairs, etc.

Generally these shops are situated in rented premises. The rent of shops for small size varies from Rs. 10 to Rs. 15 and that of big size from Rs. 35 to Rs. 40 per month. The other expenditure includes electric charges which come to about Rs. 5 to Rs. 10 per month.

The big shops spend from Rs. 10 to Rs. 25 on accessories, such as various types of buttons, threads, needles, oil, etc. which are locally available. The amount spent on the same varies from Rs. 4 to Rs. 6 in case of small and medium size shop.

This occupation provides employment throughout the year. In big sized shops two to three workers are employed. They are generally paid wages on piece rate basis. The monthly wages vary from Rs. 70 to Rs. 100 in urban areas and Rs. 30 to Rs. 50 in rural areas.

The income of these establishments depends upon the type of service offered, varying in case of small sized shops from Rs. 60 to Rs. 90 and

*District Census Handbook, 1961, Aurangabad.

from Rs. 250 to Rs. 450 in case of big shops per month. The rates of stitching differ in rural and urban areas and depend upon the quality and texture of the material provided by the customers as also the skill of the artisans. The return is always low in rural area.

The tailoring business generally prospers at the time of marriage ceremonies, festivals, etc., and earns handsome incomes for the establishments.

The total number of persons engaged in this occupation was 4,108 including 396 women as per the 1961 census.

HAIR CUTTING SALOONS

A barber today has become a part and parcel of the economic community in both the urban and rural areas. The artisan has adapted himself to the changing circumstances though in a few places one may come across barbers moving from place to place and/or making any convenient place near a tree or a motor stand his place of business. Such a barber possesses a bag containing all the equipment of his business including pair of scissors, razors, a mirror, soap etc. But generally most of the establishments are fashionable and set to a particular mode of design.

The requirements of a saloon include snow, soap, hair oils powder etc. A big shop spends from Rs. 35 to Rs. 50 per month, purchasing on these items whereas a small sized shop spends from Rs. 10 to Rs. 15 per month on the same articles. The expenditure however depends upon the type and size of the clientele available. Most of these items are available in the local market.

The razors, pairs of scissors, cropping machines constitute the tools and equipment. This equipment costs from Rs. 100 to Rs. 150 for a small sized shop. The equipment also includes furniture such as chairs, tables with mirrors fixed on them, etc. The investment of a big shop on this item ranges to well over a thousand rupees. The initial capital necessary to start the business varies from Rs. 200 to Rs. 1,000 in the case of establishments of all sizes. The rent ranges from Rs. 4 to Rs. 9 in case of a small establishment and Rs. 30 to Rs. 40 for a big shop.

The monthly income of a small sized shop varies from Rs. 90 to Rs. 120, while that of big sized shop from Rs. 300 to Rs. 450.

The big units employ 3 or 4 persons whereas in small shops the proprietor alone runs the business. The wages of the workers vary from Rs. 90 to Rs. 100 per month.

There is a union of barbers in the district formed with the purpose of getting their grievances redressed. The association has regulated the working hours, the rates of hair cutting for adults, children etc. It also tries to protect the interest of its artisan members.

According to the 1961 Census there were 2,612 barbers, including 2 women in Aurangabad district.

LAUNDRIES

This occupation includes the work of cleaning, dyeing and dry cleaning of clothes. The laundries properly so-called are found only in the urban areas but the same services are rendered by individual workers in the rural areas, where laundering establishments are absent. The *dhabis* in villages collect and deliver the clothes personally to their customers. In urban areas the customer has to go to the laundry to hand over the clothes for washing etc. and to collect the same as well. A few shops do only ironing of clothes.

The tools and equipment of a laundry consists of irons, tables, cupboards, etc., which cost a small laundry from Rs. 100 to Rs. 400, whereas a big laundry upto Rs. 1,000. In many establishments of a big size washing and cleaning are done with the help of an electric machine. An electric machine costs from Rs. 2,000 to Rs. 3,000.

The accessories required for cleaning and washing the clothes include soap, washing soda, bleaching powder, tinopal, etc. The consumption of these depends upon the size of a shop and the volume of work. The expenditure accordingly is from Rs. 30 to Rs. 50 in the case of a small establishment and Rs. 300 to Rs. 400 in the case of a big establishment.

The monthly income of a big laundry ranges from Rs. 800 to Rs. 1,000 per month, while it varies between Rs. 200 and Rs. 300 in the case of a small unit.

The workers are paid at the rate of Re. 1 to Rs. 2 per day while *dhabis* are paid on piece rate basis, the rate varying from Rs. 6 to Rs. 12 for washing a hundred clothes. Generally in small laundries the proprietor is assisted by other members of the family in the work and management of the unit.

There were 1,402 launderers, dry cleaners and pressers, including 675 women, working in the district as per the 1961 Census.

PAN BIDI SHOPS

The shops are mostly found in urban areas near cinema talkies, restaurants, bus stand, railway station and bazar place, as also at all the crowded areas of the town. Sometimes persons following this occupation move from place to place with a mobile shop containing the material necessary for making *pan patti*, match boxes, cigars and *bidis*, etc. The *pan patti* shops also sell such articles as *agarbatti*, soap, medical tablets, and other items of daily use. They also keep post cards, inland letters, stamps, etc., which they sell at a slightly higher than the normal rate.

The accessories of the shops include betel leaves, betel nuts, lime, tobacco, other spices, cloves, catechu and cardamom. All these items are locally purchased. A small *pan patti* shop spends on an average Rs. 5 to Rs. 10 on various accessories everyday.

These establishments require only petty tools and equipment such as a pair of scissors, a small pot to keep catechu and a bucket. The capital required to start this business ranges from Rs. 50 to Rs. 200 in the case of small and medium sized shops, whereas for an establishment of a big size the amount ranges to about Rs. 500.

The daily income of these shops depends upon the service rendered as also the location of the shop.

The earnings of a medium shop range from Rs. 10 to Rs. 15 per day and that of a big shop from Rs. 15 to Rs. 20. The expenditure of these shops includes rent which amounts to Rs. 5 to Rs. 20 per month, and charges for the consumption of electricity.

FLOUR MILLING

Most of the villages and towns now a days have a flour mill and the age old spectacle of songs sung by women while grinding grains on the grinding wheels is conspicuous by its absence. The new pattern of living has necessitated the setting up of these establishments.

The tools and equipment required by a flour mill comprise an engine or electrical motor, grinding machine, belts and other parts and accessories. The cost of equipment ranges between Rs. 2,000 and Rs. 3,000. The cost of repair generally varies between Rs. 200 and Rs. 500 per annum, whereas maintenance charges come to about Rs. 100 on an average per month.

Most of the establishments are housed in rented premises, the amount of rent varying from Rs. 20 to Rs. 40 per month.

In establishments of a big size workers numbering 2 or 3 are employed on monthly wages ranging between Rs. 50 and Rs. 60, while small establishments are managed by the owner proprietors with the help of their family members. The net earnings of the establishment vary between Rs. 120 and Rs. 150 per month. 1,068 persons, including 624 in rural areas and 444 in urban areas, were engaged in this business as per the Census of 1961.

AERATED WATERS

Aerated water manufacturing establishments are found mostly in urban areas of the district. They provide employment throughout the year except during rainy season when the business remains slack.

Most of the establishments are located in rented premises, the amount of rent varying from Rs. 30 to Rs. 40 per month depending upon the size and location of business.

The tools and equipment required are soda making machine, ice-box, gas cylinders, bottles of various sizes, etc. Furniture includes tables, chairs, cupboards, etc. An additional item in a big-sized establishment is a refrigerator. The amount of initial investment in this establishment comes to about Rs. 2,000 to Rs. 3,000.

The accessories include milk, sugar, juice, lemons which are locally purchased. The cost of these ranges from Rs. 100 to Rs. 150 in case of big establishment.

Both adults and children are employed in this business, the wages depending upon the turnover of the business as also the nature of the job. A full time adult is paid between Rs. 40 and Rs. 50 per month.

According to the 1961 Census this occupation provided employment to 47 persons, all in urban areas.

LEATHER WORKING

The shoe makers are *balutedars* in rural areas where they are paid in cash or kind for their services. The system of *baluta* payment is now fast disappearing and its remnants are found only in a few places.

The leather is purchased locally. The tools of the business include various types of cutting instruments, sewing machine, etc., the cost of all of which comes to Rs. 600 to Rs. 800 in case of small establishment and to Rs. 1,500 in case of establishment of a big size.

Most of the units are housed in rented premises, the rent varying from Rs. 10 to Rs. 80 per month. The business provides continuous employment to the workers. The skilled worker gets from Rs. 3 to Rs. 5 per day. In big size shops 4 to 5 persons are employed to make shoes, chappals etc. A small unit is managed by the owner himself with the help of his family members.

According to the 1961 Census 3,525 persons including 180 women, were engaged in making and repairing of shoes, chappals etc. The number for urban and rural areas stood at 485 and 3,040, respectively.

MATTRESS AND PILLOW MAKING

The mattress and pillow making establishments are mostly found in urban areas.

A carding machine, weighing machine etc., constitute the equipment of a mattress and pillow maker. The fixed investment in these shops varies as per the size of the shop. In case of medium size shop the amount of investment on this account varies between Rs. 500 and Rs. 800. The accessories required to prepare beds, etc. are cotton, coloured cloth and thread. The expenditure on them comes to Rs. 75 to Rs. 100 per month, depending mostly upon the demand from the customers.

The other items of expenditure are electricity charges and rent, the amount paid due to them varying between Rs. 20 and Rs. 40 per month.

Big establishments, employ outside workers, whereas in small sized shops the owner carries out the work with the help of family members. The monthly income of a medium sized shop comes to about Rs. 150.

The number of persons engaged in the manufacture of textile goods like mattress, quilt and razai, etc., was put at 110 including 60 males and 50 females, as per the 1961 Census, out of which 63 were working in rural areas and 47 in urban areas.

GOLDSMITHY

The business is a hereditary one and the members of the Sonar community are mostly engaged in preparing and selling the gold and silver ornaments. Some goldsmiths combine the business of money lending with goldsmithy.

These establishments are most common in urban areas. Their business is brisk during the marriage season. In big villages during the rainy season when the business is slack the artisans take to agricultural jobs.

The tools and equipment required by a goldsmith are balance, anvil, pincers hammers, pots, moulds, nails, files, scissors, etc., the cost of which in case of an establishment of a small size comes to Rs. 200. The furniture in such establishments includes cupboards and safes to keep the ornaments.

Gold and silver are the primary materials required to prepare ornaments. Generally these are supplied by the customers and in a few cases purchased by the goldsmiths themselves from the nearby market. In many cases old ornaments are melted and new ones prepared as ordered by the customers.

The earnings of goldsmiths vary between Rs. 100 and Rs. 150 in the case of a small establishment. Usually skilled workers are employed by big shops and are paid according to their skill and experience. Their wages range from Rs. 75 to Rs. 150 per month. According to the 1961 Census the total number of persons engaged in making of Jewellery, Silverwares and Goldwares was 1,171. Out of the total workers, 770 were working in rural areas as against 401 in urban areas.

With the passing of the Gold Control Order the business of goldsmiths has been affected adversely. Government however, has extended monetary assistance and employment to these artisans with a view to rehabilitate them and has also modified the Gold Control Order.

BLACKSMITHY

It is one of the premier occupations in the rural areas, and requires a small sum as initial investment. It is followed as a hereditary occupation by the artisans engaged in it.

Generally the Lohar has his shop in his own residence where he carries on the repairing and making new implements required by the agriculturists, as also other articles that are needed for local use. The blacksmith in rural area receives his payment both in cash and kind. A few establishments are found in urban areas also where the income of the artisan comes to about Rs. 150 per month depending upon the demand for his services. In the slack season the blacksmiths in the rural areas switch over to agriculture where they serve as labourers in various farm operations.

The Census of 1961 puts the figure of the workers in this occupation at 1,120 including 107 women. Of these 1,060 were working in the rural areas and the rest in the urban areas.

BICYCLE REPAIRING

Bicycle is found practically in every corner of the district as it provides a cheap and convenient means of transport to the common man. This has led to the growth of bicycle repairing shops in urban as well as in rural areas.

The shops in urban areas sell the spare parts of cycle and sometimes repair stoves, petromaxes, along with cycle repairing. Shops of bigger size keep 8 to 10 cycles on hire on fixed rate per hour or day. The investment for a small shop comes to Rs. 500 and is utilised for purchasing cycles, spare parts, furniture like chair, table, small cupboard, etc. In case of a shop of a big size the amount varies upto Rs. 2,000.

The tools and equipment consist of various instruments of repairing, cycle pump, material to remove puncture, spanners, nuts, etc. The children employees are paid between Rs. 15 and Rs. 30 per month, whereas the wages of an adult vary between Rs. 40 and Rs. 50 per month. As per the 1961 Census there were 484 persons, 481 men and 3 women, engaged in cycle repairing, out of them 63 were in rural areas and 421 in urban areas.

The shops are housed in rented premises. The amount of rent inclusive of electricity charges, comes to about Rs. 20 in the case of a medium sized shop. The monthly income of a small sized shop varies between Rs. 70 and Rs. 100 and that of a big one between Rs. 200 and Rs. 300.

It may be noted that there are other miscellaneous occupations besides those mentioned above. A considerable number of persons depend upon these occupations for their livelihood. Of these the frame makers, flower vendors, etc., are found in urban areas. Besides, a number of persons are engaged in medical, legal, religious and teaching professions. The following is a brief description of a few of them.

PHOTO-FRAME MAKERS

Photos of deities, family members as also beautiful pictures or paintings usually find place as items of decoration in every household, in rural as well as urban areas. These are framed by the photo-frame makers in various and typical designs with a view to enhancing their picturesque value.

The photo-frame makers manage their own business with the assistance of one or two outside workers who are generally semi-skilled. These workers are paid from about Rs. 50 to Rs. 75 per month. The equipment and material required consists of wooden frames, glass-sheets, saws, hammer, nails, etc. The same is purchased in the local market and costs the proprietor about Rs. 100 to Rs. 150.

These shopkeepers charge for their work according to the nature of the job to be executed. The monthly income of a photo-frame maker comes to about Rs. 80 to Rs. 100.

FLOWER VENDORS

The flower vendor moves from place to place selling flowers, garlands, etc., and could be found many a times selling flowers in a shop near a temple, or a market place. In the rural areas the vegetable vendor is found selling flowers to his customers along with the vegetables.

The daily income of a flower vendor comes to Rs. 4 on an average. During religious festivals and marriage season the business is considerably brisk.

WATCH REPAIRING

Watch repairing shops are usually found in urban areas and with the exception of a few establishments they sell and repair watches on a large scale. Most of them are small proprietor managed shops.

The items of investment required for watch repairing are costly and require an initial outlay of about Rs 1,500 to Rs. 2,000. A watch repairer generally keeps a few new watches for sale along with belts, pens, etc., of common use.

The total number of instrument makers, watch makers, etc., stood at 1,249 including 7 women, according to 1961 Census.

MEDICAL SERVICES

With the growth and spread of scientific knowledge, people realised the importance of medicine as the best remedy for various types of diseases. The old *vaidu* is now fast disappearing and his place is taken by medical graduates with dispensaries which are equipped by recent drugs and up-to-date equipment.

More medical facilities are made available by the hospitals and dispensaries run by the Government. The Aurangabad district has made steady progress in the field of medicine and medical facilities. During 1961-62 and 1962-63 there were 36 and 45 allopathic doctors in the district, respectively. The strength of nurses was 175, 237 and 263 in the years 1961, 1962 and 1963. The number of ayurvedic doctors was 8. According to the 1961 Census, there were 508 physicians and surgeons including 21 women. Out of this total, 204 were working in rural areas and the rest in the urban areas. The total of persons working in the district as doctors, nurses and technicians in medical and health services was 1,669 in 1971.

Today people have become more conscious about their health and seek medical help as and when incidence of a disease or an epidemic takes place. The medical profession has, therefore become prosperous and the income of a medical practitioner ranges between Rs. 800 and Rs. 1,500 per month.

LEGAL SERVICES

Till the merger of the *ex-State* of Hyderabad, licences to carry on the legal profession were conferred upon some people by the Nizam Government and these were called *munsafs*. After the reorganisation of States, in 1956 the Marathwada region came under the jurisdiction of the Bombay High Court.

The various legislations relating to land gave rise to a number of tenancy suits. A large number of persons are taking to this profession and there is an increase in the number of law graduates. According to the 1971 Census 70 persons were engaged in legal services in Aurangabad district.

EDUCATIONAL SERVICES

The last decade has been marked by a positive improvement in the literacy standard of the district. Opening of many educational institutions has provided employment facilities to a number of persons who have taken to the teaching profession.

There is a rapid growth in the number of primary schools which rose from 595 in 1951 to 1,313 in 1962. The total number of primary teachers was 2,724 out of whom 779 were trained. The number of secondary teachers stood at 1,052 including 525 trained teachers. In 1952 there were 22 secondary schools, as against 76 in 1962. In regard to higher education there were 12 colleges providing education in the faculties of Arts, Science, Commerce, Medicine, Law, etc. in 1960-61, out of which four were managed by Government. The number of persons including the teaching staff in technical schools and colleges was 135 and that in other schools and colleges was 5,321. The lower

proportion *i. e.* 11·14 per cent in educational services may indicate the scope of further expansion in the number of schools and teachers.

The income of secondary teachers comes to about Rs. 150 to Rs. 300 and that of persons engaged in institutions providing technical and higher education ranges between Rs. 300 and Rs. 600 per month. The earnings of this class show an upward trend due to revision of their pay scales from time to time with a view to improving their living conditions and attracting qualified persons to the teaching profession.

RELIGIOUS SERVICES

In the past, religion held a higher place in all walks of life as little knowledge was available to the common man in regard to the facts of Nature. The priests were respected persons and were consulted in all religious matters. But with the spread of education, the old traditions and beliefs are losing ground. Naturally there has been a reduction in the number of persons taking to this profession, as it does not offer the same lucrative income as it used to offer in the past.

Income of a priest today comes to about Rs. 40 to Rs. 60 per month in rural areas, the amount being slightly more in urban areas.

According to the 1961 Census, 2,037 persons including 1,807 men and 230 women were engaged in religious activities rendered by *ashrams*, missions, *pandits*, priests, *fakirs*, monks, etc. Out of this number, 1,484 were working in rural areas and 553 in urban areas.

DOMESTIC SERVICES

The growing number of domestic servants, especially in the urban areas, is the sign of rising standard of living. Domestic servants are employed either as full time or part time workers for the performance of specific jobs. Their monthly earnings vary between Rs. 15 and Rs. 50 depending upon the number of families served.

There were 1,839 domestic servants and cooks including 734 men and 1,105 women according to the 1961 Census, out of whom, 389 were working in rural areas as against 1,450 in urban areas. As per the 1971 Census there were 1,500 persons engaged in personal services.

CHAPTER 9—ECONOMIC TRENDS

INTRODUCTION

THIS CHAPTER DEALS WITH THE TRENDS IN ECONOMIC LIFE IN THE DISTRICT, and analyses the living conditions of the various classes of people as well as the salient changes in trends in the various sectors of the district economy. The chapter is divided into two sections *viz.*, Standard of Living and Economic Prospects. The first section depicts the standard of living of the three income groups on the basis of the information regarding family budgets. The second section is more analytical and it depicts the trends in the structural changes in the various sectors, such as, agriculture, irrigation, industries, agricultural marketing, co-operative movement, transport, prices and wages.

SECTION I—STANDARD OF LIVING

STANDARD OF LIVING

In this section a description is given of the standard of living of people residing in urban and rural areas of the district.

The term 'standard of living' has to be differentiated from the term 'standard of life'. The term standard of living stands for the necessities, comforts and luxuries of life which a person or a family is accustomed to consume, whereas the concept of standard of life shows what a person or a family would aspire for. In other words, standard of living indicates the present level of living of a person or a family, whereas standard of life represents an ideal towards the realisation of which the efforts of the family are directed. It thus follows that both the concepts change but the former that is standard of living changes faster than the latter that is standard of life.

The concept of standard of living is a relative one and it can be judged by comparing the pattern of income, expenditure and prices prevailing at present with that in the past. Such a study is not possible because of the paucity of comprehensive data regarding the pattern of income and expenditure of various sections of the people residing in different parts of the district.

It may be pointed out that the economic prosperity of a particular region or a part thereof, *viz.*, a district, is measured in monetary terms. Apart from the fact that such a study would be of a general nature, it reflects the rise or fall in the standard of living in the district, with a presumption that there is an even distribution of income and a steady level of prices during the period under study. The statistics required for this purpose are more difficult to get than those which are required to compute the national income. Therefore, it would not be possible either to study the relative standard of living of the people in the district with the help of the monetary method. It will thus be seen that both the methods detailed above for judging the standard of living are impracticable so far as their application is concerned. In view of such a study, an attempt is made in what follows to analyse the income and expenditure patterns of a large number of families belonging to different income groups in the district. Although this type of study would not disclose the real or material prosperity of the people of the district for a particular period, it would bring to light the trends in the living patterns of different income groups and would help to make a comparative study of them.

The factors that determine the standard of living of a particular group are the total income of a family, its total expenditure, and the price level prevailing during the particular period of study. For the purpose of computation, the family with 4 units was taken as standard. The following account is based on the information collected by direct contacts with a number of persons during the course of a survey for which certain areas of the district both rural and urban were selected. A household was taken as a unit of sampling for the investigation. The families were grouped as under on the basis of average annual income of the family from all sources.

GROUP I : Families with annual income of Rs. 4,200 and above.

GROUP II : Families with annual income between Rs. 1,800 to 4,200 and

GROUP III : Families with annual income Rs. 1,800 and below.

The details regarding the number of members, the number of earners, income and expenditure, family possession, etc., were noted. The income of the family from all sources was considered together. It included earning from occupation, business, service or from landed property.

So far as the expenditure side is concerned a variety of factors govern it. These include the income of a family, the educational status of persons in the family, the position of the head of the

family, etc. For the purpose of analysis, the expenditure on consumption, goods purchased and services obtained was classified as on (a) food group and (b) non-food group. The former was divided into that on cereals, pulses, milk, oil, vegetables, spices, etc; while the latter included rent, education, domestic, lighting, medical expenses, social obligation, etc. The whole expenditure was considered under two heads, viz., monthly and annual. In what follows, an attempt is made to describe the family income and assets and the expenditure pattern of different groups in the urban and rural areas of the district.

GROUP I

The families were classified according to their annual income as high income group, middle income group and low income group. The higher group included businessmen, Government officials drawing high salary, professional men like doctors, advocates, etc., and the heads of various educational institutions, landlords and big farmers, etc.

The average annual income of the family, in this group was above 4,000 rupees. Out of 19 families surveyed, 10 families showed their income above 6,000 rupees. The average family in the urban area consisted of 3 adults and 2 children making 4 units as a whole. In so far as the family in the rural areas was concerned the number stood at 6 adults and 3 minors. In regard to the number of earning members of a family living in urban areas, one member, generally the head of a family, was found to be the principal and the only earner. In case of rural area, both the adult male and female members of the family contributed towards the earning of the family.

सत्यमेव जयते

Twelve families, out of 19 families surveyed in this group, owned houses, valued at Rs. one lakh and fifty thousand; whereas 10 families were in possession of landed property. The total income from landed property was placed at 80,000 rupees giving an average of Rs. 7,000 per annum. The occupational income of the sixteen families came to about Rs. one lakh giving an average of Rs. 6,200.

Very few families in this group contracted debt for family purposes or otherwise. Six families were indebted, the amount of debt being Rs. 17,000. Out of these six families, 5 families were from the rural areas, the amount of their share of the debt being Rs. 15,000. The purpose of these loans was to carry out improvement in their land holdings and purchase of water pumps, etc.

The monthly expenditure of a family in this group was placed at Rs. 340, out of which Rs. 84 were spent on cereals and pulses. The average monthly expenditure on food group i.e., cereals, oils, vegetables and milk was Rs. 150. The expenditure on domestic servants was Rs. 25 and that on lighting Rs. 15 per month. The expenditure on education came to Rs. 30. In case of entertainment the people in

urban areas spent considerably more than those in rural areas. Persons in urban areas preferred cinema shows and dramas as items of entertainment. As regards expenditure on education it was more in the urban areas than that in rural areas.

Similar was the case in regard to expenditure on rent, lighting, etc. About 40 per cent in the urban area stayed in rented premises, whereas the percentage of persons living in rented houses in the rural areas was low as many of them had their own houses. This is what the Census of Aurangabad, 1961,¹ has to observe about housing conditions in the district:

"Classified by 'owned' and 'rented' categories, 83 per cent of dwellings in the district are owned and only 17 per cent are rented. This proportion of owned is higher (89 per cent) in rural areas and very much lower (45 per cent) in urban areas. Even this low proportion of 45 per cent for urban areas in the district is somewhat higher than the average of 30 per cent for urban areas of Maharashtra.

Out of the various materials used for construction of walls, mud appears to be predominant in the district, with a proportion of 46.4 per cent. Its proportion in the tahsil of Aurangabad is low, as burnt bricks are predominantly used in this tahsil. In Jalna and Vaijapur tahsils and Khuldabad tahsil burnt bricks, stones and unburnt bricks are also used alongwith mud as materials for construction of walls. Mud is not used as much in urban as in rural areas. Stone is used in 9.2 per cent dwellings in urban areas and 12.8 per cent in rural areas.

Out of the materials of roof, flat roof of wooden beams or rafters with mud on the top are predominant in the district with a proportion of 61 per cent. These types of roofs are more common in the rural areas. Their proportion in the rural areas is 66.2 per cent against 29.2 per cent in urban areas. In rural areas along with flat roofs, roofs of corrugated iron and zinc sheets which have a proportion of 25.3 per cent are also noticed. Jalna and Aurangabad are the tahsils having dwellings with both flat roofs and corrugated iron and zinc sheets, while other tahsils have a majority of dwellings with flat roofs."

The families in this group are well dressed. The annual expenditure on the clothing of an average family in this group was Rs. 400 per annum. The other miscellaneous items of expenditure included religion and charities, the expenditure on which amounted Rs. 200 on an average though the amount varied from family to family. The average expenditure incurred on medicine came to Rs. 175 per family. The percentage of this expenditure was higher in urban areas than in rural areas as the urbanites were more health conscious and treated any ailment on the advice of a physician.

1. District Census Handbook, Aurangabad, 1961.

Almost all the families in this group possessed gold in the form of ornaments, in addition to other costly articles such as radio sets, motor cycle, motor car, etc.

The household equipment of a family in this group consisted of utensils made of stainless steel, brass and copper, and in a few cases of silver.

Literacy percentage was the highest in this group as most of them had education upto college level but the percentage of literacy was lower in rural areas as compared to urban areas.

GROUP II

The annual income of the families in this group varied between Rs. 1,800 to 4,200. This group includes families belonging mostly to the middle class such as teachers, traders, small land owners and cultivators and the Government and semi-Government officials.

The families in this group were generally composed of 5 adults and 3 minors. Most of the families had two or more earners and had also earning dependants. The average annual occupational income of a family was placed at Rs. 2,700. Out of 39 families surveyed, 5 families supplemented their annual earning by the income drawn from the landed property, which amounted to Rs. 2,000 per family. Many of the families in this group were required to borrow to meet the additional expenditure due to rising prices and the changing nature of the increasing demands of the family. 18 families out of 39 families surveyed from this group, contracted debt amounting to Rs. 30,165 giving an average of Rs. 1,800 per family. The rate of interest paid by them varied between 6 and 9 per cent. Money-lenders, banks and societies provided their requirements of loans.

The average expenditure of a family, in this group, on account of cereals and pulses amounted to Rs. 65 per month. The expenditure on the other items in this group was Rs. 20 on oils, Rs. 17 on vegetables and Rs. 20 on milk. Nearly all the families employed domestic servants for such work as cleaning utensils and washing clothes. The amount of money spent on education was Rs. 550 giving an average of Rs. 17 per month per family. The expenditure on account of entertainment per family amounted to Rs. 8 per month. This average was low in the case of families staying in the rural areas. 20 families of the 39 surveyed were staying in rented premises comprising 2 room tenements, the amount of rent on an average coming to Rs. 25 per month per family. The amount paid by way of rent was more in the urban areas than in rural areas.

The annual average expenditure on the clothing of a family in this group was Rs. 250. There was not much difference between the quality of dress in urban and rural areas, in regard to families in this group. The families in this group were well dressed although they

did not possess many sets of dresses and costly apparels. Of the total number of families, 28 families spent a sum of Rs. 1,237 on account of religious and charitable purposes.

The household equipment of a family in this group consisted of brass and copper utensils. The use of stainless steel utensils was not very common. Few families possessed items of furniture like iron cot, table and chairs, etc. Almost all the families possessed ornaments though of a small value. The possessions of families in rural areas, in addition to the above, included agricultural implements, a pair of bullocks, cows, goats, etc. Bicycle and cart were found to be common vehicles with many a families in this group.

The literacy percentage was lower in this group than in the higher income group. The monthly expenditure on education came to Rs. 17 per family. The families in the urban areas were more progressive in this regard as compared to their counterparts in the rural areas. Most of the educated persons in this group had received education upto the S. S. C. level and above by reason of the fact that the earners, especially in urban areas, depended upon earned occupations for their livelihood.

The families in this group had only a little surplus of income over expenditure which was invested in life policies, saving certificates, provident fund and in some cases in the shares of co-operative societies. In the rural areas savings were sometimes utilised in lending to the needy cultivators by the persons following money-lending as an occupation. Some families in this group borrowed to meet expenses on such items as agriculture, marriages, etc.

GROUP III

सम्प्रभु निधन

This group included petty shop keepers, semi-skilled workers, hawkers, cooks, agricultural labourers, village artisans and Government servants, and generally speaking formed the economically weaker section in the community. Their food habits, housing conditions and way of living differed from the other two groups described above.

The annual income of this group was below Rs. 1,800. The average occupational annual income of the 73 families surveyed was placed at Rs. 1,500. This annual income in some cases was supplemented by the income from landed property. Every family had, on an average, two earners but actually in 37 families, out of 72 families surveyed, the average was one, the rest of the families having more than two earners. The families in this group consisted of four adults and three minors.

Nearly 75 per cent i. e. 55 families out of 78 families surveyed, owned houses whereas the percentage of land owners was put at 25 per cent; the income from the latter amounted to about Rs. 1,100 annually. This was due to the fact that many

families in the group resided in rural areas and owned land as a result of progressive land legislation by the Government. Most of the families which had savings invested in shares, certificates, insurance and provident fund, etc. Many families in this group however showed a deficit in their family budget, and to meet the gap between the income and expenditure they had to borrow from friends, money-lenders and relatives. The total estimates of such debts were placed at Rs. 35,000, thus giving an average of Rs. 946 per family. The period over which the borrowing was spread varied from one year to five years. Immovable property generally served as security but in many cases loans were granted on personal credit. Religious expenditure was one of the many reasons for the indebtedness of many families in this group, especially in rural areas.

The average monthly expenditure of a family in this group on food items was Rs. 101 which was divided as follows:—Rs. 65 on cereals and pulses, Rs. 11 on oils, Rs. 12 on vegetables and Rs. 13 on milk. Besides, the expenditure of these families was Rs. 4 on lighting, Rs. 9 on domestic servants and Rs. 8 on entertainment. Out of the families surveyed, 21 spent on an average Rs. 12 per month on account of rent.

The families belonging to this group spent Rs. 225 per annum on clothing. The families possessed for each member of the household one or two sets of dresses of an inferior quality of cloth. The religious expenditure of a family in this group came to Rs. 37. However the number of families spending much more on occasions of a socio-religious nature was not negligible. Generally the expenditure on this account was considerably more in rural areas than in urban areas. The amount spent on charities as also on miscellaneous items was negligible.

The educational standard of this class was lower than that of the other groups and very few persons received more than the secondary stage of education. The average expenditure on this head was Rs. 7 per family. However, with the implementation of a liberal policy of education the literacy standards of families in this group are expected to improve.

The household equipment consisted of brass, German silver and earthen utensils which were not always sufficient for the needs of the family. The housing condition was not very satisfactory. Families in the urban areas lived in one room tenements whereas in rural areas they stayed in huts without proper surroundings and ventilation. Their possessions in the case of urban families included a bicycle in a few cases and a cart or a cow or a goat in the case of rural families, gold or silver ornaments representing a very small value.

The comparative analysis of the livelihood pattern of families in various groups reveals that the expenditure on articles of food items

goes on increasing as the income diminishes. This can be seen in the case of expenditure on food items in the case of higher income groups where about 40 per cent of the expenditure accounted for articles of food as against 50 per cent and 70 per cent in the case of families belonging to middle and lower income groups. In regard to expenditure on other items of the food group, such as milk, the families in the lower income group spent much less than the expenditure incurred by other two groups. To the families in the lower income group milk was more or less a luxury. A marked difference could also be seen in the case of housing condition. The houses belonging to the higher groups were spacious with two to three rooms, well furnished with sofa sets, decorative flower pots and mirrors, ceiling fans, etc., all of which showed the prosperous conditions and the richness of tastes of these families, whereas the accommodation available to families in the lower income group was scarce and ill-ventilated.

In the case of clothing, the conditions were marked by the same contrast and difference. The families in the higher income groups possessed rich and varied clothing while families in the lower income group, by force of necessity, used coarse garments and clothing.

In regard to education the literacy standard was more or less the same for families in the higher and middle income groups. It may be noted that the literacy percentage has shown a positive rise in the district among all groups during the last sixty years as the following figures of percentage of literacy in the district for total, men and women since 1901 would reveal :

Year	Total	Males	Females
1901	3.21	6.11	0.31
1911	2.48	4.53	0.41
1921	2.73	4.83	0.61
1931	5.58	9.50	1.51
1941	8.43	12.21	4.48
1951	10.80	18.10	3.30
1961	17.88	28.65	6.67
1971	28.49	42.14	14.02

The improvement has been very substantial in the decade 1951-61. Female literacy still lags behind the State average. That may be due to historical reasons and the apathy of the *ex-Nizam's* Government towards education in rural areas.

Except for a small minority belonging to the higher income group, the majority of the population in villages lived almost on the margin of subsistence and were in a poor condition. The middle group somewhat presented a good picture by reason of it being mostly urbanite and having good monetary income which enabled them to have easy access to the amenities of life. It will thus be seen that the standard of living in the urban and rural areas do not present

such a contrast as it used to do before. The tendency is positively towards an improvement in living conditions. Houses built in stones and bricks, modern amenities like lighting, water tap, etc., are gradually being made available not only in towns but also in villages which have started assuming an urban appearance. Education has reached the remote corners of the district and has not remained a monopoly of the so-called urbanites. The general trend is to distribute the expenditure in such a manner as to get the maximum of benefits with the scarce means available. It may be noted with interest that the continuous flow of landless labour to towns and cities has made the problem of accommodation difficult. The decentralisation of industries, transport facilities and setting up of cottage industries may help in improving the present position in urban areas. It will thus be seen that improvement of standard of living in urban and rural areas poses its own problems which have to be tackled in that perspective alone.

SECTION II—ECONOMIC PROSPECTS*

Aurangabad, in the past, had a long tradition of historical importance and economic prosperity. Paithan, known as Pratishthan in ancient times, was a very important city with a rich cultural heritage as well as a tradition of prosperous trade and brocade industry. The fame of Paithan attracted traders from Greece who used to purchase the brocade manufactures. The district witnessed gigantic upheavals during the Muslim rule and was a seat of political activities of the Muslim rulers during the mediaeval times.

However the tradition of Paithan in the economic fields declined in the subsequent span of history. The Nizam rule did not encourage the development of the economy of his dominions. The attitude of the rulers was not conducive to economic progress in general and the provision of economic overheads in particular. The rulers preoccupied with stabilisation of their power paid but scanty attention to the development of industry, trade or agriculture.

As a legacy of the past, Aurangabad district alongwith the other Marathwada districts remained underdeveloped. The state of underdevelopment has not been confined to industry alone but has also prevailed in almost all the sectors of the economy. In the absence of the requisite agrarian development facilities, production as well as productivity of agriculture has been quite low. The pattern of crops in the district is very much characteristic of poor agriculture. The predominance of food crops over commercial crops shows the state of poverty of the agricultural sector.

The entire Marathwada region, including Aurangabad district, is deficient in respect of social as well as economic overheads. Even the basic amenities, such as power, transport, banking and protected water supply are not available adequately. One of the serious

*The trend in select indicators of Economic Growth, and latest statistics are given in Appendix II.

drawbacks of the district is its different gauge (metre gauge) in the railway system from the system in the rest of Maharashtra. Trade and industry could not be developed because of the break of the gauge points necessitating transhipment from the metre gauge wagons to the broad gauge wagons. The railway bottleneck is responsible for the lack of industrial growth as also for the absence of a thermal power station in this district. The district is served by quite a good many roads constructed during the last decade.

The establishment of the Marathwada Development Corporation is one of the most important landmarks in the history of the economic development in this region in modern times. The Corporation has been set up recently primarily for undertaking promotional activities and industrial development in this region. It is noteworthy that the activities of this body would be oriented to strengthen the agricultural economy which is contemplated to be basic to industrialisation. The Corporation has undertaken certain feasibility studies which are expected to encourage new industrial ventures in the region. The preliminary studies by the Corporation have revealed grave imbalances in respect of resource utilisation. The agricultural resources are found to be either underutilised or not utilised at all. Institutional finance and risk bearing capital are extremely shy. Prospective entrepreneurs are few. These and many more findings of the feasibility studies would serve as guidelines for the functioning of the Corporation. At the outset the Corporation has emphasised the establishment of rural industries which are resource-oriented by their very nature. Besides providing employment to the unemployed and under-employed, the rural industries are calculated to help the growth of organised modern industries in the region.

AGRARIAN ECONOMY

The economy of Aurangabad district has primarily an agricultural base. Nearly 75 per cent of the population depends on agriculture. As per the 1961* Census, 427, 519 persons of the working population are classified as cultivators, and 242, 355 are classified as agricultural labourers. In fact the proportions of workers engaged in cultivation and agricultural labour, viz., 52.73 per cent and 29.89 per cent, respectively are very much higher for the district than those for the State of Maharashtra.

Agriculture is, thus, the principal industry, and any attempt towards economic development has to be calculated in the context of the agricultural structure in the district. The agrarian structure of the district economy can be judged from the pattern of land utilisation. About 80 per cent of the total geographical area is available for cultivation while the rest is classified as forests, barren lands, pastures, trees, and land put to non-agricultural uses. An area of about 13,000 hectares constitutes culturable waste land, while fallow lands account for about 85,000 hectares. Obviously

* According to 1971 Census there were 320,759 cultivators and 258,860 agricultural labourers.

this land can be brought under cultivation if the requisite measures of soil reclamation are undertaken. However the scope for extensive cultivation is considerably limited. The development of agriculture warrants methods of intensive cultivation to bring about an increase in production. The future course of agricultural development in this district lies through the adoption of hybrid seeds, chemical fertilisers, pesticides, plant protection measures and the development of irrigation facilities. Irrigation is the biggest single factor which is expected to change the agrarian structure in the district.

Since the merger of this district in this State in 1956, there has been considerable development in various aspects of intensive cultivation in the district. The rate of progress has been accelerated since the beginning of the Third Five Year Plan. Agriculture in this district, as in other parts of the State, is going through a process of what is recently talked about as 'green revolution'. The fruits of this 'green revolution' are quite perceptible, and a new enthusiasm and confidence has been generated among the agriculturists. Though this is just the beginning of the 'green revolution', it has initiated a process of momentous development which will bring voluminous results in the future. Of late, the agriculturist has realised the importance and feasibility of intensive cultivation. The efficacy and profitability of improved cultural practices are widely realised by him. There is a greater awareness than before that deep ploughing, systematic sowing, interculturing and proper rotational measures lead to higher productivity. Cultivation with mechanised implements has made its beginning in the district, though much remains to be done in this respect. The use of chemical fertilisers is becoming more and more popular. But the enthusiasm of the farmers in this respect is curbed because of the non-availability of the requisite fertilisers and their higher cost. The use of pesticides, insecticides and fungicides which were unknown to the agriculturist in the past are becoming popular. In fact there is a good demand for these chemicals from the agriculturist. The higher cost of adopting these measures is however a limiting factor which hinders a small agriculturist from doing the needful.

The propagation of hybrid seeds so forcefully initiated by the Government received a favourable response in the district. Hybrid crops of jowar, groundnut and bajri are found to yield spectacular results in the district. The improved varieties of cotton and wheat multiplied in the Government farms are becoming very popular.

The crop pattern in the district, which is an important aspect of the agricultural economy, does not show a favourable balance between food crops and non-food crops. For example, of the total net area under crops viz., 12,89,032 hectares in 1964-65, an area of 9,69,006 hectares was under food crops alone. Commercial crops occupy less area. The proportion for the earlier years also shows a similar trend. This speaks for the state of subsistence farming in the district.

The rate of yield in respect of almost all crops except cotton and *rabi* jowar (of the traditional variety) has registered a rising trend. This is substantiated by statistics of yield rate and total out-turn of various crops in 1961-62 and 1971-72 given below :—

Crop	Yield Rate*		Total out-turn*	
	1961-62	1971-72	1961-62	1971-72
1	2	3	4	5
Rice	..	596	269	3,861
Bajra	..	242	143	42,166
Jowar (Kharif)	..	628	216	62,792
Jowar (Rabi)	..	558	...	1,69,985 } 92,300
Wheat	..	440	387	35,054
Gram	..	272	347	10,364
Tur	..	262	276	13,005
Chillis	..	376	298	3,455
Groundnut	..	514	216	33,530
Cotton	..	99	66	1,09,000
Sugarcane	..	4,186	6,643	45,621
				46,500

The gross value of important crops except cotton also shows a rising trend. This trend is however to be taken cautiously because the increase in value is partly because of the rise in production and partly because of the rise in harvest prices. The statistics of gross value are given below :—

(Figures in crores of Rs.)

Produce	1961-62	1971-72
Rice	..	0.25
Wheat	..	1.89
Jowar	..	14.90
Bajra	..	1.77
Other cereals	..	0.08
Gram	..	0.46
Tur	..	0.53
Other pulses	..	1.96
Gul	..	2.55
Groundnut	..	2.84
Cotton	..	2.15

*Note :— Yield rate in kilograms per hectare and figures of out-turn in metric tonnes. Out-turn of cotton in terms of bales of 392 Lbs. each and of sugarcane in terms of *gul*.

The crop pattern during the period of the Third Five Year Plan shows interesting trends. The area under cereal crops in general and jowar in particular increased to a considerable extent. The special *kharif* and *rabi* campaigns and the hybrid programme gave an impetus to cultivation of jowar and wheat, the percentage increase being 8.45 and 6.15, respectively. In case of most of the pulses however the area under them is declining. The decline is however not because of any particular reasons. Cotton which covers about 15 per cent of the total cropped area in the district registered a slightly upward trend during the Third Plan period. The monopoly procurement of cotton by Government and difficulties of selling Cambodia variety of cotton are partly responsible for the meagre progress in cotton cultivation. The marginal fall in the area under groundnut however cannot be explained in terms of known factors.

Agricultural Development Programmes in the Third Five Year Plan :

Agrarian development received the urgent attention of the planning authorities in this Plan. The agricultural development programme in the district included measures, such as, agrarian education, better cultural practices, use of improved seeds, fertilisers, plant protection, soil conservation, better implements, expansion of area under irrigation and extension of cotton and groundnut cultivation. The various agricultural programmes accounted for an expenditure of Rs. 421.70 lakhs which formed about 48.32 per cent of the total Plan expenditure in the district.

Under the programme of agricultural education an agricultural school was established at Harsool on the outskirts of Aurangabad. About 4.78 lakhs of rupees were earmarked for this scheme. The propagation of improved tools and implements was accorded a fairly good place in the plan provisions.

Cotton is the main commercial crop which occupies about 12 per cent of the cultivated area. In order to improve the cultivation of this crop, the 'co-ordinated cotton extension' scheme was undertaken at the cost of Rs. 1.80 lakhs. A similar scheme for the development of oilseeds has also been undertaken.

The propagation of improved scientific seeds was undertaken in respect of all the principal crops including sugarcane. To supply improved seed to the cultivators more seed farms, over and above those established during the Second Plan, were established. An amount of Rs. 6.76 lakhs was spent on this head. The prevention and eradication of pests and diseases also received a share in the

plan programme in the district for which Rs. 1.10 lakhs were spent. Appliances like sprayers and dusters, and various fungicides and pesticides were distributed at subsidised rates.

A notable feature of the agricultural programme in the plan was the launching of the special *kharif* and *rabi* campaigns. Under this scheme more stress was laid on bringing more and more area under hybrid crops. Jowar, bajra, maize and wheat were included in the hybrid programme, and an amount of Rs. 16.45 lakhs was utilised on this scheme during the last two years of the plan.

A remarkable feature of the agricultural development schemes was that an area of 1,68,591 acres of land was covered under the programme of intensive food crops while a considerable area amounting to 8,23,000 acres was covered under the programme of propagation of improved agronomic practices.

Progressive measures for the development of horticulture and compost manures were also included in the plan schemes, and an amount of Rs. 4.98 lakhs and Rs. 1.24 lakhs, respectively was spent on them.

Soil conservation constituted the most important item of agricultural development for which an amount of Rs. 294.55 lakhs was earmarked in the district. The programme included measures like contour bunding, terracing and tree plantation.

Irrigation

सत्यमेव जयते

The importance of irrigation as an integral part of the programme of agricultural development is immense. The inadequacy and irregularity of rainfall are mainly responsible for making the cultivation of land unprofitable and unproductive. The position in regard to irrigation in Aurangabad district was not very satisfactory. The district was deficient in irrigation facilities, as only about 5.50 per cent of the gross cropped area was irrigated in the district. Another not very encouraging feature of the state of irrigation was that a bulk of the irrigation was through wells. The Jayakwadi irrigation project on the Godavari, the first stage of which was completed in February 1976, has however changed the economic face of Aurangabad. The 10 km long dam, the longest in Maharashtra, and having the biggest ever storage capacity in the State will be the very lifeline of hitherto backward Marathwada. The project when completed in 1982, will irrigate nearly 2.8 lakh hectares, the largest area to be watered by a single project in Maharashtra. It will provide boonful irrigation to Aurangabad, Bhir, Parbhani, Nanded and Ahmadnagar districts.

Of the total of 2.8 lakh hectares, the 204 km long Paithan left bank canal in the first stage will irrigate 1.42 lakh hectares in Aurangabad and Parbhani, and the 133 km long Paithan right bank canal plus the 165 km Majalgaon right bank canal in the second stage will serve 1.38 lakh hectares in Aurangabad, Bhir, Parbhani, Nanded and Ahmadnagar districts.

It should be specially noted here that not a single hectare of land was irrigated by Government canals in 1961-62, while this facility was extended to more than 3,000 hectares of land by the end of the Third Plan. The Second as well as the Third Plan laid emphasis on medium and minor irrigation schemes. Under these Plans the medium projects on the rivers, Dheku, Jui, Khelna, Jivrakha, Dudhna, and Koli and minor projects, such as Shivna anicut, Purna anicut, Kasner tank, Yerbadra anicut, and Dawargaon tank were undertaken. The irrigation potential and approximate cost of some of the projects for which information is available are given below:

Project	Irrigation potential		Approximate cost in lakhs of rupees
	1	2	
Dheku	...	2680 hectares	40.41
Jui	...	2180 hectares	36.03
Sukhana	...	2520 hectares	107.00
Khelna	...	3360 hectares	76.49
Galathi	...	4600 hectares	77.91
Jivrakha	...	1052 hectares	41.61
Kasner	...	1200 acres	8.38
Yerbadra	...	1000 acres	4.16
Shivna	...	700 acres	N. A.
Dawargaon	...	1200 acres	8.23
Yelganga	...	1050 acres	3.30
Sanjul	...	1650 acres	15.55
Nirgudi	...	1350 acres	14.19
Soegaon	..	1425 acres	15.75
Amthana	...	1000 acres	3.98
Deogaon	...	1070 acres	10.99

INDUSTRIALISATION

Aurangabad district alongwith the entire Marathwada region is underdeveloped. The state of underdevelopment in this region can be traced to a multiplicity of factors, which have a long historical background. Though there are no definite criteria for determining the state of underdevelopment, the Maharashtra Economic Development Council, Bombay, in their study—*Maharashtra—An Economic*

Review (1967) have applied five criteria. This study has examined the position of the district against that of Maharashtra State in the light of the criteria which are given below :—

Criterion 1	Aurangabad District 2	State Average 3
No. of agricultural workers per 100 acres of land.	19	25
Percentage of urban population with respect to total population.	14.14	28
Percentage of male workers engaged in secondary and tertiary sectors.	22.0	38.2
Percentage of literate and educated persons in population.	17.88	29.82
Proportion of workers in household industry and manufacturing in the total working population.	5.45	11.28

If these criteria are regarded as a test then Aurangabad district is very much underdeveloped. The state of development in the district is much below the State average. The district is classified as underdeveloped because although its position is above the State average, according to criterion No. 1, it is below the State average according to the other criteria.

The pattern of factories and employment therein, which is given below, throws a light on the state of industrialisation in the district.

PATTERN OF FACTORIES AND EMPLOYMENT IN 1972

Industries 1	संस्थाएवं जगते	No. of Factories 2	Employment 3
Cotton ginning and bailing	...	19	1226
Spinning, weaving and finishing (other than cotton textiles).	—	—	—
Sugar	..	17	1420
Gur	...	—	—
Edible oils (other than hydrogenated oils)	...	—	—
Other food (other than beverages)	...	—	—
Tobacco	..	14	798
Miscellaneous chemical products	..	3	45
Manufacturing of glass, pottery and cement	..	—	—
Metal products	..	4	225
Machinery (other than electrical)	..	7	508
Electrical Machinery and appliances	..	1	5
Repair of motor vehicles	..	9	653
Other industries	..	62	2,994
Total	...	136	7,834

The number of factories and employment in 1965 increased by 49 and 1,255, respectively, over that in 1956. The increase in the number of factories was mainly in respect of gur factories and other industries.

Aurangabad district does not possess minerals or forest resources which could encourage rapid industrialisation. The principal industrial raw materials available in the district consist mainly of cotton and oil seeds. This is the sole reason for the prevalence of processing industries and agro-industries. On the basis of the availability of raw materials and entrepreneurial ability, the industries mentioned below are feasible in the near future.

(1) hydrogenated oil, (2) oil mills, (3) cotton seed oil, (4) solvent extraction plants, (5) cotton textiles, (6) surgical cotton, (7) paints, varnishes and boiled linseed oil. Besides these raw material based industries, a few demand based industries, such as, power-loom industry, soap manufacturing, and manufacture of agricultural implements, fertilisers, spare parts, engineering goods and electrical appliances can be started at Aurangabad and Jalna.

The Master Plan for Industrialisation of Bombay State‡ (1960).

This plan recommended Jalna as a suitable place for the manufacture of surgical cotton and cotton seed oil in view of the concentration of ginning and pressing factories in this town. The *Master Plan* suggested the establishment of plants for solvent extraction of oil cakes and distillation of fatty acids at Jalna and Aurangabad, respectively. Aurangabad district has a considerable area under linseed. In view of this, a factory for the manufacture of paints and varnishes was also deemed feasible.

The *Master Plan* also visualised that with the availability of irrigation facility for 32,000 acres of additional land in the district, sugarcane cultivation would progress considerably which would support an economic unit of a sugar factory. The *Master Plan* further said, "a sugar mill of 1000 tons per day crushing capacity has recently been established at Gangapur in Aurangabad district. Although the present target of 22.5 lakh tons of sugar is almost achieved, establishing additional units may be considered when targets are revised in the third plan as a result of the increase in consumption and export promotion. By that time India would be able to fabricate complete machinery and equipment in sufficient numbers required for further development of the industry."

‡ Prepared by the Industries Department of the Government of Bombay State.

In the nature of things however large-scale industrialisation of considerable significance has not been possible as yet owing to the handicaps in respect of power supply and transport facilities. The absence of infra-structure facilities has arrested the growth of large industries in the district. Consequently ancillary industries which mainly depend on the demand from large industries have little scope except small unregistered steel rerolling mills, workshops for agricultural implements, pumps and small tools.

It is of great interest to note here that with the establishment of the Marathwada Development Corporation a new promise for the economic development of the region is in the offing and an opportunity for industrial growth is made available. The said Corporation which has been established only recently has undertaken intensive studies regarding the feasibilities of further industrialisation in the region. It also serves as a guiding force to prospective entrepreneurs for the establishment of new industries. The Corporation also effectively moved the Governmental agencies like the Directorate of Industries, the Maharashtra Industrial Development Corporation, the Maharashtra Small-Scale Industries Development Corporation, the Maharashtra State Industrial Finance Corporation, the Agro-Industries Development Corporation and many others for extending the necessary facilities for industrialisation in this region. A few public sector industries for defence products, fertilisers, machine tools, electrical equipment and cement have been recommended to initiate the process of further development of ancillary industries.

During the last five years there has been a considerable development of industries in Aurangabad. The M. I. D. C. has now provided infra-structure facilities.

संचार ज्ञाने

COMMUNICATIONS

The lack of proper and adequate transport and electric power facilities has discouraged the establishment of large-scale industries in the Marathwada region. Even the programme of installation of thermal power stations in the region has suffered due to the inadequacy of railways. The Maharashtra Economic Development Council therefore suggested that conversion of the metre gauge track into broad gauge should be undertaken immediately and that a new broad gauge rail link between Aurangabad and Sholapur should be constructed. This is calculated to link up the major commercial, agricultural and potentially industrial areas in this region with the rest of Maharashtra.

The Marathwada region has the lowest road mileage in the State. The condition of even the existing roads is such that they are not capable of sustaining heavy and quick flow of traffic throughout the year. However there has been considerable progress in respect of

road communication in Aurangabad district since its merger in Maharashtra State. To quote a few instances, a road link has been established between Aurangabad and Akola, another vital link has been thrown open between Jalna and Amravati via Khamgaon while the road routes to Manmad, Sholapur and Nanded have facilitated commercial traffic to a considerable extent. Some of the existing state highways are proposed to be elevated to the standard of national highways.

AGRICULTURAL MARKETING

Agricultural marketing which is an important aspect of the agrarian economy was allowed to be a neglected thing in the past. It was fraught with malpractices and deception to the detriment of the agriculturist. The ignorance and utter poverty of the agriculturist deprived him of the full fruits of his production. The middlemen and agents which were too many used to subject the agriculturist to losses on account of low prices, undue deductions, false weighment, delay in payments, etc. This state of affairs was sought to be improved by the enactment of the Hyderabad Agricultural Markets Act of 1930 A. D. (1339 *Fasli*).^{*} Accordingly regulated markets were established ** at Aurangabad (1934), Jalna (1931), Vaijapur (1947), Lasur (1947), Paithan and Kannad (1964). This however could not improve the matters to a considerable extent because of the lack of direction and control of the governing authorities under the Nizam rule. The average agriculturist was also not much enlightened about the efficacy of the new set of market rules. After the merger of the Marathwada region, the Maharashtra Government decided to have a unified Act for the entire State, and it passed the Maharashtra Agricultural Produce Marketing (Regulation) Act in 1963 which rectified the drawbacks of the old Act.

At present all the important markets in the district viz., Aurangabad, Jalna, Kannad, Paithan, Vaijapur and Lasur are brought under regulation. This has created a sense of security in the minds of the agriculturists as regards the profitable disposal of farm produce. A fair and assured price for the produce serves as an incentive for increasing production. The speculative fluctuations of prices are also controlled, while the producer is encouraged to bring clean and unadulterated produce for marketing. A large part of the economic waste is also avoided. This has helped in improving the income side of the agriculturist.

*For details see Chapter 6, Section II, Regulated Markets.

** Year of establishment is given in bracket.

CO-OPERATION

The co-operative movement is an important aspect of the struggle for improvement of the socio-economic conditions of the masses. It is now accepted as a democratic ideal most suitable for the economic development of the rural countryside. The co-operative organisations are the means for improving productivity, marketing and distribution, and a powerful factor in social regeneration. It is noteworthy that the co-operative movement has made remarkable progress during the planning period, and particularly after the merger of Marathwada in Maharashtra. The movement got the benefit of a cadre of co-operators in the district.

The recommendations of the Rural Credit Survey Committee of the Reserve Bank of India which emphasised the need of State partnership in the co-operative societies in order to strengthen the movement formed the basis of the development of co-operation in the Second Plan. The smaller societies were given a new lease of life due to State partnership. The programme under the plan included extension of agricultural credit, organisation of farming societies and grain depots, and amalgamation of small societies into bigger ones.

The policy of large sized multipurpose societies was however discarded on the recommendations of the National Development Council which found that service co-operatives would serve the agriculturists and craftsmen in a better way. The new pattern of societies was encouraged at every level in the district.

The programme under the Third Plan aimed at strengthening the movement and stressed on extension of agricultural credit, development of co-operative marketing and organisation of farming societies. Under the scheme of extension of agricultural credit, long-term loans to the extent of Rs. 769.51 lakhs, medium term loans amounting to Rs. 18.99 lakhs and short term loans to the tune of Rs. 1,295.07 lakhs were advanced to the different co-operative societies in the district during the Third Five Year Plan*. Managerial subsidy to the extent of Rs. 15.50 lakhs was given to the District Central Co-operative Bank which was the central financing agency in the district during the Plan. It is noteworthy that during the plan period the District Central Co-operative Bank opened 27 new branches and the District Land Development Bank established 12 branches. Membership of co-operative societies registered an increase by 4,57,746.

Five marketing societies were established, and 32 rural godowns and 11 medium godowns were constructed during the plan. As many as 12 farming societies were organised in the pilot area and three outside the pilot area in the district.

*The statistics pertaining to 4th plan is given in the Appendix.

The statistics given below indicate the progress of the co-operative movement in the district between 1961-62 and 1965-66.

**CO-OPERATIVE SOCIETIES IN AURANGABAD DISTRICT
IN 1961-62 AND 1965-66**

Types of Societies	Year	No. of Soci- ties	Member- ship	Share capital (in Rs.)	Working capital (in Rs.)
		3	4	5	6
1 Agricultural credit societies ...	1961-62	1,108	61,945	5,355,000	18,718,000
	1965-66	1,173	105,639	14,959,000	67,962,000
2 Agricultural marketing soci- ties.	1961-62	16	9216	367,000	1,227,000
	1965-66	14	7323	2,558,000	4,174,000
3 Agricultural processing soci- ties.	1961-62	3	1,462	313,000	316,000
	1965-66	22	4,109	974,000	763,000
4 Farming societies	... 1961-62	9	180	37,000	60,000
	1965-66	18	314	18,000	193,000
5 Irrigation societies	... 1961-62	1	34	26,000	53,000
	1965-66	1	34	34,000	95,000
6 Animal husbandry and poultry societies.	1961-62	9	214	9,000	9,000
	1965-66	28	800	35,000	478,000
7 Fisheries societies	... 1961-62	1	19	275	275
	1965-66	6	182	5,000	13,000
8 Salary earners societies	... 1961-62	24	6,600	333,000	823,000
	1965-66	29	8,688	72,000	4,149,000
9 Thrift and credit societies	... 1961-62	2	265	2,000	3,000
	1965-66	1	42	3,000	3,000
10 Handloom weavers societies ...	1961-62	17	1,500	62,000	382,000
	1965-66	8	727	42,000	140,000
11 Other industrial societies	... 1961-62	142	3,210	253,000	1,064,000
	1965-66	64	5,380	1,111,000	1,334,000
12 Consumers societies	... 1961-62	13	764	98,000	180,000
	1965-66	20	9,815	240,000	858,000
13 Housing societies	.. 1961-62	40	1,369	87,000	1,222,000
	1965-66	70	2,162	185,000	3,808,000
14 Supervising unions	... 1961-62	14	90	...	...
	1965-66	14	101	...	...
15 Other non-agricultural credit societies.	non- 1961-62	77	14,707	1,189,000	1,103,000
	1965-66	65	3,703	963,000	674,000

PRICE TRENDS

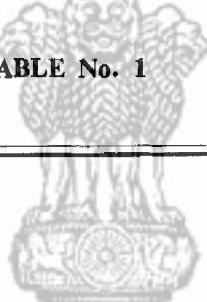
The earliest information about price trends available for the district pertains to the period beginning from 1180 Fasli (A. D. 1778). In the nature of things prevailing then, the purchasing power of the rupee was far higher than that existing today. In the context of the present day market conditions the extraordinarily low prices of commodities during the last quarter of the 18th century, offer a very interesting contrast. However, it would be unrealistic to say that there was bountiful abundance in the past. Neither there is any concrete evidence to say that the *per capita* production of all commodities was higher then than it is today. As the prices were very low, so were the income earnings. An able bodied worker had to struggle with the sweat of a day to earn a quarter of a rupee. The pangs of economic misery were as characteristic of those good old days as they are today.

The data regarding prices which is furnished below is interesting from the point of view of economic history. Table No. 1 gives the prices in terms of seers of 80 tolas per *halli sicca* rupee during the period A. D. 1778 to 1880; Table No. 2 gives the prices in rupees per *palla* during A. D. 1842 to 1848, while Table No. 3 gives the prices per *palla* from A. D. 1876 to 1881.*



* These tables are reproduced from the old Gazetteer of Aurangabad District.

TABLE No. 1



सत्यमेव जयते

TABLE

Fasli year	SEERS (80 tolas each)								
	Cotton	Wheat	Rice	Gram	Tur	Lakh	Mung	Urad	
1	2	3	4	5	6	7	8	9	
1188	...	7	36	9 $\frac{1}{4}$	...	34 $\frac{1}{4}$	...	20	...
1189	...	5 $\frac{3}{4}$	30	7 $\frac{1}{2}$	...	40	...	34	...
1190	...	2 $\frac{1}{2}$	32	11 $\frac{1}{2}$	...	28 $\frac{1}{8}$	...	24	...
1211	—	...	19	11	21	17 $\frac{1}{2}$	...	...	...
1212	14 $\frac{3}{4}$	8 $\frac{3}{4}$	16	13 $\frac{1}{2}$	...	16	...
1213	5 $\frac{3}{4}$	...	6 $\frac{1}{4}$	7 $\frac{1}{4}$	...	...	...
1214	3 $\frac{3}{4}$	3 $\frac{3}{4}$	4	2 $\frac{1}{2}$	...	3 $\frac{3}{4}$	...
1215	...	2 $\frac{3}{4}$	6	6	11 $\frac{3}{4}$	6 $\frac{1}{4}$	...	0 $\frac{1}{4}$	...
1216	18 $\frac{1}{4}$	6	24	14 $\frac{3}{4}$	..	24	...
1230	...	2 $\frac{1}{2}$	16	9 $\frac{3}{4}$	20	15	...	17	...
1231	30	12 $\frac{1}{4}$	32	20	...	34	...
1232	31 $\frac{1}{2}$	12	48	17 $\frac{1}{2}$	...	40	30
1253	34	16 $\frac{3}{4}$	40	34	...	32	40
1254	26 $\frac{1}{2}$	11	24	20	...	19	40
1255	15	10	15 $\frac{1}{4}$	12	...	13 $\frac{1}{2}$	80
1265	21	10 $\frac{1}{4}$	24	21	...	19	21
1266	43	16 $\frac{1}{2}$	30	19	...	24	34
1267	24	10	25	16 $\frac{1}{2}$	...	20	30
1280	15	6 $\frac{1}{2}$	19	10	...	13	19
1281	10	9	10 $\frac{1}{4}$	7	...	8	15
1282	14 $\frac{1}{2}$	6 $\frac{1}{2}$	16 $\frac{1}{2}$	8 $\frac{1}{2}$	...	13 $\frac{1}{4}$	17
1290	23	10	24	24	30	16	24

No. 1

PER HALLI SICCA RUPEE

Ghee	Jaggery	Salt	Chillies	Kardi	Til	Linseed	Gram pulse	Jowari	Bajri
10	11	12	13	14	15	16	17	18	19
2½	12	20	...	48	17	...	...	50	50½
2½	11½	21	...	33½	17	...	...	48	53½
2½	13½	21½	...	35	22	...	...	40	48
2	1½	20	...	28	20	...	16	23	21
1½	7½	20½	—	30	22	...	12½	21	19
1	4½	7½	...	16½	—	...	5	6½	6½
1	...	11	...	...	4	...	...	...	—
2	2½	6	...	8½	7½	...	...	8½	7½
1½	12	24	...	—	—	...	...	22½	17½
1½	6	...	...	21	7	...	16	18	17½
1½	5½	22	...	40	—	...	24	37	31
2	...	8½	—	48	—	...	...	70	40
...	...	11	21	52	—	...	...	44	44
2	...	7½	17	30	—	...	...	35	30
2	...	8	17	24	—	...	...	24	40
2½	—	10½	22	30	—	—	—	27	30
2½	...	10½	24	34	—	—	...	28	27
2	—	8½	19	27	—	...	...	30	29
1½	—	4	9½	20	—	...	...	20	20
1½	...	5½	9½	13½	—	...	...	12½	11
1	...	4	9½	17	—	...	...	20	19
1	...	...	6	30	16	15	8	32	28
2	6	8							

TABLE

Grain	Prices of produce per palla, for the Daulatabad											
	1842		1843		1844							
	Daulata- bad	Paithan	Daulata- bad	Paithan	Daulata- bad	Paithan						
1	2	3	4	5	6	7						
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Wheat	... 2	9 8	3 12 0	2 15 3	3 12 9	3 4 8	3 14 0					
Bajri	... 2	1 3	2 8 0	2 3 9	2 2 8	2 8 9	2 5 4					
Jowari	... 1	7 5	2 2 0	2 0 7	2 2 8	2 3 11	1 10 8					
Gram	... 2	8 5	3 8 0	2 15 0	3 2 8	3 3 4	3 0 0					
Tur	... 2	3 8	2 4 0	2 7 4	2 0 0	2 13 6	1 12 8					
Paddy	... 3	5 0	4 0 0	3 4 0	4 8 0	3 8 10	5 0 0					
Mung	2	7 10	3 0 0	2 11 10	4 0 0	3 1 5	2 10 0					
Cotton (uncleaned)	... 9	4 8	6 0 0	10 3 1	5 4 0	12 4 8	6 0 0					
Til	... 3	3 5	4 8 0	3 7 9	6 8 0	3 11 7	4 4 0					
Kulti	... 1	8 0	3 0 0	1 8 0	3 0 0	1 2 6	2 8 0					
Linseed	... ...	3 0 0	... ...	4 0 0	...	4 0 0						
Urad	... 2	5 11	5 0 0	2 9 8	5 8 0	2 14 0	6 0 0					
Rice	... ...	15 0 0	...	12 0 0	...	12 0 0						
Cotton (cleaned)	... ...	24 0 0	...	22 0 0	...	24 0 0						

No. 2

and Paithan Sarkars from 1842 to 1848

1845		1846		1847		1848	
Daulata- bad	Paithan	Daulata- bad	Paithan	Daulata- bad	Paithan	Daulata- bad	Paithan
8	9	10	11	12	13	14	15
Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
4 12 4	4 0 0	7 0 5	6 13 4	4 8 0	4 6 0	2 12 0	6 8 0
3 8 5	3 1 4	4 9 10	4 9 4	3 0 0	3 14 8	2 4 0	2 4 0
3 4 10	3 0 0	4 3 7	5 8 0	3 0 0	2 6 10	2 2 0	2 2 0
4 4 4	3 9 4	5 11 7	7 6 8	5 0 0	4 5 10	3 0 0	6 0 0
3 12 2	3 5 4	5 1 7	6 0 0	4 0 0	3 3 1	2 0 0	3 8 0
4 1 7	6 0 0	4 10 9	5 0 0	4 0 0	3 2 0	3 12 0	5 0 0
3 10 0	2 12 0	4 7 3	5 0 0	3 0 0	3 10 3	3 0 0	4 0 0
11 8 0	6 0 0	8 10 8	9 0 0	7 0 0	8 0 0	6 0 0	7 8 0
4 6 6	6 8 0	5 12 2	9 0 0	5 0 0	4 12 6	4 8 0	8 0 0
1 6 0	2 0 0	1 8 0	4 0 0	1 6 0	3 0 0	1 4 0	1 8 0
...	2 0 0	3 0 0	5 0 0	3 0 0	3 8 0	3 0 0	4 0 0
3 2 4	5 4 0	4 2 3	7 0 0	3 0 0	5 0 0	3 0 0	5 4 0
...	11 0 0	...	15 0 0	...	15 0 0	...	13 8 0
~	30 0 0	...	24 0 0	...	24 0 0	~	20 0 0

TABLE

Prices per palla for Aurangabad and Paithan

Grain	1286, (1876-77)		1287, (1877-78)	
	Aurangabad	Paithan	Aurangabad	Paithan
1	2	3	4	5
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Wheat	— 8 0 0	10 4 0	18 0 0	16 8 0
Bajri	... 7 8 0	10 4 0	15 0 0	13 0 0
Jowari	... 7 0 0	8 12 0	14 0 0	13 0 0
Gram	... 7 8 0	9 12 0	17 0 0	17 12 0
Tur	... 8 0 0	7 8 0	13 0 0	12 4 0
Paddy	... ... ...	7 0 0	... ... —	8 0 0
Mung	... 7 0 0	10 0 0	13 0 0	11 8 0
Cotton	... 14 0 0	... ... —	12 0 0 —
Kulti	... ... ...	7 0 0	... ... —	8 0 0
Linseed	... 10 0 0	10 4 0	12 0 0	11 0 0
Urad	... 7 0 0	10 0 0	14 0 0	11 8 0
Rice	... 15 0 0	— — —	22 0 0	— — —
Til	— 15 0 0	17 12 0	18 0 0	19 0 0

No. 3

tahsils from 1876-77 to 1880-81

1288, (1878-79)		1289, (1879-80)		1290, (1880-81)	
Aurangabad	Paithan	Aurangabad	Paithan	Aurangabad	Paithan
6	7	8	9	10	11
Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
18 0 0	16 4 0	16 0 0	11 0 0	6 12 0	5 0 0
15 0 0	11 8 0	12 8 0	12 0 0	5 2 0	2 12 0
15 0 0	11 8 0	12 8 0	9 12 0	4 6 0	2 8 0
17 0 0	13 4 0	14 8 0	9 4 0	5 9 0	3 8 0
13 0 0	11 12 0	12 0 0	9 4 0	7 6 0	3 0 0
... ... -	9 0 0	- ... -	9 8 0	- ... -	6 8 0
12 0 0	18 0 0	11 0 0	11 0 0	9 0 0	8 0 0
13 0 0	... ... -	19 0 0	... ... -	10 0 0 -
... ... -	9 0 0	... ... -	9 8 0	- ... -	6 8 0
14 0 0	11 4 0	14 0 0	11 8 0	12 12 0	10 0 0
13 0 0	18 0 0	11 0 0	11 0 0	9 0 0	8 0 0
25 0 0	... ... -	25 0 0	- ... -	20 0 0 -
18 0 0	12 8 0	18 0 0	11 0 0	16 0 0	15 0 0

In the subsequent period the purchasing power of the Nizam rupee underwent wide variations. Apart from seasonal and temporary variations, the value of the rupee registered a declining trend. The trends of prices in the Nizam territories of which Aurangabad formed a part were by and large in conformity with the trends prevailing in the adjoining British India. It might however be noted that the prices of foodgrains and other agricultural produce in the Nizam territory were very often found to lag behind the rising prices in British India.

An account of the trend of prices in the district from 1921 onwards is given below:

The prices of foodgrains and other major agricultural produce ruled high owing to the failure of crops due to unfavourable rainfall in 1921. Subsequently the conditions improved and 1925 might be said to be a prosperous year from the agriculturists' point of view. From 1926 onwards fluctuations of prices set in by a slow process. Cotton, an important profit-yielding crop, had a precipitous fall in 1926, and did not materially recover till the end of the decade. The fall of cotton prices was mainly due to the Great Depression of 1930. The trend of prices of important commodities during the decade is given below.*

Price in Rupees per maund of 40 seers

Commodity	1925		1926		1927		1928		1929		1930	
	Rs.	as.	Rs.	as.	Rs.	as.	Rs.	as.	Rs.	as.	Rs.	as.
Rice	...	10 0	9 5	9 13	9 11	8 6	8 9					
Wheat	...	9 8	9 7	9 9	10 6	8 6	7 12					
Jowar	...	5 8	4 8	4 8	5 1	5 6	3 14					
Bajri	...	5 0	4 13	4 13	4 12	4 6	4 6					
Sesamum	...	11 2	10 4	10 7	10 11	8 13	8 1					
Cotton	...	47 0	39 5	27 9	30 6	29 9	29 11					
Castor seed	...	13 2	10 10	9 12	7 14	11 0	12 8					

The decade which followed (1931-40) could be divided into four distinct periods from the point of view of prices and economic conditions, viz., the Depression (September 1929 to March 1933); Recovery (1933 to 1937); Recession (1937 to 1939) and the War period from 1939.

* Census Report, Hyderabad State, 1931.

The index numbers of wholesale prices of some important commodities in the former Hyderabad State which could be fairly regarded as representing the price level in Aurangabad district as well for the period 1931-40 are given in the following statement.

(Base year: January 1922)

Commodity	1931-32	1932-33	1933-34	1934-35	1935-36	1936-37	1937-38	1938-39	1939-40	1940-41	
Rice	...	50	50	48	55	54	56	58	57	75	70
Wheat	...	37	37	36	34	33	44	47	41	46	47
Jowar	...	43	43	43	54	49	53	51	61	65	55
Bajri	...	45	45	47	57	53	59	55	59	68	57
Gram	...	31	31	34	40	37	48	50	52	54	54
Tur	...	36	34	36	45	43	50	55	51	53	49
Cotton-lint	...	75	72	67	75	74	79	73	70	84	77
Cotton seed	...	70	73	60	70	68	62	60	67	77	67
Linseed	...	41	43	43	43	46	50	50	48	49	51
Castor seed	...	56	58	48	50	54	64	60	59	75	59

Apart from the theoretical and practical implications of the Great Depression, the above table clearly demonstrates the fact that the Hyderabad economy is closely linked up with that of the outside world.*

The account of prices elaborated in the Census Report of Hyderabad State, 1941, is reproduced below :

Price Control.—With the outbreak of war in September 1939, commodity prices at once began to soar. This sudden rise in prices in the early stages of the war, was not justifiable, as stocks were normal and transport facilities obtainable. It was due mainly to holding back of supplies for higher prices and profiteering.

The Government was not unaware of difficulties of interference with trade and with the laws of supply and demand, but in order to check profiteering and unhealthy speculation as well as to create confidence in the public it was deemed necessary to institute price control.

Accordingly, under the powers conferred by the Defence of Hyderabad Regulation a Price Control Committee, consisting of official and non-official members, was set up in the City of Hyderabad, and the First Taluqdars were appointed Controllers of Prices in their districts.

* Census Report, Hyderabad State, 1941.

An immediate announcement was, therefore, made through the press and radio to the effect that "people selling at rates which exceed 5 per cent on the average price prevailing in the last week of August 1939 in so far as the foodstuffs, ghee, sugar, salt, locally manufactured goods like vegetable oils, matches, cigarettes, etc., are concerned, and 10 per cent on all other articles will be prosecuted under Rule 81 of the Defence of Hyderabad Ordinance. If anybody finds that some one is selling at rates more than those mentioned above, he should at once report the matter to the nearest Police Station."

The Committee established contact with the Governments of the neighbouring British Provinces of Bombay, Madras and the Central Provinces and Berar, as the prices in the State and these provinces were interdependent. On lines similar to those laid down in the Notification of the Government of India dated 8-9-1937, price control was made applicable to provinces at each of the stages of the wholesale and retail trade.

In so far as the wholesale prices of agricultural produce were concerned, it was thought desirable that the agriculturist, who had suffered since 1929 from the miserably low level of prices should not be deprived of the higher world prices which were likely to prevail during the war. The general trend of opinion expressed at the Price Control Conferences convened by the Government of India in October 1939 and January 1940 was also in favour of leaving agricultural prices free to follow their course up to a certain point.

From January 1940 to July of the same year, the trend in prices was downward. The causes primarily responsible for this reversal were the reaction of the excessive speculation during the earlier period, the loss of the European markets, restriction on exports, exchange control, and the institution of the policy of price control.

The publication of price lists was, therefore, found unnecessary for the time being. Among the imported articles however, control was suggested for medicines, drugs, chemicals, salts, cheap varieties of saris, dhotis, shirtings and chaddars, sugar and tea. With the help of the local chemists' associations retail prices of drugs and medicines were fixed by adding the normal rate of profit (for wholesale and retail trade) to invoice prices from Bombay merchants. Price lists were ordered to be hung at every retail chemists' shop and sale receipts to be issued to every customer.*

The prices of all commodities rose very high during the war period. There was a shortage of many manufactured goods which added to the rising prices. The close of the war had little effect upon the price level. Even after the merger of the Nizam State in the Indian Union in 1948 the prices were rising gradually. The Korean War

* Census Report, Hyderabad State, 1941.

boom brought about a further rise in prices. The bumper agricultural season of 1955-56 brought down the prices appreciably, which again started rising from 1959.

The price situation started deteriorating from the Chinese aggression of 1962. The partial failure of the harvests and the burden of defence expenditure put a strain on the general price situation. The Pakistan War of 1965 further added to the already deteriorating conditions.

This becomes evident from the information collected by the Bureau of Economics and Statistics of the Government of Maharashtra at Aurangabad town, which is summarised below. The following statement gives the retail price per kilogram prevailing in the first week of November 1962 and November 1965.

Commodity	Nov. 1962 Retail Price per kg.	Rs.	Nov. 1965 Retail Price per kg.	Percentage increase.
1. Rice (medium)	1.00	N. A.	...	
2. Wheat (medium)	0.57	1.55	171.93	
3. Jowar white	0.53	0.56 (Ration)	0.56	
4. Bajri (local)	0.48	1.15	138.59	
5. Tur dal	0.80	1.50	87.50	
6. Gram dal	0.65	2.00	207.69	
7. Mung dal	0.85	1.30	52.94	
8. Masur dal	0.85	1.28	52.58	
9. Uddi dal	1.12	1.50	25.00	
10. Safflower oil	2.37	4.15	76.10	
11. Vanaspati	3.00	4.87	62.33	
12. Mutton	2.50	3.50	40.00	
13. Sugar	1.10	1.28	16.36	
14. Milk (per litre)	0.66	1.25	89.39	

The above data shows that the prices of all commodities increased between November 1962 and November 1965. The percentage increase in the prices of all commodities, except that of jowar which was sold through ration shops in 1965, was considerably higher and was in consonance with the trend of rising prices all over the country.

The average retail price of wheat in 1965 rose to Rs. 1.32 from Rs. 1.08 in 1964 per kilogram, while the wholesale price of wheat rose from 91 paise to Rs. 1.22 during the same period. The price of bajri increased from 63 paise in 1964 to Rs. 1.01 in 1965, while gram registered a price rise of 54 paise per kilogram over the period of one year. The prices of groundnut oil and Vanaspati oil increased from Rs. 2.46 and Rs. 3.58 in 1964 to Rs. 2.90 and Rs. 4.20 in 1965, respectively. The rise of price in respect of jowar, the staple food crop in the district was also very high. The retail prices of clothing and other important consumers' goods recorded a considerable increase in 1965.

Even after 1971* there was a relentless trend of rising prices. The conditions of scarcity of goods, which were artificial to some extent, pushed up the prices of all agricultural products. The prices of sugar, *gul*, kerosene, rice and wheat touched the peak mark in 1973-74. Sugar was offered at Rs. 6 per kilogram in June 1974. Government intervention was of some avail, and resulted in easing the situation to some extent. By that time however the average consumer had reconciled himself with the hard realities of the sordid economic conditions.

WAGES

The principal means of livelihood of the largest proportion of the working population is agriculture. In 1971, nearly 79.33 per cent of the total working population followed agriculture as their occupation. The 1971 Census recorded 258,860 persons as agricultural labourers. It is therefore important to study the trend of wages of workers depending on agriculture, crafts and other allied occupations.

The Aurangabad District Gazetteer published in 1884 gives the account of wages at Aurangabad written by Dr. Bradley, which is given below.

Dr. Bradley wrote as follows in reference to wages at Aurangabad:—"The wages of artificers vary very much, the daily hire of a carpenter being from 4 to 8 annas. Sawyers are paid by piecework Smiths charge from 6 to 8 annas a day for their hire; bricklayers from 4 to 5 annas; tailors from 4 to 8 annas; chucklers by the work done; bearers Rs. 5 to 7 a month; camel men Rs. 6 to 8; horse-keepers Rs. 3 to 6; *malis* Rs. 4 to 6; and cooly labourers Rs. 3 to 4. Cooly women are paid 4 pice a day. The hire of a cart with two bullocks and a driver is 8 annas a day.' In the Daulatabad sarkar, 'where the families of the rayats prove insufficient for preparing the fields, and gathering in the harvest,

* Statistics of Prices for later years are given in Appendix II.

labourers are engaged, who are paid either by wages of money, grain, or in some instances merely providing subsistence and clothing. The daily pay to a man for ordinary work is 3 to 3½ *dhabbu* pice, to a woman 2 pice, to a boy or girl 1½ pice, working from sun rise to sun set, and resting at noon. Those employed at the sugar-mills receive their hire partly in money and in the produce of their labour; those who drive the bullocks and supply canes to the roller receive 1 pice daily, and ½ seer of gur; while the person who brings the fuel has nothing beyond his maintenance and clothing.' In the Jalna sarkar, 'the remuneration for a day's labour is from 3 to 3½ pice to a man, and 2 to 2½ pice for a woman; but the Kunbis straitened circumstances can ill afford a money payment, and it more frequently happens that grain is given instead, or a return in kind of labour rendered. In towns, the hire of labour bears a higher rate, and at Jalna for instance, where many large merchants reside, the pay for a day's work for a man is 8 pice, and for a woman 4 pice.' The wages at Aurangabad now are as follows:—Goldsmiths 1 to 2 annas per tola of gold, and 1 anna per tola of silver for plain work; carpenters 8 to 12 annas a day; bricklayers 4 to 12 annas; smiths 6 to 12 annas; tailors 8 annas; bearers Rs. 7 a month; horse-keepers Rs. 6; *malis* Rs. 6 to 7; cooly labourers Rs. 4 to 6 a month, or 3 to 4 annas a day. The hire of a cart with two bullocks and driver is 8 to 12 annas a day; and the hire of a tonga with a pair of ponies and driver, Rs. 1½ to 2 a day".

During the subsequent period wage rates of various categories of workers fluctuated from time to time along with the fluctuations in prices. Along with rising prices, wages ruled high during the World War I and the period following it. The Great Depression of 1930 brought about a slump in wages as in prices. During the period of economic revival the wage rates rose to some extent. The trend of rising prices started with the outbreak of hostilities in 1939, and continued till the dawn of Independence. However, the rising rates of wages very often lagged behind rising prices. This was mainly due to the fact that wages were determined by a multitude of forces which could not be explained in terms of economic analysis. Besides, the labour market is extremely disorganised and fractured to be sensitive to the forces of price mechanism.

It is remarkable that the era of democratic socialism and planning has generated consciousness and enlightenment which have been instrumental in increasing the earnings of workers. Not only the worker is conscious of his share in production, but the Government also encourages a progressive outlook among the employers, which makes it imperative on the part of the employers to pay higher wages.

An average skilled labourer earns about Rs. 3 for a day's work in the field. This rate increases to Rs. 5 in the peak harvest season. A good carpenter demands about Rs. 8 to Rs. 10 for a day, while a blacksmith draws not less than Rs. 8 a day. A skilled mason is offered Rs. 10 for a day's job. A cow boy who tends animals is paid about two to three rupees per day.

From the above analysis of the trends in wages, however, it is not suggested here that the real earnings of the workers have increased. If the wages have swelled, the prices have risen more. This naturally has affected the standard of living of the workers in terms of real wages.



CHAPTER 10—GENERAL ADMINISTRATION

INTRODUCTION

PUBLIC ADMINISTRATION IN THE STATE IN THE LAST CENTURY consisted mostly in providing security to person and property and raising the revenue necessary for the purpose. In other words, Police, Jails and Judiciary representing security and Land Revenue, Excise, Registration and Stamps representing revenue, formed the most important departments of the State. The Public Works Department was the only other branch of importance, but its activities of construction and maintenance were, apart from roads and irrigation works, confined to buildings required for the departments of Government. With the spread of Western education and the growth of political consciousness in the country and as a result of the gradual association of a few Indians with some aspects of the work of Government, the demand arose for the expansion of Governmental activities into what were called “nation-building” departments, namely, Education, Health, Agriculture, Co-operation, etc. In the twenties and thirties of this century, after the introduction of the Montague-Chelmsford Reforms, greater emphasis came to be laid on the development of these departments. When, as a result of the Government of India Act of 1935, complete popularisation of the Provincial Government took place in 1937, the new Government attempted not only to expand the “nation-building” departments but also to take steps in the direction of creating what has now come to be generally described as a Welfare State. After the close of World War II and the attainment of Independence by India in 1947, an all out effort is being made to achieve a Welfare State as rapidly as possible and to build up a socially directed economy. The present activities of the State, therefore, require a much more elaborate system than what was felt to be necessary during the nineteenth century.

In the description that follows in this Chapter and in Chapters 11-17, the departments of the State Government operating in the district have been grouped as follows:—

Chapter 10—General Administration.

Chapter 11—Revenue Administration.

Chapter 12—Law, Order and Justice.

Chapter 13—Other Departments.

Chapter 14—Local Self-Government.

Chapter 15—Education and Culture.

Chapter 16—Medical and Public Health Services.

Chapter 17—Other Social Services.

ADMINISTRATIVE SUB-DIVISIONS

The District of Aurangabad is composed of three sub-divisions, each sub-division having four tahsils.

The district now covers an area of 6,454.9 sq. miles and according to the Census of 1971, has a population of 1,971,006. The sub-division-wise break-up of the district is as under:—

Sr. No.	Name of Division	Name of tahsil	Area in Km ²	Population according to 1971 Census
1	Aurangabad	1. Aurangabad	1,499.1	3,28,185
		2. Paithan	1,371.4	1,63,344
		3. Sillod	1,430.2	1,78,400
		4. Soegaon	575.5	44,455
		Total	4,876.2	7,14,384
2	Vaijapur	1. Vaijapur	1,162.9	1,63,295
		2. Gangapur	1,230.5	1,39,011
		3. Kannad	1,364.7	1,61,088
		4. Khuldabad	436.4	56,699
		Total	4,194.5	5,20,073
3	Jalna	1. Jalna	1,855.5	2,84,445
		2. Ambad	2,099.5	2,35,772
		3. Bhokardan	1,235.7	1,44,705
		4. Jafferabad	690.7	71,607
		Total	5,881.4	7,36,529
		Grand Total	16,200.0	19,71,006

The number of villages and number of revenue circles and revenue *sazas* covered in each tahsil are as under:—

Sr. No.	Name of tahsil	No. of villages	No. of revenue circles	No. of sazas
1	Aurangabad	233	4	31
2	Paithan	184	4	39
3	Sillod	166	3	35
4	Soegaon	67	2	9
5	Vaijapur	160	3	46
6	Gangapur	224	4	47
7	Kannad	194	3	29
8	Khuldabad	78	2	12
9	Jalna	213	4	38
10	Ambad	217	4	60
11	Bhokardan	165	4	30
12	Jaffarabad	99	2	18
Total		2,000	39	394

DIVISIONAL COMMISSIONER

The jurisdiction of the Commissioner, Aurangabad Division, extends over the district of Aurangabad along with the districts of Bhir, Nanded, Parbhani and Osmanabad. As per Maharashtra Land Revenue Code, 1966, the Commissioner is the chief controlling authority in all matters connected with the land in his division, subject to the superintendence, direction and control of the State Government. The Commissioner has to inspect subordinate offices including the offices of the district Collectors in his division. He has to inspect the district treasury offices also with a view to observe in particular whether the rules, circulars, standing orders of the Finance Department and Accountant General are properly followed. He has to verify the balances of cash, stamps, valuables, etc. He has to inspect the municipalities and village panchayats also. Among the various powers exercised by the Commissioner the following may be mentioned:

- (i) The Commissioner is authorised to sanction reduction in assessment subject to the minimum of Rs. 1,000 consequent upon the reclassification of agricultural lands. He is also authorised to fix priority for scarcity and famine relief works.

(ii) He is empowered to write-off amounts to the tune of Rs. 3,000 in each case and irrecoverable dues upto a sum of Rs. 1,500 in the decrees passed in favour of the Government.

(iii) He is also held responsible for the maintenance of peace within his jurisdiction.

It may further be pointed out that it is mainly for the Divisional Commissioner to co-ordinate work of the regional heads in the division. The matters of general administration which require co-operation between the chief executive officers of the Zilla Parishads and the Collectors are decided by the Divisional Commissioner. The Divisional Commissioner has, by careful vigilance, to avoid development of unsavoury relationship between the elected members of the Zilla Parishads and Panchayat Samitis and officials posted under them. It is for the Divisional Commissioner to accelerate the tempo of development work and obtain and release larger funds for actual work effecting economies wherever possible. The Divisional Commissioner is authorised to check any extravagance in the Zilla Parishad administration. The chief executive officers are responsible to the Divisional Commissioner in the matters pertaining to the administration of Zilla Parishads in general. The Chief Executive Officers who are the appointing authorities and who have complete administrative control over the matters of the district service have to seek guidance from the Divisional Commissioner concerned whenever difficulties arise in those respects.

COLLECTOR

The Collector though responsible to the Divisional Commissioner has actually to run the district administration and is not only the head of the revenue department but is expected to supervise the working of the other departments so far as the needs and exigencies of the district administration are concerned.

Revenue :—The Collector is the custodian of Government property in land (including trees and water) wherever situated and at the same time is the guardian of the interests of public in land, so far as the interests of Government in land are alienated to them. All the land, wherever situated, whether used for agricultural or other purposes, is liable to payment of land revenue, except when it is expressly exempted by a special contract. Land revenue is of three kinds: (1) agricultural assessment, (2) non-agricultural assessment and (3) miscellaneous. The Collector is responsible for (i) assessment, (ii) collection and (iii) accounting of all such land revenues. The assessment is fixed on the lands in proportion to the productivity of

lands considering their soil classification and valuation. The assessment is revised every thirty years. A revision of assessment is carried out by the Settlement Department. Before a revision is made, the Collector is expected to review the settlement reports. The assessment is usually guaranteed against the increase for a period of thirty years.

As per the Maharashtra Land Revenue Code, 1966, the powers of the Collector have already been vested with the Sub-Divisional Officers. However, the following powers under Maharashtra Land Revenue Code, 1966, have been reserved with the Collector:

<i>Section</i>	<i>Subject Matter</i>
21	Extinction of rights of public in or over any public road, lane or path not required for use of public.
22	Assignment of land in all villages in which power under Section 44 are reserved with the Collector.
34	Disposal of interested occupancies.
44	Grant of non-agricultural permissions in all municipal areas of the district.
45	Imposing penalty for so using land without permission.
124	To determine the rights to exempt from the land revenue.
127	Levy of survey fees.
171 and 172	Revenue management of villages or share of village.
187	Attachment and management alienation of village or estate.
189	Restoration of village so attached.

The Collector has to fix the miscellaneous land revenue when the Government land is temporarily leased. The Collector fixes the land revenue on such a land according to circumstances of each case. Miscellaneous land revenue is also realised through the sale of earth, stones, fruits of trees etc., in Government land. It is the responsibility of the Collector to recover punctually and with the minimum coercion the land revenue due and to see that the collections are properly credited and accounted for.

Statistics of land revenue collections.—The tahsil-wise figures of land revenue collected in 1973-74 in the district are as under :—

	Rs.
1. Aurangabad	3,50,767
2. Paithan	1,43,413
3. Sillod	20,506
4. Soegaon	61,272
5. Vaijapur	1,31,639
6. Gangapur	2,90,362
7. Kannad	1,88,953
8. Khuldabad	1,90,347
9. Jalna	2,37,094
10. Ambad	2,37,677
11. Bhokardan	1,00,600
12. Jaffarabad	1,36,287
Total	20,88,917

The Collector is also responsible for collection of fees and taxes under various other Acts, such as the Bombay Irrigation Act, (VII of 1879) made applicable to the district in 1961, the Indian Stamps Act (II of 1889), the Indian Court Fees Act (VII of 1870), the Bombay Entertainment Duty Act (I of 1923) and the Bombay Prohibition Act (XXV of 1949). There are also other Revenue Acts which contain a provision that dues under them are recoverable as arrears of land revenue, and the Collector has to undertake the recovery of such dues whenever called upon to do so.

With regard to the administration of the Forests Act, the ultimate responsibility for it lies with the Collector and the Divisional Forest Officer is his assistant for the purpose of that administration, except in matters relating to the technique of forestry.

As regards the Prohibition Act, the Collector has to issue personal permits to liquor and drug addicts and recover the assessment fees from the permit-holders. The Collector is the chairman of the prohibition committee of the district. In fact, he is the agency through which the Director of Excise and Prohibition implements the policy of the department.

The administration of Hyderabad Tenancy and Agricultural Lands Act (XIX of 1950), in its proper spirit rests with the Collector. He is also an appellate authority in respect of some sections and revisional authority in general, under various sections of the said Act.

Under the *Bhoodan* movement scheme, land measuring about 2,551-22 acres was donated in this district, out of which an acreage of 2,351-36 has been distributed to the landless deserving persons, the remaining land having been reported to be unfit for cultivation. The talukewise figures of the land donated under the *Bhoodan* scheme are as under:—

Sr. No.	Name of the tahsil	Land donated	Distributed	Balance
		Acres gunthas	Acres gunthas	Acres gunthas
1	Sillod	... 38 28	38 28	...
2	Paithan	... 283 20	283 20	...
3	Jaffarabad	... 14 08	—	14 08
4	Jalna	... 150 08	...	150 08
5	Soegaon	... 985 2½	985 2½	...
6	Bhokardan	... 66 01	37 31	28 10
7	Gangapur <small>V340</small>	... 678 28	671 28	7 00
8	Vaijapur	... 242 29	242 29	...
9	Khuldabad	... 92 20	92 20	...

Atiyat and *Inam*.—The erstwhile Government of Hyderabad had granted *inam* lands free of land revenue, making the rights in the lands not transferable. There were two kinds of *inam* lands, viz., service conditional and *madad mash*. The former were granted for the performance and upkeep of religious institutions like temples, mosques, *dargahs*, etc., while the latter were sanctioned as personal *inams*.

The *inams* were abolished and vested in Government on July 20, 1955 (the date of enforcement of the Hyderabad Abolition of Inam and Cash Grants Act, 1954).

About 34,848-08 gunthas of land were vested in Government under the said Act. All preliminary enquiries have been completed and the occupancy rights of these lands have been conferred upon the *inamdar*s, *kabiz-e-kadim* and permanent tenants, who were in possession of land on July, 1955.

Inam lands sanctioned for community service were conferred on the occupants who were in possession on the date of enforcement of the Amendment Act of 1959, (July 1, 1960). The cash grants sanctioned by the erstwhile Government of Hyderabad for the performance of religious services still continue subject to the conditions of service.

The cash grants granted as *madad mash* mentioned below were discontinued under the Hyderabad Cash Grants Act, 1952:—

- | | | |
|---------|--|--|
| Part-A. | <i>Rusum Payable :</i> | <ol style="list-style-type: none"> 1. <i>Sardeshmukh.</i> 2. <i>Sardeshpande.</i> 3. <i>Deshmukh.</i> 4. <i>Deshpande.</i> 5. <i>Dastbandars.</i> |
| Part-B. | <i>Mansab Maweza :</i> | <ol style="list-style-type: none"> 1. <i>Jahagir</i> including <i>Jagir</i> pensions. 2. <i>Karza.</i> 3. <i>Arazi</i> 4. <i>Saria.</i> 5. <i>Abkari</i> 6. <i>Aslana Kutub.</i> 7. <i>Inuliazi.</i> 8. <i>Nazaramahawers.</i> 9. <i>Mahawari walazahi</i> issued in lieu of <i>Jagirs</i>. |
| Part-C. | <i>Ordinary Mansaba, riayatkhas and mutfarriq mahawars, mash youmia, mamuls, saliyana, mikhasas and agrahars, mahawarts, walajahi</i> other than those issued in lieu of <i>Jagir tahrirs, shirstedari</i> and <i>nigari</i> . | |

Cash grants specified in Part A were discontinued from July 3, 1952 and cash grants specified in Parts B and C were discontinued from 1st July 1954, under the Hyderabad Abolition of Cash Grants Act, 1952 and the amended Act of 1960.

Compensation to the cash grants holders.—The cash grants holders get compensation for the cash grants which were abolished under the Abolition of Cash Grants Act, 1952. According to the rules mentioned in the notification, the holder of cash grants, indicated in Part A, are entitled to get four times the annual grants and those mentioned in Parts B and C are entitled to get six times the annual grant. Claims have been invited from the holders of cash grants. There are 7535 such grants in the district. Under the Hyderabad Abolition of Inams and Cash Grants Act, 1954, the *patwari watan* has also been abolished. Compensation is being paid to the *watandars* under the said Act. Enquiries in *watan* cases are in progress.

Out of 2735 claims, 2647 awards amounting to Rs. 9,55,714.81 were passed by the end of July, 1964.

Similarly under the Bombay Inferior Village Watan Abolition Act 1958, which is in force in this district from February 1962, the claims have been invited and compensation is to be paid to *watan-dars* or inferior village servants. They are entitled to get seven times the annual pay which they were drawing prior to their appointment as *kotwals*. Total claims received under Inferior Village Watan Act are 5820, out of which claims decided amount to 5775 and compensation paid amounts to Rs. 4,46,795.48.

The tahsilwise break up of *inami* lands resumed to Government under various Inam Abolition Acts, is as under:

Sr. No.	Name of tahsil	Total Survey numbers	Total area (in acres)	Occupancy rights conferred upto February, 1969	
				Survey number	Area (in acres)
1	Aurangabad	.. 293	4,457	190	3,595.07
2	Paithan	.. 294	544.37	108	2,144.23
3	Jalna	.. 293	4,411.21	277	4,363.23
4	Ambad	.. 126	2,491.21	97	1,623.32
5	Gangapur	.. 247	4,601.18	183	3,351.30
6	Bhokardan	.. 112	1,069.94	94	688.08
7	Kannad	.. 232	4,136.32	109	3,536.32
8	Vaijapur	.. 144	2,682.38	55	943.15
9	Jaffarabad	.. 85	756.37	85	756.37
10	Sillod	.. 216	2,519.39	216	2,519.39
11	Khuldabad	.. 107	1,872.03	83	1,398.13
12	Soegaon	.. 33	374.20	27	266.15

As per the Government instructions certain *inamdar*s whose *inami* lands have been abolished have to be paid rehabilitation grant. Accordingly, a sum of Rs. 6,981.70 has been paid to the *inamdar*s as a rehabilitation grant.

Grant of tagai loans.—The Agriculturist Loans Act (XII of 1884) and the Land Improvement Loans Act (XIX of 1883) regulate the grant of loans to agriculturists at cheap rates for financing their operations. The Collector estimates the needs of his district in accordance with the policy of Government. In the event of bad season, he makes further demands for as much amount as can be usefully loaned to the agriculturists for the purpose of tiding over the scarcity. He arranges for the proper distribution of the amount placed at his disposal, and makes the recoveries at the proper time.

The Collector is the Court of Wards for the estates taken over under the Hyderabad Court of Wards Act. He appoints a manager to superintend these estates.

Accounts.—The Collector is in charge of the treasury and is personally responsible to Government for its general administration, for the correctness of the treasury returns and for the safe custody of the valuables which it contains. Aurangabad being a banking treasury there is no cash business conducted by the district treasury.

Daily routine work of the treasury is looked after by the treasury officer who is subordinate to the Collector. The Collector supervises the transactions done by the district treasury and is (with the treasury officer) responsible to the senior Deputy Accountant General, Maharashtra (Nagpur), in so far as the accounts matters are concerned.

Land acquisition.—The Collector has to supervise the work of land acquisition officers also. He has also to look into the rehabilitation cases due to acquisition of land for various projects undertaken in the district.

Election Matters.—According to Indian Representation of Peoples Act, 1951, the Collector is also the returning officer for the Parliamentary elections. Besides functioning as a returning officer for Parliamentary constituencies, he has to supervise the work of Assembly elections for which the prant officers are appointed as returning officers. The Collector has also to supervise the work of Assembly constituencies, Zilla Parishad elections, Panchayat Samitis elections and Graduate Teachers elections.

Magisterial.—The Collector as a District Magistrate in charge of the district is required to maintain law and order in the district and as a District Magistrate he has to take action under the various Acts noted below viz., (1) Preventive Detention Act, (2) Criminal Procedure Code, (3) Bombay Police Act, (4) Indian Explosives Act and (5) Indian Arms Act.

The Collector's duties as the District Magistrate are mostly executive. He is the head of all executive and Sub-Divisional Magistrates in the district. As a District Magistrate, he has the following powers :—

- (1) To hear revisions from orders requiring security for keeping the peace or good behaviour (Section 406 of Criminal Procedure Code);
- (2) To call for records from any subordinate executive magistrate (Section 435 of Criminal Procedure Code);
- (3) To issue commission for examination of witnesses (Section 503 of Criminal Procedure Code) and
- (4) To hear appeals from or revise orders passed by subordinate executive magistrates (under Section 514).

Under authorisation by the State Government, the District Magistrate may invest any magistrate subordinate to him with:

- (1) Powers to make orders prohibiting repetition of nuisance (Section 15, 143);
- (2) Powers to make orders calculated to prevent apprehended danger to public peace (Section 144); and
- (3) Powers to hold inquests (Section 174).

Besides having control over the police in the district, the District Magistrate has extensive powers under the Criminal Procedure Code, the Bombay Police Act (XXII of 1951) and other Acts for the maintenance of law and order.

In his executive capacity, the District Magistrate is responsible for the issue of licences and permits under the Indian Arms Act (II of 1878), the Petroleum Act (VIII of 1899), the Explosives Act (IV of 1884) and the Poisons Act (I of 1904). He also supervises the general administration of these Acts.

Under the provisions of the Bombay Jail Manual, the District Magistrate has to report, in the case of prisoners confined to his jurisdiction, their requests for grant of furlough and parole. He has also to supervise the general administration and working of sub-jails and the district jail.

Under the Foreigners Act, the District Magistrate looks after the proper implementation of various instructions received from government in respect of grant of visas, passports, etc.

As a District Registrar the Collector controls the administration of the registration department of the district.

The Collector is the president of the District Soldiers', Sailors' and Airmen's Board* in an honorary capacity. The main function of the Board in the district is the collection of funds by way of sale of tickets on hostel days and sale of flags on the occasion of the flag day. These funds are utilised by the Board for the welfare of the ex-servicemen and their families.

As per the Collector's Manual which has been made applicable to this district with effect from January 1966, the Collector's office is divided into many branches as noted below:

A-Branch: The work of A-Branch which is directly under the supervision of the Additional District Magistrate is concerned with the cases of issue of necessary arms licences, licences of explosives, cinema houses, tea shops, etc. It also deals with matters pertaining to the maintenance of peace and law.

C-Branch: The C-branch which is under the supervision of the head clerk in the grade of Tahsildar deals with municipalities, village panchayats, civil court decrees, court of wards, displaced persons and

*Now known as the Zilla Sainik Board.

evacuee property, holding of co-ordination meetings, general elections as well as election of village panchayats and the local bodies and miscellaneous matters.

D-Branch: This branch is concerned with accounts, pay bills, T. A. bills and grants under the financial rules and is looked after by the accountant.

E-Branch: This branch is concerned with registry and administration. The branch is supervised by a senior *aval karkun* who is in charge of record, stationery, etc.

There are many more branches in the office of Collector viz., the land reforms branch, which is in charge of the Deputy Collector and deals with matters relating to the tenancy and tenures, the *inam* abolition branch, which deals with matters relating to the Inam Abolition Act and is placed in charge of the Deputy Collector for abolition of *inams*, the small savings branch, which is in charge of the Tahsildar for small savings and sales tax recovery branch which is in charge of the sales tax recovery Tahsildar.

Quasi judicial functions in revenue matters.—Among the *quasi-judicial* functions of the Collector on the revenue side, apart from hearing appeals against the orders passed by the Deputy Collectors under the Maharashtra Land Revenue Code, 1966, he is empowered to decide the cases under the Hyderabad District Municipalities Act. He is also the authority to hear appeals under the Tenancy Act, the Atiyat Enquiries Act, etc., against the orders passed by the Presidents and the Atiyat Deputy Collectors, respectively.

Under the Mamlatdars' Courts Act (Bombay Act II of 1906), the Collector is empowered to revise Mamlatdars' procedure under Section 23 of the Act. He may call for and examine the record of any suit under this Act. He can also delegate the powers conferred on him by this Section to any Deputy Collector subordinate to him.

As regards the execution of Civil Court decrees, the Civil Court forwards to the Collector the decrees for execution. These decrees pertain to the possession of land. The Collector has to send such cases to the District Inspector of Land Records for measurement after which action is taken as per the decrees issued. The Collector is the authority who has to start land acquisition proceedings. The authority to pass the award is now delegated to Deputy Collectors and Special Land Acquisition Officers concerned.

Additional District Registrars and Additional Collector.—The Resident Deputy Collector is also designated as an Additional Collector and Additional District Magistrate. He supervises the work of all the offices situated within the revenue limits of the Aurangabad district. He has to assist the Collector in respect of practically all the functions the Collector has to perform. The powers of hearing the appeals under various Acts has also been delegated to him in his capacity as Additional Collector. Regarding magisterial

work he has been delegated all the powers of district magistrate except those pertaining to cases falling under P. D. Act.

PRANT OFFICERS

The district of Aurangabad is divided into three sub-divisions with their headquarters at Aurangabad, Vaijapur and Jalna respectively. As per the Maharashtra Land Revenue Code, 1966, all powers of the Collector have been given to Prant Officers by virtue of the Act excepting the powers under the following sections which have been reserved to be exercised by the Collector viz. Sections 21, 22, 34, 44, 45, 124, 127, 171, 172, 187 and 189.

The functions of the deputy collectors are as under:

Revenue : (1) Inspection and supervision of the work of the Tahsildars, Circle Inspectors and village officers including the inspection of tahsil offices.

- (2) Appointments, transfers, etc. of stipendiary officers.
- (3) Conducting of annual *Jamabandi* of the tahsils except for those where the *jamabandi* is to be conducted by the Collector.
- (4) Safeguarding the government interests in land by regular inspection dealing with encroachments, breaches of the conditions on which land is held on restricted tenure, etc.
- (5) Levy of non-agricultural assessment and passing orders for recovery of land revenue arrears by attaching immoveable properties and its auction.
- (6) Hearing of appeals against the decisions of the Tahsildars and Naib-Tahsildars under the Hyderabad Tenancy and Agricultural Lands Act, 1950.
- (7) Crop and boundary marks inspection and the checking of *anne-wari* (estimates of crop yields for the purpose of suspensions and remissions) of revenue and the record of rights.
- (8) Supervision over the realisation of Government revenues.
- (9) Settling the issues concerning succession of *watans*.
- (10) Hearing and settling of cases regarding rent control and regarding land acquisition matters and matters concerned with ceiling on land holdings.

Magisterial.—The Prant Officer is the Sub-Divisional Magistrate for his jurisdiction and as such he exercises the powers specified in Part IV of Schedule III of Criminal Procedure Code. These include the ordinary powers of a tahsil magistrate and also the power to ensure security, and to maintain peace (Section 107), power to take security for good behaviour (Sections 108, 109, 110), power to pass orders to prevent apprehended danger to public peace (Section 144), and

power to hold inquests (Section 174), etc. The Sub-Divisional Magistrate, when empowered by the State Government has also the power to call for and forward to the District Magistrate records and proceedings of subordinate executive magistrates.

The Sub-Divisional Magistrate has to attend the cases under Section 145 of the Criminal Procedure Code as well as exterrnent proceedings under the provisions of the Bombay Police Act, 1951. Under the Arms Act, 1959, the Sub-Divisional Magistrate is empowered to issue licences for armament required for crop protection, and renewal of arms licences.

Other duties of the Deputy Collector are as under:

- (1) To keep the Collector informed about the law and order in his respective sub-division.
- (2) To look after the forests settlement work; and
- (3) The grant of *tagai* loans, etc.

TAHSILDARS

The Tahsildar is the executive officer of the tahsil. The Tahsildars have been delegated with the following powers under sub-section (1) of section 13 of the Maharashtra Land Revenue Code, 1966.

Sr. No.	Powers of the Collector under the Maharashtra Land Revenue Code, 1966, delegated to the Tahsildar	Extent of power delegated
1	Sub-section (4) of Section 7.	To appoint <i>kotwals</i> or other village officials.
2	Sub-section (1) of Section 17.	All
3	Section 18	.. All except the powers of arrest.
4	Section 15 (2)	.. All
5	Section 35 (2)	.. Powers to dispose of relinquished sub-division to the occupants of the other sub-treasury number.
6	Section 35 (3)	.. All
7	Section 35 (4)	.. Power to restore forfeited sub-division to the former occupant.
8	Section 48 (8)	.. All
9	Section 50	.. All in respect of unauthorised occupation of land for purpose of agriculture only, providing for the enquiry under section 20 (2) of the Act.
10	Section 53	.. Do.
11	Section 59	.. Do.

Sr. No.	Powers of the Collector under the Maharashtra Land Revenue Code, 1966, delegated to the Tahsildar	Extent of power delegated
12	Section 61 (b)	.. All
13	Section 74	.. All
14	Section 75	.. All
15	Section 75	.. All
16	Section 136	.. All
17	Section 139 read with sec- tion 141.	All
18	Section 152	.. All
19	Section 155	.. All
20	Section 174	.. All
21	Clause (ii) of proviso to Section 176.	All
22	Section 178	.. All
23	Section 179	.. To issue proclamation and written notice under clause (a) of the provision for Section 179.
24	Section 180	.. All
25	Section 181	.. To sign and execute the warrant of attachment and conduct the sale.
26	Section 182	.. To sign and execute the warrant of attachment.
27	Sections 192 and 193	.. All
28	Section 212	.. All
29	Section 28 (J)	.. In respect of moveable property only.
30	Section 42	.. Power under clauses (a) and (b) of Section 242 only.

The staff in each tahsil is composed of two or three *awal karkuns*, 10 clerks, 40 *talathis* and three to four circle inspectors. The Tahsildars are entrusted with the performance of following functions:

Revenue.—The Tahsildar is required to report on almost all revenue matters to the Prant Officer and the Collector to enable them to take their decisions and to execute the orders passed by the Collector and the Deputy Collector.

In regard to the annual demand and collection of land revenue he has to keep ready all village and tahsil forms i. e., *jamabandi* and other statements which are necessary for conducting the annual *jamabandi* of the tahsil by Collector or the Deputy Collector. The annual *jamabandi* is an audit of previous year's accounts of the land revenue along with the checking of the current year's accounts. The demand for agricultural revenue is to be settled and, there are remissions and suspensions to be calculated upon the demand fixed in lean years. Remissions and suspensions are given in accordance with the crop *annewaris*. The tahsildar is the most intimately concerned officer for determination of the amount of the remissions and suspensions. The amount of non-agricultural assessment and fluctuating land revenue (such as that arising from the sale of trees, stone or sand, etc.) is added to the demand of fixed land revenue.

The work of collection of land revenue is also the responsibility of the Tahsildar. He has to issue notices under Section 178 of the Maharashtra Land Revenue Code, 1966, imposing the cost of such notices on the defaulters for recovery, distrain and sale the defaulters' moveable property under Sections 179 and 180 of Maharashtra Land Revenue Code, 1966 and issue notices of forfeiture of the land. He has, however, to obtain the prior sanction of the Deputy Collector or the Collector before the actual forfeiture of the land under Sections 181 and 182 of Maharashtra Land Revenue Code, 1966.

In addition to the collection of land revenue, he has to effect recoveries of *tagai* loans, *pot hissa* measurement fees, boundary marks advances and irrigation cess, the dues of other departments like sales tax, income tax, etc., whenever the members of the public fail to pay such dues to various departments as an arrear of land revenue from the defaulters at the request of the concerned department. It is also his duty to see that there is no breach of any conditions under which *inams* are held and has to bring any such violation to the notice of the Collector through the concerned Deputy Collector.

He has to make enquiries and get ready the material on which the prant officer has to pass his orders under Dastural-Amal-Dehi and Watan Act. He is empowered to pass orders as to the appointment, remuneration, period of service, suspension and fining of the inferior village servants, the grant of leave to them and the like.

Tagai.—Application for grant of *tagai* are generally received by the Tahsildar who has to instruct the circle inspector to make enquiries, to see the sites for the improvement of which *tagai* loan is sought, to ascertain whether the security offered is sufficient to determine the reasonable instalments for repayment, etc. He can himself

grant tagai upto Rs. 2,000 and Rs. 500 under the Land Improvement Loans Act and the Agricultural Loans Act, respectively. In other cases, he has to obtain orders from the prant officer or the collector, as the case may be.

The Tahsildar's duties with regard to *tagai* do not end with its payment to the loanees, but he has to see that the *tagai* is properly utilised, inspect the work undertaken with it, control the payment and make recoveries from the defaulters.

The Tahsildar is primarily responsible for the administration of the Hyderabad Tenancy and Agricultural Lands Act within his jurisdiction.

Quasi Judicial.—The *quasi-judicial* duties which the Tahsildar performs include the inquiries and orders under the Mamlatdars' Courts Act (II of 1906), execution of civil court decrees and decision in the disputed cases in connection with the record of rights in each village.

Magisterial.—Every tahsildar is *ex-officio* tahsil magistrate of his tahsil. As tahsil magistrate, he has following powers under the Criminal Procedure Code.

1. To disperse any unlawful assembly (Section 127).
2. To use civil force to disperse unlawful assembly (Section 130).
3. To require military force to be used to disperse unlawful assembly (Section 130).
4. To apply to District Magistrate to issue commission for examination of witnesses (Section 506).
5. To make order as to the disposal of property regarding which an offence is committed (Section 517).
6. To recover penalty on forfeited bond (Section 514) and to require fresh security (Section 514-A), and
7. To sell property of a suspected character (Section 325).

If authorised by the State Government or the District Magistrate, a tahsil magistrate may exercise the following among other powers:—

1. To pass orders prohibiting repetitions of nuisances (Section 143);
2. To issue orders calculated to prevent apprehended danger to public peace (Section 144); and
3. To hold inquests (Section 174).

The Tahsildar is also in charge of the management of the sub-jail. He has to keep the District Magistrate and the Sub-Divisional

Magistrate informed of all the criminal activities in his charge and take steps incidental to the maintenance of law and order in his charge. In case of serious disturbance of the public peace, the Tahsildar carries great responsibility. As an executive magistrate on the spot, he has to issue orders and be in charge of the situation till his superiors arrive.

Treasury and Accounts.—Formerly the Tahsildars and the Naib-Tahsildars were in charge of sub-treasury and had to deal with the accounts matters and stamps. Due to separation of sub-treasury this work has been transferred to the treasury personnel and Finance Department has appointed sub-treasury officers for each of the sub-treasuries. Sub-treasury officers now working in the tahsil offices are directly under the control of the Senior Treasury Officer and Accountant General, Nagpur.

Other Administrative Duties

The Tahsildar is the central figure in the administration in his tahsil. He is responsible to the Collector and the Prant Officer, whom he must keep constantly informed of all political happenings, outbreaks of epidemics and other important matters. He must help and guide the officers of all departments at the tahsil level in the execution of their respective duties. The Tahsildar is also responsible for the cattle census which comes under the purview of the agriculture department. He has to take prompt action for the control of epidemics and to render assistance in preventing outbreaks of epidemic diseases.

Though the Tahsildar is not expected to work directly for local-self government bodies, he is usually the principal source of the Collector's information about them. He is responsible for the administration of his tahsil just as the Collector is responsible for the administration of the district.

CIRCLE INSPECTORS

In order to exercise proper supervision over the village officers and village servants and to make various enquiries, the Tahsildar is assisted by the Circle Inspectors (in the grade of a clerk) who have about 40 to 50 villages in their charge. They form a link between the Tahsildar and the village servants. Their duties are as under :—

- (1) Inspection on the spot of—
 - (a) village crops, area and *annewari*,
 - (b) boundaries and boundary marks,
 - (c) all fallow lands deserving one year's remissions,
 - (d) all grazing lands,
 - (e) all Government and public lands and encroachments thereon,

- (f) irrigation sources under the control of Revenue and Forest Departments,
- (g) *tagai* works.
- (2) Preparation of statements for damaged crops.
- (3) Preliminary auction in respect of auctionable items, such as fruits, trees, fish in tanks, tank-bed, lands, etc.
- (4) Sub-division of lands and demarcation of lands on request.
- (5) Helping village officers in the collection of land revenue and the arrears.
- (6) Maintenance of record of rights and inspection of mutation entries at least once a month in each village and certification of mutation entries.
- (7) General guidance to and supervision of work of the village officers in his circle.
- (8) Preparation of agricultural statistics and other returns, cattle census, water-supply, etc.
- (9) Supervision over the village officers in the preparation and maintenance of the record of rights, the mutation register and tenancy register.
- (10) Such other miscellaneous work as the Tahsildar may from time to time entrust to them, e. g., enquiries into miscellaneous applications from the public and
- (11) To certify the mutation entries except disputed cases.

PATIL (VILLAGE HEADMAN)

Formerly for each village there was a *mali patil* who was paid remuneration in the shape of yearly scales. His main function was to assist the *patwari/talathi* in connection with land revenue and other matters pertaining to village administration. Now the post of *mali patil* has been abolished and the work of collection of land revenue is looked after by the *talathis*.

Though the *watans* of police patils stand abolished, stipendiary police *patils* have been appointed. The police *patil* was formerly responsible for the maintenance of the births and deaths register. Now this work is entrusted to the secretary of the respective village panchayat. The police *patil* is responsible for the maintenance of peace and order in the village. He has to perform various duties which have been imposed upon him by the Bombay Village Police Act. He is also expected to assist the Police in investigating the crimes. He is subordinate to the Police Sub-Inspector of the area concerned. Inferior village servants (*kotwal*) are expected to assist the police *patil*. He has to take utmost care and caution against robbery, breach of peace and acts injurious to the public and village community.

It is his duty to furnish the tahsil executive magistrate any return or information called for by him and to keep him constantly informed of the happenings in villages in his charge. He obeys and executes all orders and warrants issued to him and prevents criminal offences within the limits of his village and detects and brings offenders to court for trial with the help of police. If the crime is committed within the limits of the village and the criminal escapes or absconds, he has to report to the Police officer in charge immediately. He has to proceed to investigate the matter and obtain all procurable evidence and forward it to the Police officer concerned.

As regards the administrative duties of the *patil*, he is expected to look after the sanitation and public health of the village. He has to report promptly the outbreak of any epidemic diseases in the village to the concerned tahsil officers. He is also to render every possible assistance to travellers.

All the *patils* were hereditary officers holding *watan* lands and having hereditary rights of service. The *watans* of revenue *patils* have been abolished by Government from January 1, 1963, and they have been replaced by the stipendiary *patil*.

TALATHI

Consequent upon the enforcement of the Hyderabad Abolition of Inams and Cash Grants Act, 1954, the system of hereditary appointment of *patwaris* prevailing in Marathwada area was abolished from 1st July, 1960, and the stipendiary *talathis* were appointed in their places. In this district, one *talathi* is appointed for a group of villages having a land revenue of about Rs. 10,000. If the villages are small, 5 to 6 villages are included in a *saza* (a group of villages formed for the purpose of appointment of a *talathi* is called a *saza*). The chief duties of the *talathi* are: (1) to maintain village accounts relating to the demand and collection of land revenue, (2) to maintain the record of rights and other village forms prescribed by Government from time to time, (3) to inspect crops and boundary marks and prepare agricultural statistics. He is the primary reporting agency for a village. Now the services of the *talathis* have been transferred to Zilla Parishad, and as a rule one assistant *gram sevak* is appointed for each village.

VILLAGE OFFICIALS

The Bombay Inferior Village Watans Abolition Act, 1958, was brought into force in the district from February 1, 1962. The system of hereditary inferior village servants now no longer exists and their place is taken by stipendiary *kotwals*. One *kotwal* is appointed for a village with a population up to 500 souls. He is paid Rs. 30 per month. For the villages with population between 500 and 2,000 souls and with a population of more than 2,000 souls two and three *kotwals* are appointed, respectively. They are paid Rs. 50 per month.

The *kotwal* performs the following duties:—

1. To accompany Government remittances to sub-treasuries;
2. To call the villagers to the *chawadi* for paying Government dues and to remain present at the *chawadi* at the time of collection of land revenue;
3. To keep a watch on Government money and office records;
4. To carry the village *daftari* to and from the tahsil office;
5. To carry Government *tupali* to and from the tahsil office;
6. To accompany village officers and touring officers at the time of crop and boundary marks inspections;
7. To summon persons on whom notices are to be served and to assist the police *patil* in serving summons;
8. To collect information about births and deaths;
9. To accompany the police *patils* and the police at the time of night rounds;
10. To announce Government orders in the village by beating the drums;
11. To assist the vaccinator in his work of vaccination;
12. To help the police *patil* in the case of accidental deaths and fires and outbreaks of epidemic diseases;
13. To report movements of criminals and to assist the police in the investigation and prevention of crimes;
14. To keep guard on prisoners in the police *patils* custody;
15. To assist the village officers at the time of recovery of land revenue; and
16. To render assistance to Government officers on duty in the village.



सत्यमेव जयते

CHAPTER 11—REVENUE ADMINISTRATION

IN THIS CHAPTER IS DESCRIBED THE FUNCTIONING OF THE GOVERNMENT DEPARTMENT which are entrusted with the administration and collection of taxes which form the major source of revenue to the Government.

LAND RECORDS DEPARTMENT

The Land Revenue System prevalent in Aurangabad district is “*rayatwari*” and it is based on a complete survey, soil classification and settlement of the assessment of every field.

Before 1853-54 A. D. revenue collection of each district was made over to the highest bidder who rung the last pie from the rayats and retained considerable amount for himself than despatched to the Government Treasury. Thus the revenue of the State was below the expenditure. Sir Salar Jang, the then Prime Minister of the Nizam State, did away with the system of revenue farming. The Survey and Settlement Department was organised in 1875 A. D. and the settlement started immediately and concluded in 1880 A. D. The original survey and settlement took place during the years 1878 to 1882 A. D. and revision settlement operations took place in 1917-18. The current settlements in almost all the talukas of the district have expired long back. The survey was conducted from field to field as per the actual possessions of the holders. Survey operations were taken up under the provision of Section 7 of the Hyderabad Land Revenue Act. The survey and classification operations were conducted under the direct supervision of the Assistant Commissioners who were responsible to the Settlement Commissioner.

सत्यमेव जयते

Survey

The survey was done by chain of 33 feet (10.5 metres) and cross-staff. The unit of area was the English acre. Since the introduction of Metric system, the unit of area measurement is hectare. The area of each parcel of land is now converted into metric unit. The area of each Survey Number is separately entered in the land records, under the indicative Survey Number and that of a sub-division, too, is so entered under an indicative number subordinate to that of a Survey Number of which it forms a part.

*Village Tahsil and District Maps for all Surveyed Villages**Classification*

Accurate village maps have been prepared to the scale of 1"=20 chains or 8"=1 mile for all surveyed villages showing the S. Nos. and their boundary marks and other topographical details, such as roads, *nala*s, forests, etc. From the village maps tahsil and district maps were constructed on a scale of 1"=2 miles. Main classes of lands recognised were dry-crop, garden and rice (wet lands). Classification of every parcel of land was done according to its fertility. The classification of the soil is determined by the depth and the texture of soil, denominating the soil values giving due weightage to the defects in the soil. As per soil defects one or two gradations of value are reduced. The soil is divided into two categories, *viz.*, the black cotton soil (*Pavi-Bhag*) and the soil which is slightly brown in colour (*Davi-Bhag*). The latter category is considered inferior to the former by one gradation. Hence the highest classification value which is fixed for the latter category is 15 annas while that for the former, it is 16 annas. For the former category (*Pavi-Bhag*) seven grades are fixed (16-15-14-11-8-5-3 annas respectively) while for the latter type (*Davi-Bhag*) only six classes are fixed (15-14-11-8-5-3 annas respectively).

In case of garden and wet lands (rice), in addition to the soil factor, the water factor was also classified, after considering the duration of water supply and its sources. In case of wells, the supply of water, the depth of wells, the quantity of water, whether sweet or brackish and the distance of the garden from the well were also considered. If the distance was found to be more than 10 chains, 6 pies were reduced for every 20 chains. If additional labour was needed for lifting water, one anna was reduced for *mot* and 6 pies for manual labour.

In cases the land irrigated fall below 30 acres (12.14 hectares) the rate applied was *kunta* (small tank) rate, and in case it exceeded 30 acres (12.14 hectares) it was tank rate. Different water rates depending upon the mode of supply were as shown below.

<i>Water Class</i>		<i>Water Rates</i>
		Rs. Annas
1. Lifted by <i>guda</i> or <i>pakota</i>	...	0 12
2. Spring flowing	...	0 06
3. (a) <i>Budki</i> on a river	...	0 06
(b) <i>Budki</i> on a <i>nullah</i>	...	0 12
4. Sluice at a lower level	...	0 06
5. (a) Channel of the <i>kunta</i>	...	0 12
(b) Channel of the tank	...	0 06

If water is brackish and less useful for crops, water class is reduced by one anna. Where water flows over *karad* land, the water value is reduced by another half anna. Further the period for which the flow of water is available is also accounted for. If the flow is for a period of 8 months, the water classification is one anna. For every month for which the flow is not available, the classification is reduced by 6 pies. Thus if the water is sufficient for 6 months, the water classification would be 2 annas.

- (a) In case of wells, when depth of water is from 1 to 6 yards (0.91 to 5.49 metres), water classification is 3 annas.
- (b) Between 6 to 8 yards (5.49 metres to 7.32 metres) 3 annas, 6 pies.
- (c) Between 8 to 10 yards (7.32 and 9.14 metres), 3 annas.
- (d) Between 10 to 12 yards (9.14 and 10.97 metres), 4 annas, 6 pies.
- (e) Higher than 12 yards (10.97 metres), 5 annas.

The classification value varies according to the depth of water. Wells within *Ayacut* are treated as tanks for the purposes of classification. All the garden lands under wells are treated as dry crop lands.

The minimum size for dry numbers is 12 acres in case of lands of the first order and 10 acres in the case of the lands of the second order. The maximum that is fixed for the first order is 36 acres (14.57 hectares) while in the case of the other it is fixed at 30 acres (12.14 hectares). The sub-division below 8 acres (3.24 hectares) is not permitted in dry lands. *Pot* Nos. below the minimum of 4 acres (1.62 hectares) are not permissible. Not more than 4 *Pot* Nos. are allowed within one survey number.

Settlement and Assessment

The work of settlement and assessment is entrusted to the *Jamabandi* section which functions under the direct supervision of the Settlement Commissioner. The rates are proposed for the whole tahsil. Due consideration is given to factors like climate, facilities of markets, agricultural skill required, the actual conditions of the cultivators, the water sources and the general prosperity of the farmers. In addition to this, the capacity of the soil and income of the majority of the persons dependent upon agricultural profession is also taken into consideration. Thus the whole of the tahsil is divided into two or three groups as the case may be, and maximum rates are proposed for dry crop lands as also *bagayat* and wet lands.

A uniform fixed rate is proposed after taking into account the sources of water facilities.

After the formation of groups, Collector's views are obtained. If his suggestions are found practicable, they are accepted.

After the preliminary work of assessment is completed by the survey parties papers such as classer register, *wasulbaki*, *sar nakasha*, *bagayat takta* and *darwari* are sent to *Jamabandi* section for further action.

The miscellaneous papers as noted below, obtained by the classers during classification from the *Patwari* and the Tahsil Office, are also sent to the *Jamabandi* section. They consist of the statements pertaining to sales statistics, mortgages, sources of irrigation, Census figures for each village, places of fairs, schools, post offices, railway facilities, figures of rainfall for the last 10 years, varieties of crops grown, movement of prices of grains and other articles value of lands (local prices), number of holders of different groups, strength of cattle, etc.

On receipt of the above papers the *Jamabandi* section prepares A' statement showing different categories of lands viz., Government *Inam*, *Maqta* and *Kharaj Khata* together with the area of cultivable and uncultivable lands and the assessment in respect of cultivable lands. Another statement "B" is prepared based on *wasulbaki* statement giving details of area and assessment prior to settlement.

Statement of different irrigation sources and an additional statement of irrigation and water sources, are prepared showing the total number of tanks, wells and canals. Thereafter three different statements, *Natija-Mali* (financial implications) for dry *bagayat* and wet lands are prepared showing the difference in area, assessment, current as well as proposed. After this "Q" statement is prepared on the basis of *Natija Mali* which indicates for each village the group in which it falls, together with area and assessment to be revised. The figures are shown separately for dry and *bagayat* lands which give Government a broad idea for sanctioning the rates. The Settlement Commissioner has to submit his proposals to Government for sanctioning the rates proposed by him along with the map of different groups in which the tahsil is sub-divided. On receipt of sanction from Government, the Settlement Commissioner and Director of Land Records, prepares the following statements for fixation of final assessment.

(a) *Jantri* or sliding scale of rates to be applied to in respect of the different classes of soils and different water sources, (b) the group class and *Jantri* class for being noted in the classer register, (c) *akarband* consisting of area and assessment for each survey number, (d) entries of the *akarband* in the *wasulbaki* and (e) *khatedar* slips (*shunawai parchas*) for distribution amongst the *khatedars* or registered holders either by the Deputy Collector or the Assistant Commissioner of Settlement.

A copy of the *wasulbaki*, a copy of the *shetwar* and two printed copies of maps are sent to tahsil for references. One of its copies is handed over to the village official.

The settlement papers are retained by the Settlement Commissioner after the date of announcement for hearing appeals under Section 87 of the Land Record Act. After a lapse of two years the papers are sent to the District Land Records Office for safe custody. After receipt of papers in the District Land Records Office, the Collector is empowered to effect corrections in settlement papers. He is authorised to hear appeals for errors in the settlement papers under Section 87 of Land Records Act, for two years from the date of announcement in case of wrong entry of *Pattedar's* name. In respect of other matters, corrections can be effected at any time.

The following limitations are enforced while proposing rates for settlement :—

(a) Increase of revenue in the case of tahsils brought under the same maximum rate should not exceed 30%.

(b) No increase exceeding 66% should be imposed on a single village.

(c) No increase exceeding 100% should be imposed on individual holding.

(d) Whenever, the rates are higher than prescribed, concession is given to the *ryots* which is known as *Igatpuri* concession. The proposed increase is spread over a period of 7 years.

All the settlement details are preserved in a book called *Jamabandi* report for the whole taluk, copies of which are sent to the office of the District Inspector of Land Records.

Generally 30 years is the guarantee period assigned for revision, after the first settlement.

The Land Records Department is an adjunct to the Revenue Department. Its functions are :—

(i) to maintain all survey, classification and settlement records upto-date by keeping very careful notes of all changes so as to maintain survey records upto-date,

(ii) to collect and provide statistics necessary for the sound administration of all matters connected with lands,

(iii) to help to reduce, simplify and cheapen litigations in Revenue and Civil Courts by providing reliable survey and other records,

(iv) to supervise the preparation and maintenance of Record of Rights and of the periodical inspection of B. N. D. marks,

(v) to conduct periodical revision settlement operations,

(vi) to organise and carry out village sites and city surveys on an extensive scale and arrange their proper maintenance,

(vii) to undertake special surveys for private individuals or for public bodies, surveys in connection with Railways, Municipal and Zilla Parishad projects, town planning schemes and survey for defence and other Government Departments,

(viii) to maintain up-to-date all village maps and reprint them and arrange for their distribution to various departments for administrative purposes and for sale to public and

(ix) to train the Revenue-Officers in survey and settlement matters.

District Land Records Office

District Land Records Office at Aurangabad, started functioning independently since 1948. There are 2,000 villages including 563 *ex. jagir* villages in the district. All these villages have been surveyed by the *jagir* authorities. The total assessment of the district was Rs. 17,69,830 in 1966-67 (including suspensions). All the talukas in the district are due for revision. The agro-economic survey of all the talukas was conducted during 1954-56.

Functions and duties and staff of District Inspector of Land Records.

The District Inspector of Land Records, Aurangabad, is the principal officer-in-charge of the Land Records Department in the district. He is a gazetted officer appointed by the Settlement Commissioner and Director of Land Records, and is directly subordinate to the Superintendent of Land Records, Aurangabad, who is subordinate to the Deputy Director of Land Records, Nagpur. He is also subordinate to the Collector of Aurangabad and has to carry out all the administrative orders of the Collector in the matters connected with survey and land records :—

His subordinate staff consists of :—

- (a) one District Surveyor for field work,
- (b) one Headquarters Assistant for (office work),
- (c) 13 cadastral surveyors (permanent), 2 cadastral surveyors (temporary) for L. A. Q. work,

The duties of the District Inspector of Land Records, Aurangabad, are :—

- (a) To supervise, and to take field test of the measurement and classification work done by the District Cadastral Surveyors.
- (b) to exercise control over all measurement and other work done by the survey staff and District Survey Office establishment, by scrutinising their diaries and monthly statements (*mahewars*).
- (c) To take a small test of the work of as many circle inspectors and village officers as possible with a view to find out that they understand their duties in respect of Record of Rights, tenancy and crop register, boundary marks repairs, etc. During his village inspections the District Inspector of Land records has to see that Government land is not un-authorisedly used by any person. His test is qualitative and not merely quantitative.

(d) To arrange, in consultation with the Collector for the training of probationary and regular Assistant and Deputy Collectors, Mamlatdars, Circle Inspectors, Talathis in survey and settlement matters.

(e) To advise the Revenue Officers in the district in all the technical matters (connected with the maintenance of survey records and Record of Rights and refer all cases to the Superintendent of Land Records, for guidance in case of doubts.

(f) To compile the season and crop report.

(g) To maintain accounts and watch recovery of survey fees. The staff of district and cadastral surveyors deals with the routine measurement and classification work, whether done for Government (in land acquisition cases) or on private applications, Civil Court partition decrees, etc. In case of private work the prescribed measurement fees are recovered from the parties in advance. The District Surveyor deals with the measurement cases of complicated nature. The staff does the work of effecting necessary changes by preparing *kamijasti-patraks* during monsoons.

The District Survey Office is in charge of the Headquarters Assistant who acts under the orders of the District Inspector of Land Records. The Headquarters Assistant and his staff are responsible for keeping the survey records up-to-date and in proper order. He deals with all correspondence connected with records (under the signature of D. I. L. R.). He recovers and accounts for the fees received for private measurement work, according to the prescribed procedure. He also issues certified extracts from survey records and supplies printed maps to the applicants on payment of prescribed charges. The district survey office also issues the measurement cases to the surveyors for measurement and keeps a watch over their disposal, scrutinising the surveyor's work in the office and takes action to get all changes effected in the survey records. In this connection, necessary *kamijasti-patraks* (with their abstracts) signed by the District Inspector of Land Records and countersigned by the Superintendent of Land Records, and *akarphod patraks* signed by the District Inspector of Land Records are sent to revenue authorities for correction of the village records and maps.

Record of Rights

This Act pertaining to Record of Rights was enacted by the ex-Hyderabad Government in the year 1346 *Fasli*, i. e. 1936 A. D. Under that Act, Record of Rights (*Pot-Hissa* measurement) is completed in Aurangabad, Vaijapur, Paithan, Sillod, Soegaon, Bhokardan, Jafferabad and Jalna talukas. This work is in progress in the remaining talukas of the district. The Record of Rights is announced in respect of almost all the talukas except in Jalna.

The intention of Government in introducing this Act was to give relief to co-partners, as they could neither sell nor mortgage their holding without the consent of the *Pattedar* to safeguard the rights of the protected tenants and to stop the malpractice of eviction at will and pleasure of the owners of the field. In the revenue accounts only the name of the *Pattedar* was to be found. Further, when a survey No. was sold or partitioned among the heirs, the recorded area and the spot possession differed leading to confusion. In order to control this Government introduced the Record of Rights.

The register contains the serial order of S. Nos., total area, total assessment, the name of occupant, the no. of beats, its area, its assessment worked out by the *Patwari* dividing the area of assessment in equal parts as per the shares of the beat holder, the nature of right of holding, details of encumbrances, if any, the number of the important fruit trees and the share in the well, if there be any. After completion of the register the surveyors are sent for measurement.

City Survey

A scheme for introducing city survey in Aurangabad has been sanctioned by Government recently. Further negotiations with Aurangabad Municipality for implementation of the scheme are in progress.

Important Laws enacted since Independence and applied to the District

- (1) *Hyderabad (Abolition of Jagirs) Regulation, 1358 Fasli.*
- (2) *Hyderabad Abolition of Inams Act, 1954.*

These Acts were in pursuance of the all India policy of doing away with the middlemen and bringing the *rayat* in direct contact with Government.

- (3) *Hyderabad Tenancy and Agricultural Lands Act, (Hyderabad Act XXI of 1950).*

This Act is one of the main land reforms measures which has given considerable rights to the tenants (tillers) to cultivate the land for long and/or to purchase land from the tenure holders.

- (4) *The Maharashtra Land Revenue Code* (Act XLI of 1966) assented to by the President of India on December 30, 1966 has come into force with effect from August 15, 1967 which has repealed the former Hyderabad Land Revenue Code, 1317 Fasli and the Hyderabad Record of Rights Regulation, 1358 Fasli, which were applicable to Marathwada area.

Consolidation Scheme

- (5) *The Bombay Prevention of Fragmentation and Consolidation of Holdings Act (Extension and Amendment)* was brought into force in Marathwada area with effect from April 1, 1959.

One Consolidation Officer and 5 Assistant Consolidation Officers (with his ancillary staff) are working in Aurangabad district since the introduction of the Act. By the end of the Third Five Year Plan consolidation schemes of 199 villages covering an area of 3·07 lakh acres were enforced. In addition to this during the years 1966-67 and 1967-68 the consolidation scheme in respect of 98 villages with an area of 1·86 lakh acres also were enforced. During the year 1967 one more Consolidation Officer at Jalna with 5 Assistant Consolidation Officers (with their ancillary staff) started functioning in Jalna tahsil with effect from May 1967. They covered an area of 0·44 lakh acres in 22 villages by the end of March 1968. In all 319 villages having an area of 5·37 lakh acres was brought under consolidation by the end of March, 1968 in Aurangabad Division.

REGISTRATION DEPARTMENT

Functions

The main functions performed by the Registration Department are :—

Registration of documents under the Indian Registration Act (XVI of 1908) and

(i) the Bombay Registration of Marriages Act, 1953 (Bombay Act V of 1954¹).

(ii) the Special Marriage Act, 1954² (XLIII of 1954) and registration of births and deaths under the Births, Deaths and Marriages Act (VI of 1836).

सत्यमेव जयते

Organisation

The Inspector General of Registration is the head of the department. Under him there is a District Registrar for each district who supervises the working of the district offices and registration work in the district. The Collector of the district functions as an *ex-officio* District Registrar. The District Registrar controls the administration of the district with the help of the Resident Deputy Collector and the Headquarters Sub-Registrar. Under the District Registrar there are eight

1. This Act was made applicable to the Marathwada area (*Ex-Hyderabad State*) of Maharashtra State with effect from April, 1964 through Government Notification No. RGM-1164 (a)-C, dated 12th March 1964 of Urban Development and Public Health Department.

2. The execution of these Acts is entrusted to the Sub-Registrar at District Headquarters for the whole district with effect from 1st June 1964 through Government Notification No. SPM-1159 (b), dated 27th April 1964 of the Urban Development and Public Health Department.

Sub-Registrars in the district. Their head-quarters and jurisdiction is shown below :—

(1) Aurangabad	.. Aurangabad and Khuldabad tahsils.
(2) Ambad	.. Ambad tahsil.
(3) Bhokardan	.. Bhokardan, Sillod and Soegaon tahsils.
(4) Gangapur	.. Gangapur tahsil.
(5) Jalna	.. Jalna and Jafferabad tahsils.
(6) Kannad	.. Kannad tahsil.
(7) Paithan	.. Paithan tahsil.
(8) Vaijapur	.. Vaijapur tahsil.

The office of the Sub-Registrar, Aurangabad is amalgamated with that of the District Registrar. The Sub-Registrar¹ at Aurangabad performs all the duties of the Registrar except that of hearing appeals under Section 72 of the Indian Registration Act, 1908. One clerk and one peon are attached to each Sub-Registrar's office while there are two clerks and one peon and one attendant attached to District Registry Office. The Inspector General of Registration, Maharashtra State, Poona is the appointing authority for the Sub-Registrar while the District Registrar is the appointing authority for clerks and peons.

All departmental instructions based on Acts and Rules made thereunder are issued through circulars from the Inspector General's office, which are carried out by the District Registrar. The District Registrar looks after the administrative work. He visits the sub-registry offices every year and sends his memoranda, if he thinks proper to the Inspector General of Registration, Poona. The Deputy Collectors and Assistant Collectors are empowered to inspect the offices of Sub-Registrar under their jurisdiction once in a year² and send their memos to the District Registrar. The District Registrar hears appeals and applications preferred to him under Sections 72 and 73 of the Indian Registration Act, against refusals to register documents by the Sub-Registrar under him. The District Registrar under Sections 25 and 34 of the Act is empowered to condone delays in the presentation of documents and appearance of executants provided such delay does not exceed four months and can direct the documents concerned to be registered on payment of fine not exceeding ten times of proper registration fees. He is empowered to order refunds in cases of excess fees charged

1. Under Ex-Hyderabad Government notification No. 73/B-I/21/7/56-G, dated October 10, 1956.

2. Under Ex-Government of Hyderabad Revenue Department notification No. 63/DI/37/7/54, dated 23-8-1954.

and is competent to grant full or partial remission of safe custody fees in deserving cases. A sealed cover containing a codicil or a will could also be deposited with the District Registrar.

There is one Inspector of Registration for Aurangabad Registration Division. There are 36 Sub-Registry Offices in the Division which he inspects at short intervals. The Inspector of Registration is assisted by one Inspector and necessary ministerial staff. The Inspector of Registration sends the inspection memos to the concerned Sub-Registrar, the District Registrar and the Inspector General of Registration. After the receipt of observations on the inspection memo by the Inspector General of Registration these inspection memos are got complied with from the Sub-Registrar by the District Registrar.

Registration of Documents—

Under Section 17 of Indian Registration Act compulsory registration is required in the cases of certain documents and optional registration is provided for certain documents under Section 18 of the Act.

Documents which fulfil the prescribed requirements under Acts and Rules and for which stamp duty and registration fees are paid are registered. A record of such registered documents is kept and abstracts of such documents affecting immoveable property in respect of which Record of Rights is maintained are sent to the tahsils, municipalities and town committees for making mutations. Certified copies from preserved record of registered documents are also issued to parties who apply for them. The Sub-Registrars collect $\frac{1}{2}\%$ extra stamp duty under Section 158 of Maharashtra Zilla Parishad and Panchayat Samitis Act, 1961 and send the statements in respect of extra stamp duty to the Collectors concerned through the District Registrar and Inspector General of Registration, Maharashtra State, Poona.

In all 7034 documents were registered during the year 1960. Out of these 6,561 falling under compulsory registration had an aggregate value of Rs. 2,61,40,638. The number of documents falling under optional registration were 411 and their aggregate value was Rs. 6,61,162. Besides, 64 wills were registered during 1960.

Following is the statistics regarding registration for 1965.—

		Value in Rs.
(1) Total No. of documents ...	7177	1,12,56,452
(2) Compulsory documents ...	6750	1,07,19,155
(3) Optional documents ...	427	5,37,297

Fees are levied for registration according to the prescribed scale. The State Government has exempted wholly or partially levy of registration fees in respect of documents pertaining to the societies registered under the Maharashtra State Co-operative Societies Act.

The photo copying system has not been extended to this district and all the Sub-Registry Offices are under hand copying system.

Income and Expenditure—

The average income and expenditure of the Registration Department in Aurangabad district for 1965 was Rs. 87,160 and Rs. 49,345, respectively.

SALES TAX DEPARTMENT

Sales Tax is an indirect tax and has become an important source of revenue to the Government. Sales tax was first introduced in Hyderabad State of which the district formed part under the Luxury Sales Tax Act 1947 (1357 F), authorising the levy of sales tax on luxury articles. Subsequently from May 1, 1950, the general sales tax was levied on the sale of goods in ex-Hyderabad State by the Hyderabad General Sales Tax Act, 1950 which replaced the Luxury Sales Tax Act III of 1947. After the reorganisation of States in 1956, the old Hyderabad General Sales Tax Act, 1950 was in operation in the district till January 1, 1960, the date on which the Bombay Sales Tax Act, 1959 came in force.

Bombay Sales Tax Act—

The Bombay Sales Tax Act, 1959, embodies the various recommendations of the Sales Tax Enquiry Committee and repeals and replaces the various sales tax laws in force in the State.

In the initial stages a dealer who holds goods purchased before 1st January, 1960 from a registered dealer in the old Bombay State area will, on the resale of the goods, be liable to pay tax under the new Act and the exemptions or the concessions, if any, available in respect of the said goods under the Hyderabad General Sales Tax Act, 1950 will no longer be available under the new Act. Similar is the case of the goods manufactured out of the goods utilised therefor, in stock on the first day of January, 1960. The dealer will, however, be entitled to exemption, drawback or setoff of the tax paid by him thereon under the earlier Act, subject to the prescribed conditions. Similarly exemption granted under the earlier laws (including the Hyderabad General Sales Tax Act, 1950) to certain classes of goods, generally or conditionally will in some cases, not accrue under the new unified law.

The Bombay Sales of Intoxicants Taxation Act has now been repealed and provisions for the taxing of spirituous medical preparations containing alcohol more than 12 per cent by volume (but other than those declared by Government to be not capable of causing intoxication) will now be taxed under the Bombay Sales Tax Act, 1959, at the

rate of 30 paise per rupee at the first stage only. Similarly, country liquor and foreign liquor brought in India including spirits, wines and fermented liquors will be taxed at the rate of 45 paise per rupee.

Schedule 'A' of the Bombay Sales Tax Act, 1959, lists the exempted goods subject in some cases to conditions and schedules B to E, the taxable goods which are broadly divided into five classes viz., (i) goods declared as important to inter-state trade, taxable only at the first stage (schedule B, Part I), (ii) goods declared as important to inter-state trade taxable only on the last sale (schedule B, Part II), (iii) two other classes of goods taxable only at the first stage of sale (schedule C); (iv) 9 classes of goods taxable only at the last sale (schedule D-3); and (v) 21 classes of goods specified and all other goods not specified elsewhere in any schedule, taxable at the first stage and on the last sale and again, to a very small incidence, at the retail stage.

Classes of taxes

The tax at the first stage is called the 'sales tax' and that on the last sale is called the 'general sales tax'. The tax at the retail stage is the retail sales tax. Sales tax and the general sales tax as the names imply, are payable on sales. However, when a registered dealer purchases goods from an unregistered dealer or from Government, he pays purchase tax. When he pays purchase tax the dealer does not pay the sales tax or the general sales tax on the resale of goods as the case may be. The registered dealer does not become liable to purchase tax if he resells the goods without alteration within three months (six months in the case of cotton) and in that case on such resale he pays in the routine way, sales tax or general sales tax or both as may be due. The purchase tax is not a separate tax and is only intended to seal off any loophole that may facilitate evasion.

Classes of dealers

The new Act has divided the dealers into five classes.

(1) *The registered dealer* : Every dealer liable to pay tax must obtain a registration ; failure to do so is regarded as an offence.

(2) *The licensed dealer* : Every registered dealer who makes sales annually of more than Rs. 50,000 worth to other registered dealers may obtain a licence on the strength of which he can make purchases free of general sales tax for resale inside the State. The licensed dealer will thus generally be the wholesaler or semiwholesaler.

(3) *The authorised dealer* : Every registered dealer whose sales in inter-state or export trade are more than Rs. 30,000 worth of goods annually or who sells that quantity to another authorised dealer who resells them in inter-state trade or export trade may obtain an authorisation against which he can purchase goods free of all taxes (or at a

reduced rate in certain circumstances) for inter-state, or export resale either by himself or another authorised dealer to whom he sells them.

(4) *The recognised dealer* : Any registered dealer whose annual turnover of sales exceeds Rs. 25,000 of taxable goods manufactured by him may obtain a recognition against which he may make tax free purchases of goods for use directly in manufacturing taxable goods for sale, save, generally speaking for goods on which the tax is at the rate of two per cent or less and machinery, and

(5) *The permit holder* : A registered dealer whose commission agency purchases on behalf of principals disclosed in his books exceed Rs. 30,000 per year may obtain a permit, on the strength of which he may make purchases tax-free or at a reduced rate, in certain circumstances for his principals.

Under the new Act the annual turnover limit making registration compulsory is Rs. 10 000 in the case of a manufacturer or an importer provided that the goods manufactured or imported and taxable should not be less than Rs. 2 500. Other dealers whose annual turnover of sales or purchases exceed Rs. 30,000 (out of which taxable goods should not be less than Rs. 2,500) shall be liable for registration and payment of tax under the Act. Dealers who are not liable to registration because their turnover of sales or purchases did not exceed the limits specified under the Act but who are registered under the Central Sales Tax Act shall be liable to pay the sales tax on the sales of the goods in respect of which the dealer has furnished a certificate in form C under the Central Sales Tax Act, 1956 for the purchase of goods at concessional rate of tax in the course of inter-state trade or in respect of goods which have been used by him in manufacture of taxable goods for sale.

Organisation

The jurisdiction of the Sales Tax Officer, Jalna extends over Aurangabad district. At Jalna there are two Sales Tax Officers, 12 Sales Tax Inspectors and other necessary ministerial staff.

The Sales Tax Officer is the head of the office and is entrusted with the work of registration, returns, assessment, recovery, etc., under the Act. The Officer next above the Sales Tax Officer is the Assistant Commissioner of Sales Tax (Administrative-cum-Appeals), Aurangabad. Assistant Commissioner of Sales Tax, Aurangabad has jurisdiction over the district of Aurangabad, in addition to other districts. He is in-charge of administrative as well as appellate work of the district and also other districts under his jurisdiction. He is assisted by seven Sales Tax Inspectors one of whom deals with administration and the other necessary ministerial staff.

In addition to the Bombay Sales Tax Act, 1959, and the Central Sales Tax Act, 1956, the Sales Tax department looks after the administration and enforcement of the Maharashtra Agricultural Income Tax Act the Maharashtra Purchase Tax on Sugarcane Act, 1962, and the Bombay Sales of Motor Spirit Taxation Act, 1958.

The Agricultural Income Tax Act came into force from April 1, 1962. Under the provisions of the Act, every assessee whose agricultural income during the previous year exceeds Rs. 36,000 shall be liable to pay agricultural income tax at the rate of 50 paise in the rupee in excess of Rs. 36,000. The Sales Tax Officer of the district is the Agricultural Income Tax Officer in charge of the district. The administration and appellate work is done by the Assistant Commissioner, who is also the Assistant Commissioner of Sales Tax, Aurangabad.

The Maharashtra Purchase Tax on Sugarcane Act, 1962 came into force in the district from January 1, 1962. Under this Act a factory purchasing sugarcane for the manufacture of sugar is liable to pay purchase tax at the rate of 1/2 paisa per kg. of sugarcane purchased. The Sales Tax Officer of the district is the purchase tax officer (sugarcane) and the Assistant Commissioner of Sales Tax is the Assistant Commissioner of Purchase Tax (sugarcane) in charge of the administrative and appellate work.

The Bombay Sales of Motor Spirit Taxation Act, 1958 came into force in the district from 1958. Under this Act a manufacturer or importer of motor spirit has to pay tax at the prescribed rates on the sales of motor spirit as provided under the Bombay Sales of Motor Spirit Taxation Regulations, 1958.

Statistics of Collections

संग्रह जनने

The following statement gives the amount of sales tax collected in Aurangabad district, the collection charges and proportion of collection charges to the amount collected from 1956-57 to 1965-66.

Year 1	Amount collected 2	Collection charges 3	Proportion of collection charges to amount collected 5	
			4	
Aurangabad 1956-57 ..	6,74,790-00	55,355-00	3.2	per cent
1957-58 ...	15,02,779-00	68,472-00	4.6	per cent
1958-59 ...	10,43,674-00	73,647-00	7.3	per cent
1959-60	9,25,165-00	64,960-01	6.6	per cent
1960-61 ...	7,29,395-00	56,874-00	8.0	per cent
1961-62 ...	7,72,067-00	57,666-00	6.4	per cent

	Year	Amount collected	Collection charges	Proportion of collection charges to amount collected
1	2	3	4	5
Jalna	1956-57 ...	13,06,225-00	34,243-00	2.6 per cent
	1957-58 ..	12,43,618-00	41,071-00	3.3 per cent
	1958-59 ..	9,32,832-00	41,228-00	4.4 per cent
	1959-60 ...	7,99,271-00	54,322-00	6.7 per cent
	1960-61 ...	7,18,260-00	41,270-00	5.7 per cent
	1961-62 ..	7,45,121-00	41,460-00	5.5 per cent
	1962-63 ..	18,83,792-00	42,772-00	2.5 per cent
	1963-64 ..	23,56,816-00	59,150-00	2.5 per cent
	1964-65 ..	21,63,282-00	88,885-00	2.6 per cent
	1965-66 ..	28,14,145-00	99,368-00	2.8 per cent

MOTOR VEHICLES DEPARTMENT

Motor Vehicles

The Motor Vehicles Department deals with the administration of the Indian Motor Vehicles Act, 1939, as amended by the Act C of 1956, the Bombay Motor Vehicles Rules, 1959, the Bombay Motor Vehicles Taxation Rules, 1959, the Bombay Motor Vehicles Taxation of Passengers Act, 1958 and the Rules made thereunder. The Director of Transport, Maharashtra State, is the head of the department. For the purposes of Administration of the above Acts in the State, Regional Transport offices have been set-up in Bombay, Poona, Thana, Nagpur and Aurangabad and Sub-Regional offices at Amravati, Kolhapur and Nasik. For the enforcement of Chapter IV of the Indian Motor Vehicles Act, 1939, a State Transport Authority and Regional Transport Authorities are constituted by the Government by notification under Section 44.

State Transport Authority

There is a State Transport Authority for the State and Regional Transport Authorities have been set up for convenient regions of the State. The State Transport Authority co-ordinates the activities of the Regional Authorities. The Regional Transport Authorities control the different categories of transport vehicles in the regions and deal with the issue of permits to them according to the policy laid down by the State Transport Authority and the State Government from time to time. It also performs such duties as grant of authorisations to drive public

service vehicles and conductors' licences, take departmental action against those permit holders who contravene any condition of the permit, etc., and prescribe policy in certain important matters relating to vehicular transport in the region.

Regional Transport Authority

The Regional Transport Authority for the Aurangabad Region with its headquarters at Aurangabad has jurisdiction over Aurangabad district as also over the districts of Nanded, Bhir and Osmanabad. A committee has been constituted consisting of the Commissioner, Aurangabad Division, Aurangabad; the Superintending Engineer, Aurangabad; the Deputy Inspector-General of Police, Aurangabad; two non-official members nominated by the Government and the Executive Officer and Secretary.

This committee forms the Regional Transport Authority, Aurangabad. The Regional Transport Officer, Aurangabad, besides being the Secretary of the Regional Transport Authority, is also the licensing and registering Authority under the several enactments enumerated above. He is assisted by a Regional Supervisor, four Motor Vehicles Inspectors, two Assistant Motor Vehicles Inspectors, and other necessary staff. The duties of Motor Vehicles Inspector are :—

- (1) to inspect transport vehicles (goods vehicles, buses and cabs)
- (2) to inspect vehicles for registration
- (3) to carry out driving competency tests
- (4) to carry out tests of persons applying for grant of conductor's licences in stage carriages (buses).
- (5) to inspect vehicles involved in accidents whenever their services are requisitioned by the Police.
- (6) to carry out tours for purposes of enforcement of the provisions of the Motor Vehicles Act and Rules and check and report infringements to the Regional Transport Officer, for further necessary action; and
- (7) to collect taxes and issue learner's licences, effect renewal of driving licences and conductor's licences at training centres.

The Assistant Motor Vehicles Inspectors generally do not act independently but assist the Motor Vehicles Inspectors.

Tax on all kinds of motor vehicles is levied under the Bombay Motor Vehicles Taxation Act, 1958 and the rules made thereunder. Taxes can be paid annually, half yearly or quarterly, either by cash, money order, treasury challan or cheque. When the owner of a vehicle desires to keep it in non-use he is expected to send advance intimation in the form prescribed in the Rule to the Taxation Authority.

Liaison with Police Department

The Motor Vehicles Department has liaison with the Police Department which helps in checking motor vehicles periodically and in detecting offences under the Motor Vehicles Act. It also attends to references from the Motor Vehicles Department regarding verification of character of applicants for public service vehicle authorisations, conductors' licences, taxi-cab permits, etc. Besides, it helps in the verification of vehicles which are off the street, recovery of arrears of taxes and specifying particular places for bus stops, etc. The District Magistrate renders all possible help to this department in connection with imposition of restrictions on road transport, fixation of speed limits and location of motor stands at various places, etc.

Bombay Motor Vehicles Tax Act

Under the Bombay Motor Vehicles Tax Act, taxes are levied on all motor vehicles, except those designated and used solely for agricultural operations on farms and farm lands. The taxes are imposed according to the type of vehicle (*e. g.* motor cars and motor cycles, goods vehicles, passenger vehicles, etc.) and their laden or unladen weight. The Act has removed all municipal and State tolls on motor vehicles. The rules under this Act lay down that when a vehicle is to be registered within the State, the registering authority (*i. e.*, the Regional Transport Officer or the Assistant Regional Transport Officer) shall verify the particulars furnished in the application for registration (*i. e.*, the make of the vehicle, its capacity, etc.) and determine the rate of the tax for which the vehicle is liable. Every registered owner who wants to use or keep for use any vehicle in the State has to pay the tax determined in respect of transport vehicles. The limits within which he intends to use the vehicles *i. e.*, whether only within the limits of particular municipality or cantonment or throughout the State have to be stated. A token for the payment of the tax is issued by the taxation authority and this has to be attached to and carried on the vehicle at all times when the vehicle is in use in a public place. A fresh declaration has to be made annually or every time the tax is to be paid (*i. e.*, quarterly, half-yearly or annually). The taxation authority before issuing the token in respect of the payment of the tax has to satisfy itself that every declaration is complete in all respects and proper amount of tax has been paid. Every owner of a motor vehicle has to give an advance intimation of his intention of keeping his vehicle in non-use during any period for which he desires to be exempted from the payment of tax, and declare the place of garage while in non-use.

The Bombay Motor Vehicles (Taxation of Passengers) Act, 1933 envisages levy and payment to the State Government of tax on all passengers carried by stage carriages (including stage carriages used as contract carriages) at 10 per cent inclusive of the amount of the fares payable to the operators of the stage carriages within municipal

area or exclusively on such routes serving municipal and adjacent areas as may be approved by the State Government.

The number of vehicles in operation in Aurangabad district was 3,082 in the year 1967.

STAMPS DEPARTMENT

Organisation

The Superintendent of Stamps, Bombay, controls the supply and sale of State stamps in the State.

In Aurangabad district, the Collector of the district, as the administrative head, holds general charge of the Stamps department. Daily routine work of the treasury is looked after by the Treasury Officer who is subordinate to the Collector. The Collector supervises the transactions done by the district treasury and is (with the treasury officer) responsible to the Senior Deputy Accountant General, Maharashtra (Nagpur) so far as the accounts matters are concerned. The Treasury Officer, Aurangabad has charge of the local depot at Aurangabad and is responsible for the maintenance of the stock of stamps, their distribution to branch depots and their sale to public. The Collector is empowered to grant refund of value of unused, spoilt and absolute stamps presented to him within the prescribed period of one year. Branch depots are located at every tahsil headquarters and are in charge of the sub-treasury officers.

Formerly the tahsildars and the *naib-tahsildars* were in charge of sub-treasury and they dealt with the accounts matters and stamps. With the separation of sub-treasury in Aurangabad district this work has been transferred to the treasury, and Finance department has appointed sub-treasury officers now working in the tahsil offices to work directly under the control of the Senior Treasury Officer and Accountant General, Nagpur. The sub-treasury officers are not empowered to grant refunds on stamps.

To suit public convenience, stamps are sold not only at the local depots but also at various other centres by stamp vendors authorised by the Collector.

Income

The total income realised from stamps duty in Aurangabad district during the years 1966-67, 1967-68 and 1968-69 is given below:—

	1966-67	1967-68	1968-69
<i>Income realised from stamp duty:-</i>			
Non-judicial stamps	... 14,41,501.74	15,89,177.75	17,50,838.00
Judicial stamps	... 3,55,811.09	3,88,390.25	4,44,787.15
<i>Discount paid to the stamp vendors:-</i>			
Non-judicial stamps	... 25,023.30	30,497.29	32,520.13
Judicial stamps	... 7,288.67	6,722.12	7,521.83



सत्यमेव जयते

CHAPTER 12--LAW, ORDER AND JUSTICE

POLICE DEPARTMENT

THE PRIMARY FUNCTIONS OF THE POLICE ARE THE PREVENTION AND DETECTION OF CRIME, the maintenance of law and order, the apprehension of offenders, escorting and guarding of prisoners, treasury, private or public property of which they may be placed in charge and the prosecution of criminals. They have, however, various other duties to perform, such as control and regulation of traffic, service of summonses and execution of warrants in criminal cases, inspection of explosives and poison shops, extinguishing fires, giving aid to displaced persons and pilgrims, verification of character, passport and naturalisation inquiries etc.

Organisation

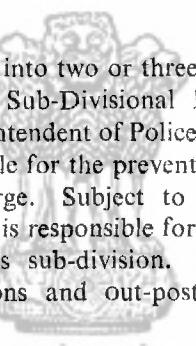
Under section 17 of the Bombay Police Act, (XXII of 1951), the District Magistrate has full control over the Police force in the district. In exercising this authority, the District Magistrate is subject to the rules and orders made by the State Government and to the lawful orders of Revenue Commissioner. Under section 6 (1) of the Bombay Police Act, 1951, the direction and supervision of the whole Police force in the State vests in the Inspector General of Police who is assisted by one or more Assistant Inspectors General of Police of the rank of Superintendent of Police. It is the responsibility of the Inspector General of Police to advise the Government on all problems, specially those connected with Police personnel, their training and equipment, supplies and stores, financial provision for the functioning of the force, the powers and duties of various grades of officers on all such matters. He has to keep in touch by frequent inspection, with the requirements of the Police force so as to maintain its efficiency and has also to keep due watch over all matters relating to the maintenance of law and order and prevention and detection of crime.

For the purposes of administration, the State is divided into 4 Police ranges besides the 3 Commissionerates in Greater Bombay, Pune and Nagpur. The State C. I. D. is divided into two branches viz. (1) Intelligence and (2) Crime and Railways, each under a Deputy Inspector General. There are C. I. D. units at important places in the State, each

under a Deputy Superintendent of Police assisted by the necessary subordinate staff. There are eight State Reserve Police force groups, each under a Commandant of the rank of Superintendent of Police. These groups are under the control of the Deputy Inspector General of Police, Armed Forces, Bombay.

Each range in the State, which is in the charge of a Range Deputy Inspector General is divided into districts. Each range corresponds to the respective revenue division.

Subject to the control of the Inspector General of Police and the District Magistrate in their respective spheres of authority, the direction and regulation of the police throughout the district is vested in the Superintendent of Police, who as executive head of the Police force, has full control over the internal economy and discipline of the force under him. His primary duties are to keep the force under his control properly trained, efficient and contented and to ensure, by constant supervision, the proper and effective prevention, investigation and detection of crime in his district.



Each district is divided into two or three sub-divisions. Each sub-division is in the charge of a Sub-Divisional Police Officer who is of the rank of Assistant Superintendent of Police or Deputy Superintendent of Police and he is responsible for the prevention investigation and detection of crime in his charge. Subject to the general orders of the Superintendent of Police, he is responsible for efficiency and discipline of the officers and men in his sub-division. He has to hold detailed inspections of Police stations and out-posts in his charge at regular intervals.

Aurangabad district is divided into three sub-divisions, which have their headquarters at Aurangabad, Jalna and Vaijapur. Each sub-division is in the charge of a Sub-Divisional Police Officer. He is responsible for all crime work in his charge and visits all scenes of serious offences as laid down in the standing orders. He is also responsible for the efficiency and discipline of the officers and men in his division.

Functions

At the district headquarters, the Superintendent of Police is assisted by an Inspector of Police, who is designated as Home Police Inspector. He works as a Personal Assistant to the Superintendent of Police and supervises the work of the whole office which consists of the establishment, accounts, crime and confidential branches, disposing of routine correspondence and various other miscellaneous items of work. He also supervises the work at the District Police Headquarters.

There are 36 police stations and 7 out-posts. Of these, three are town police stations, viz., Aurangabad, S. B. Jalna and Kadim Jalna, nine are

taluka Police Stations and the rest are rural Police stations. Aurangabad sub-division comprises 11 police stations, viz., Aurangabad City, Aurangabad Cantonment, Chikalthana, Phulambri, Karmad, Paithan, Bidkin, Pachod, Gangapur, Waluj and Shillegaon and 2 out- posts, viz., Jayakwadi and Lasur. Jalna sub-division has 13 Police stations, viz., Jalna talsil, S. B. Jalna, Old Jalna, Badnapur, Moujipuri, Ambad, Ghansawangi Gondi, Bhokardan, Paradh, Hasnabad, Jafferabad and Temburni and 2 out-posts, viz., Waghrai and Sanlathara. Vaijapur sub-division has 12 Police stations, viz., Kannad, Vaijapur, Shiver, Veergaon, Deogaon, Banoti, Pishore, Khuldabad, Wadod, Sillod, Amthana and Ajanta and 3 out-posts, viz., Nagad, Karanjkheda and Ghosala. A Sub-Inspector of Police is ordinarily the officer in charge of a Police station. A Police station officer exercises all the powers as defined in the Criminal Procedure Code. The Sub-Inspector is responsible for the prevention and detection of crime in his area and for the implementation of the orders and instructions issued by his superior officers. He is also responsible for the proper maintenance of the discipline of the Police under his control. He is provided with the required strength of the head constables and Constables for attending to the various duties in his charge. When in charge of a particular post or beat, the Head Constable acts in all Police matters in co-operation with the heads of the village Police viz., the Police *Patils*. When attached to a Police station, the senior-most among them present at the Police station at any particular time holds charge of the Police station in the absence of the Sub-Inspector, attends to all routine work, including investigation of crime, and exercises all the powers of the Police station officer as laid down in the Criminal Procedure Code.

The Police constables perform such duties as are laid down in the standing orders and circulars, etc. and also those entrusted to them by the Sub-Inspector and the Head Constables under whose charge they are posted.

The control and administration of the Railway Police are vested in the Superintendent of Police, Central, Southern and Western Railways, Pune and the Superintendent of Police, Central, South Eastern and Western Railways, Nagpur each of whom has a separate force under him, organised on the lines of the District Police. He functions under the supervision and control of the Deputy Inspector General of Police, Crime and Railways, C. I. D, Maharashtra State, Pune and the Inspector General of Police, Maharashtra State, Bombay.

Recruitment

Recruitment to the cadre of Assistant Superintendents of Police, who belong to the Indian Police Service, is made by the Government of India and the recommendations of the Union Public Service Commission. On appointment, an Assistant Superintendent of Police is attached to the

National Police Academy, Abu for training for a period of one year; and after successful completion of the training he is sent to the State to which he is allotted for further training. On arrival in this State, I. P. probationers are attached to the Police Training College, Nasik for 3 months training and then to the districts for practical training for 9 months before they are appointed to hold independent charges of Sub-Divisional Police Officers. Assistant Superintendents of Police are considered eligible for promotion to senior posts in the Indian Police Service cadre after their confirmation in I. P. S. in vacancies in the direct recruitment quota.

Seventy per cent of the total number of appointments on the sanctioned cadre of Deputy Superintendents of Police are filled in by promotion from the lower ranks of the District Police Force and the remaining 30 per cent by direct recruitment, which is made by the State Government from candidates recommended by the Maharashtra Public Service Commission. Candidates appointed by direct recruitment are attached to the Police Training College, Nasik for training and are kept on probation for a period of two years and three months. During the first two years of their probationary period, they are required to pass the departmental examinations prescribed by Government.

After a year's training at the Police Training College, they are required to undergo military training for 5 weeks and thereafter practical training in the districts for the remaining period of probation. They are considered for promotion to the Indian Police Service cadre after they have put in eight years service as Deputy Superintendent of Police.

Appointments of Inspectors of Police are made by the Inspector General of Police by promotion of Police Sub-Inspectors, who are found fit for promotion by the selection board comprising of the Inspector General of Police as chairman and Commissioner of Police/ Deputy Inspectors General of Police as members. No direct recruitment is ordinarily made.

Recruitment of Sub-Inspectors is made by the Inspector General of Police both by promotion of officers from the lower ranks of the District Police Force and by direct recruitment. 50 per cent of the vacancies are filled in by direct recruitment. Of the remaining 50 per cent, 25 per cent of the vacancies are filled in by departmental candidates passing through the Police Sub-Inspector's course at the Central Police Training College, Nasik and the remaining 25 per cent by promotion of officers from the lower ranks.

Candidates for direct recruitment may be selected either from outside as well as from within the Police Department. On recruitment, they are required to undergo training in the Police Training College, Nasik as Police Sub-Inspectors. The selection is made by the Inspector

General of Police, assisted by a committee consisting of the Commissioner of Police, Bombay, a Deputy Inspector General of Police and the Principal, Police Training College, Nasik.

Recruitment to the posts of Police Constables is direct and for the posts of Head Constables, it is generally from the rank of Constables by promotion. However, to attract better educated men, recruitment of Head Constables is made direct from qualified candidates to the extent of 33 per cent of the vacancies that may occur.

Anti-Corruption and Prohibition Intelligence Bureau

With a view to eradicating the evil of corruption and ensuring a more effective implementation of the prohibition policy of the Government, the Anti-Corruption and Prohibition Intelligence Bureau has been created under the control of a Deputy Inspector General of Police who is designated as Director, Anti-corruption and Prohibition Intelligence, Maharashtra State, with his headquarters at Bombay. He has been declared as a head of department under the administrative control and supervision of the Home Department of the State Government. He is assisted by an officer of the rank of Superintendent of Police (who is *ex-officio* Deputy Commissioner of Police) and six other officers of the rank of Assistant Commissioner of Police/Deputy Superintendent of Police. The bureau has its offices in all districts and has four regional units with Headquarters at Bombay, Pune, Aurangabad and Nagpur each in the charge of a Deputy Superintendent of Police. The unit for Greater Bombay is in the charge of the Deputy Commissioner of Police.

The regional unit of the Anti-Corruption, Prohibition Intelligence Bureau at Aurangabad is headed by a Deputy Superintendent of Police, who is provided with a staff of one Deputy Superintendent of Police, one Police Inspector and one Sub-Inspector.

State Reserve Police Force

With a view to providing the armed force which may be required at any place in the State to deal with any serious disturbances or other similar emergencies, the State Reserve Police Force trained more or less on military lines and equipped with modern weapons, has been organised under the Bombay State Reserve Police Force Act, 1951 and stationed in groups at important centres in the State. Each group is under the control of a Commandant (who is an officer of the rank of a Superintendent of Police) assisted by the necessary staff of officers of different ranks. The groups are provided with wireless and motor transport sections.

Training Institutions

The Police Training College, Nasik provides the initial training for officers of and above the rank of Sub-Inspector and also the refresher

training for qualified head constables in the duties of Police Sub-Inspector. It is in the charge of a Principal, who is of the rank of Superintendent of Police. He is assisted by a Deputy Superintendent of Police designated as Vice Principal and by the requisite number of Police Inspectors, Police Prosecutors, Sub-Inspectors and head constables, who are employed as Instructors.

There are four Regional Police Training Schools at Khandala, Jalna, Nagpur and Bombay which provide training for unarmed constables; and they are in the charge of Principals, who are of the rank of Deputy Superintendent of Police/Assistant Commissioner of Police. The Principals are assisted by the necessary staff of Inspectors, Police Prosecutors, etc.

Women Police Branch

Women Police branches exist in almost all the districts of the State. The main functions of this branch are to help in the recovery of abducted women, to attend to the convenience and complaints of female passengers at important railway stations, to apprehend and search female offenders, to help in the administration of the Bombay Children Act and the Suppression of Immoral Traffic in Women and Girls Act, to man the Police telephone exchanges, to keep vigilance at places of worship or public entertainment etc. They also help the Executive Police Officers at the time of holding inquests on dead bodies of women, whenever required.

The Women Police Branch in the Aurangabad District consists of one woman head constable and four women Police constables.

Arms Inspection Branch

There is an arms inspection branch under the charge of a Deputy Superintendent of Police, whose headquarters are at Bombay. He is assisted by 2 Police Inspectors, 1 Police Sub-Inspector, 3 Head Constables and 4 Constables. The main function of the branch is to inspect the arms and bicycles held in charge in the various Police units regularly and to ensure their proper maintenance. The branch is under the control of the Deputy Inspector General of Police, Armed Forces.

Motor Transport

A motor transport section for the whole State under the control of a Superintendent of Police, designated as Superintendent of Police, Motor Transport, is organised for maintaining a fleet of motor vehicles and water craft for Police duties. It consists of (i) a district motor transport section at the headquarters of each district and each State Reserve Police Force Group, (ii) the central motor transport work-shop together with mobile units at Pune, Aurangabad and Nagpur, and (iii) the mobile repair units for Police water craft with headquarters at Thana.

The District and State Reserve Police Force Motor Transport sections which consist of motor vehicles and in some districts water craft are as under the administrative control of the Superintendents of Police of the districts or the Commandants of the groups concerned, as the case may be, and, for technical supervision under the Superintendent of Police, Motor Transport.

The Aurangabad district has a fleet of 16 motor vehicles and 2 motor cycles.

Wireless Grid

In order to facilitate speedy communications pertaining to law and order between the various police units in the State and with other States, a Police wireless grid has been established and it is under the control of a Deputy Inspector General of Police who is designated as Director of Police Wireless, Maharashtra State and has his headquarters at Pune. The grid comprises wireless telegraphy circuits of high frequency and very high frequency with static and mobile stations and broadcast service stations. There are wireless stations at the headquarters of each District/State Reserve Police Force group and in the three Commissionerates of Greater Bombay, Pune and Nagpur cities. The wireless personnel in Bombay and those attached to the districts and the State Reserve Police Force groups are under the control of the Commissioners of Police, Superintendents of Police and Commandants of the Groups concerned, respectively.

The district has a net work of high frequency system of communications. There are six static high frequency wireless stations in the district and two very high frequency mobile stations.

Village Police

At the village level, the District Police are helped by the village police. The control of the village police is vested in the District Magistrate. Each inhabited village has a police *patil*. The Police *patil* is required to collect information regarding suspicious strangers and important occurrences in the village and send it to the Police station. He is required to give information to the Police station of any offence committed in the village. When a beat duty Policeman goes to the village, the police *patil* has to give him all the information he possesses about all events in the village. The police *patil* is also responsible for maintaining law and order in the village.

In 1968, the number of police *patils* in the Aurangabad district was 1,728.

Village Defence Parties

The village defence parties are chiefly meant for the defence of the village against depredations of dacoits and other types of criminals and

for the protection of person, watch and ward, security of property and public safety of the villages.

At the close of the year 1968, preliminary steps were taken in 783 villages for the formation of village defence parties and as many as 12,243 villagers were selected as volunteers for these parties.

Strength

During the year 1968*, the strength of the District Police Force was 68 officers and 1,600 men. The composition of the police force was as under :—

Designation	Unarmed	Armed	Total
(1) Superintendent of Police ..	1	..	1
(2) Deputy Superintendents of Police.	3	..	3
(3) Police Inspectors ..	5	..	5
(4) Sub-Inspectors ..	58	1	59
(5) Head Constables ..	196	108	304
(6) Constables ..	643	653	1,296
Total ..	906	762	1,668

The expenditure on the establishment of the district for the year was Rs. 43,46,402. The ratio of police to area and population works out to one policeman to 10·44 square kilometres and 958 persons.

Literacy

Among the 68 officers and 1,600 men in the Aurangabad District Police Force at the close of the year 1968, 73 men were illiterate. They were enlisted in the erstwhile Hyderabad State. The percentage of illiterate men to the actual number of men in the force was 4·38.

Armament

The armament of the District Police Force in 1968 consisted of 810 rifles, 403 muskets and 74 revolvers.

A tear-gas squad comprising of 1 Sub-Inspector and 12 Policemen has been formed in the district.

*During 1973 there were 76 Officers and 1,858 men.

Crime

The following statement shows the important crimes reported to the police during the year 1968 and the preceding four years :—

	1968	1967	1966	1965	1964
1. Murders-cognate crime ..	51	45	52	41	48
2. Dacoities ..	25	44	26	29	16
3. Robberies ..	80	96	74	55	49
4. Attempted murders ..	11	7	6	5	6
5. House-breaking and thefts	660	590	545	441	539
6. Thefts and cattle thefts ..	941	957	914	716	623
7. Cheating ..	27	35	17	23	45
8. Receiving stolen property ..	..	..	..	..	..
9. Riots ..	47	27	47	40	32
Total ..	1842	1801	1681	1350	1358

The incidence of reported cognizable crimes (classes I to V) per thousand population of the district during the year 1968 and the preceding four years was as under :—

1968	1967	1966	1965	1964
1.76	1.58	1.57	1.29	1.33

Housing

Officers of and below the rank of Police Inspector are entitled to rent-free quarters. In 1968, out of 68 officers, and 1600 men, 32 officers and 894 men were housed in Government quarters. The remaining officers and men lived in private and other buildings on hire.

Prosecuting staff and prosecutions

There were 11 Police Prosecutors in the district out of whom one was temporarily sanctioned for conducting riot cases. The senior most Police Prosecutor stationed at the district head-quarters supervises and co-ordinates the work of all the Police Prosecutors. Each Police Prosecutor is entrusted with the work of prosecution of criminal cases in one or more courts. The total number of cases conducted by the prosecuting staff in 1968 was 4471, of which 3719 cases ended in conviction.

Police Dog Unit

Presently certain types of dogs such as Dobermann Pinscher, Alsatian, etc., are being utilized by the police for detection of crime and apprehension of criminals as well as for patrolling. A police dog unit consisting of 3 dogs has been established in the Aurangabad district from June 17, 1967. A staff of Sub-Inspector (who is in-charge of the unit), 3 head constables (who work as dog handlers) and 1 boy servant, has been sanctioned for this unit. The dogs are utilized in Aurangabad city and the neighbouring areas for the detection of important crimes such as murders, etc.

Police Welfare Fund

A benevolent fund known as the Police Welfare Fund has been started in the district with a view to providing amenities and comforts to the Policemen and their families and other low paid staff of the department. The fund is of a private nature and is operated in accordance with the welfare fund rules framed by the Inspector General of Police and approved by Government. The fund is raised through periodical contributions by the members of the fund, donations and entertainment programmes, etc., staged for augmenting the fund. The fund is operated by the Superintendent of Police in his official capacity. Out of the proceeds of the fund, a news papers library, a flour mill, a cheap grains shop, a provision store, a children's park, a tailoring class, etc., have been started and conducted for the welfare of the families and children of the policemen at the district headquarters. A multi-purpose hall has also been constructed for providing entertainment programmes such as cinema shows, dramas, etc. A maternity hospital with 6 beds has also been constructed and equipped with essential surgical appliances, cots, etc., and it has also been provided necessary staff. This hospital has treated 39 delivery cases during the year 1968. Out of this fund, monetary help for purchase of books, payment of tuition fees in the case of deserving students for school and college education, purchase of costly medicines not stored in Government hospitals, loans for purchase of sewing machines, etc., is given. Sports articles are also provided from this fund for the benefit of the policemen. The balance in the welfare fund of this district at the end of the year 1968, was Rs. 66,122.12.

PRISON DEPARTMENT*Organisation*

The Inspector General of Prisons exercised, subject to the orders of State Government, general control and superintendence over all prisons and jails in the State. He is assisted by the Deputy Inspector-General of Prisons, Superintendent of Jails and the other necessary staff.

The prison at Aurangabad is classified as a 'Central' Prison. It is in charge of a Superintendent. He is vested with the executive management of internal economy, labour, punishment, etc. subject to the orders and authority of the Regional Deputy Inspector General of Prisons, Eastern Region, Nagpur and Inspector General of Prisons. He is assisted by jailors and other necessary staff. The convict officers (*i. e.*, prisoners promoted to the ranks of convict overseers and night watchmen under Jail rules) assist the jail guards in their executive duties.

Recruitment

The post of Inspector-General of Prisons is generally filled in by the appointment of an Indian Administrative Service Officer or by promotion from amongst those who are borne on the cadre of the Superintendent of Central Prison (*i. e.*, including the holder of the post of Deputy Inspector General or by transfer of a suitable officer in Maharashtra Medical Service Class I or by direct recruitment). The Superintendent of a Central Prison is an officer promoted from the ranks of Superintendents of District Prisons. The senior most Superintendent of Central Prison is usually appointed to hold the post of the Deputy Inspector General of Prisons on the advice of the State Public Service Commission. The Superintendents of District Prisons are appointed both by direct recruitment or by promotion from amongst Jailors, Grade I, in the proportion of 1 : 2. Grade I Jailors are also appointed either by direct recruitment or by departmental promotion in the proportion of 1 : 2. Direct recruitment is generally made from candidates who are honours graduates and who are recommended for the appointment by the State Public Service Commission. A diploma in sociology or penology is considered to be an additional qualification. Appointments to Jailors, Grade II are made by the Inspector General of Prisons, fifty per cent of which are by promotion from amongst suitable departmental candidates who have passed the secondary school certificate examination or its equivalent, and the remaining fifty per cent are made from amongst outside candidates who are graduates. The candidates for appointment to the posts of Jailors, Grade III, are interviewed by a Selection Board consisting of the Inspector-General and two Superintendents of Prisons who are nominated by Government. The posts of sepoys are filled in by direct recruitment and the higher posts from the guarding establishment are generally filled in by promotion according to the seniority but if suitable persons according to seniority are not available, appointments to the posts in higher grade are made by selection from amongst the members of the next lower ranks or by nomination of candidates with some high academic qualifications which are fixed for each post in higher grades individually.

Training.

The Superintendents of Prisons and Jails receive theoretical as well as practical training in Jail Officers Training School at Yeravada on a scientific basis in all fields of correctional work. There is a separate training class of three months duration for non-gazetted officers at the Jail Officers' Training School to impart practical knowledge of the duties which are expected of a Jail guard.

A physical training instructor visits the jails in the State in rotation and imparts training in drill, games and other physical activities both to the inmates of the jail and also to the jail guards.

Thus due care is taken to give every Jail Officer and every jail subordinate adequate opportunities to acquaint himself with the theoretical as well as practical sides of his duties and to enable him to discharge them satisfactorily. The training programmes have in fact gained an important place in the jail administration which aims at reformation.

Guarding Establishment

Part of the guarding establishment is armed. This section serves as a reserve guard to reinforce the unarmed guards in the immediate charge of prisoners inside the prison or in extra-mural gangs in the event of assault, mutiny, escape or other emergency. It is also available to mount guard over particularly dangerous prisoners or prisoners sentenced to death who are termed as "Condemned Prisoners".

Matron

No posts of matron are sanctioned for headquarters sub-jails, but the Superintendent is empowered to engage a matron locally whenever a woman prisoner is admitted to the jail. Services of the matron are dispensed with as soon as the woman prisoner is discharged from the jail.

Medical Officer

No medical staff is sanctioned for sub-jails but the Maharashtra Medical Service officer in charge of the local Government dispensary or the Medical Officer attached to the municipal or other local-self Government dispensary stationed at or nearest to the place where the sub-jail is situated is deemed to be the medical officer of the jail. He receives no extra pay for the jail duty but is entitled to an allowance of Rs. 15 or Rs. 20 per month, if the daily average number of prisoners in the jail exceeds 40 or 80 respectively. He has to visit the sub-jails twice a week and also at such other time as he may be sent for, to attend cases of serious illness or to examine newly admitted prisoners. A small stock of medicines is always kept in the sub-jails to treat minor cases of illness. Serious cases are transferred to the local Government dispensary for treatment.

Classification of Prisoners

Prisoners are classified as class I or class II by the court, after taking into consideration their status in society and also the nature of the offence committed by them. They are further classified as casuals, habituals, undertrials and security or detainees. Prisoners are also grouped as 'short termers', 'medium termers' and 'long termers'. Prisoners with a sentence up to 3 months are classed as "short termers", those sentenced to a period of three months and above but upto two years are classified as 'medium termers' and those sentenced to two years and above are classified as 'long termers'. Headquarters sub-jails are meant for the confinement of short term prisoners and undertrial prisoners only. There is no separate class of 'political prisoners' but certain rules which do not allow grant of facilities and privileges on the score of length of sentence are relaxed in their favour under the specific orders of the Government.

Jail Reforms

A Jail Reforms Committee was appointed by the Government in 1946 and in their report published in August 1947, the committee made several recommendations to Government calculated to bring about the reformation of the prisoners. The Government accepted many of the recommendations. As a result the rules for the treatment have been liberalised. With the abolition of whipping (*vide* Bombay Act XXXIX of 1957), flogging as a jail punishment is stopped altogether. Punishments such as penal diet and gunny clothing no more exist. Rules regarding letters and interviews have also been liberalised.

Remission of Sentence

Only long termers come within the ambit of the rule on remission of sentence. Prisoners confined in the main prisons are granted liberal remissions which are ordinary remission, annual good conduct remission, special remission, blood donation remission, remission for conservancy work and remission for physical training.

In addition, State remission is awarded by the Government on the occasions of public rejoicing. It is granted unconditionally and cannot be forfeited under any circumstances.

Work

Work is arranged according to the prisoners health. On admission the prisoner is examined by the Medical Officer, who classified him as fit for light, medium or hard labour. A work allotment committee is constituted for central and district jails, the members of which have to take into account the health of the prisoners, their aptitude, past experience, etc., and assign suitable work for newly admitted prisoners with a sentence of six months and above. Any changes in the work so allotted to prisoners by the committee are effected only with the concurrence of the members of the committee. No such committee is appointed for short term prisoners.

Payment of Wages

Medium term and long term prisoners, so also security and under-trial prisoners who volunteer to work are paid one-fifth of the wages which are paid normally for similar work outside, provided they complete their daily quota for the work allotted to them.

Release on Parole and Furlough

A prisoner may be released on parole in case of serious illness or death of any members of his family or his nearest relative or for any other sufficient cause. The period spent on parole is not counted as a part of the sentence. Prisoners who apply for parole on false grounds or who abuse the concessions or commit breaches of any of the conditions of parole, are punished. Enquiries as regards genuineness of the grounds advanced in the application are made through the local revenue and police authorities.

Prisoners with a sentence of one year and above are entitled to being released on furlough for a period of two weeks which is counted as a part of sentence.

Board of Visitors

A Board of Visitors comprising official and non-official visitors is appointed for the district prison and tahsil sub-jails. There are ordinarily six non-official visitors for the district prison out of whom three are the members of the Maharashtra Legislature and three are nominated by Government including one lady visitor. There are two non-official visitors for each sub-jail. The appointment of non-official visitors other than members of the Maharashtra Legislature is made for a period of three years. Persons, who in the opinion of Government, are interested in the prison administration and are likely to take interest in the welfare of prisoners both while they are in prison and after their release are nominated by Government on the Board of Visitors on recommendation of the District Magistrate concerned and the Inspector General of Prisons. The Chairman of the Board of Visitors who is usually the District Magistrate of the district arranges for a weekly visit to the prison by one of the members of the Board. Quarterly meetings of the Board are also convened. Non-official visitors are also allowed to visit the prison on any day and at any time during the day in addition to the weekly visit arranged by the Chairman. The Board records in the visitors book its observations of the detailed inspection of the jails. Any remark at the quarterly or at the weekly visits deserving special and prompt disposal is immediately forwarded by the Superintendent to the Inspector General for necessary orders. Other remarks made by the visitors and the quarterly committee of visitors are forwarded immediately after the end of the month by the Superintendent to the Inspector General with his remarks.

In bigger jails a committee of prisoners is selected for each ward by the prisoners themselves, and the Jailer and the Superintendent consult the committee which is known as "jail panchayat committee" in matters of discipline and general welfare of prisoners.

Education

Literacy classes are conducted for those prisoners who are ignorant of the three R's under the supervision of literate convicts and paid teachers who are appointed only at some of the main jails in the State.

Regular annual examinations are held in the jail by the Deputy Educational Inspector. As remuneration for conducting literacy classes in jail, grant-in-aid is received from the Education Department, 25 per cent of which is given to the convict teachers as an encouragement after the quarterly examinations of the students (prisoners) are held and the rest of the amount is utilised towards the purchase of books, boards, etc., required for the literacy classes. Films of educational and reformative values are also exhibited by the District Regional Publicity Officer concerned.

Facilities to Prisoners

The facilities such as, letters and interviews, library books, newspapers, legal aid and smoking are provided to the prisoners as per the rules. Musical programmes, dramatic performances and games are also organised in the prison for the benefit of the prisoners.

Three lecturers have been appointed to deliver lectures on morality and good conduct to prisoners on Sundays and jail holidays.

Prisoners are engaged in different industries and occupations, such as textile, carpentry, tailoring, smithy, laundry, brick making, etc. About 400 prisoners work daily in the prison factories. Similarly land admeasuring 6 acres has been allotted to the prison where the prisoners work as farm workers.

Discipline

Emphasis is laid on the maintenance of good discipline which is considered to be the basic foundation for wholesome changes in the attitudes of prisoners.

**DIRECTORATE OF SOCIAL WELFARE
(CORRECTIONAL ADMINISTRATION WING AND NON-CORRECTIONAL WING)**

Organisation

The Department of Social Welfare was formed in 1957, after amalgamating offices of the Director of Backward Class Welfare and Chief Inspector of Certified Schools.

The office of the Directorate of Social Welfare has been divided into two wings, one dealing with backward class welfare and the other dealing with the correctional work and the work relating to the welfare of women under the social and moral hygiene programme and of the physically handicapped. In correctional wing, the Director of Social Welfare is assisted by the Deputy Director of Social Welfare (Correctional Administration) who is also the *Ex-officio* Chief Inspector of Certified Schools and Chief Inspector of Certified Institutions. There are three Assistant Directors of Social Welfare, each in charge of children's work, beggars' work and plan work, respectively. There is also a Probation Superintendent of the rank of Assistant Director for looking after the work under the Probation of Offenders Act. There is also a small unit of inspectorate staff, working under the Chief Inspector.

At the divisional level, the department has regional officers called Divisional Social Welfare Officers each posted at headquarters of the revenue division. They are entrusted with administrative and supervisory works relating to all the subjects handled by the Directorate of Social Welfare. For correctional and allied work they are assisted by an Inspector of Certified Schools.

At the district level, the Correctional Wing has no elaborate administrative machinery. The District Social Welfare Officer is primarily responsible for the Welfare of back-ward classes.

The correctional administration wing is responsible for the implementation of the Bombay Children Act, 1948, which is applicable throughout the State. Broadly speaking, this Act provides for the protection of destitute, neglected and victimised children below the age of 16 and seeks reformation of delinquent children through training provided in remand homes and certified schools.

The Bombay Prevention of Begging Act, 1959, deals with the problem of elimination of beggary. It is, however, not applicable throughout the State but only to the cities of Bombay and Pune. The Bombay Probation of Offenders Act, 1938, provides for the probation of offenders in lieu of jail punishment in suitable cases recommended by the probation officers appointed by the department under the Act. However, its jurisdiction extends over the districts of Western Maharashtra only. The Central Provinces and Berar Probation of Offenders Act, 1936 is applicable to the eight district of Vidarbha region. The Bombay Habitual Offenders Restriction Act, 1959, is applicable to Western Maharashtra and deals with the prevention of crime and treatment of offenders. Such habitual offenders are sent to industrial and agricultural settlements for their rehabilitation in appropriate cases. The

Bombay Borstal Schools Act, 1929, is also applicable to Western Maharashtra and deals with offenders between the ages of 16 and 21 and committed to the Borstal School, Kolhapur. The provisions of the Suppression of Immoral Traffic in Women and Girls Act, 1956, are implemented by the Police department. However the Department of Social Welfare is responsible for starting protective homes and supervising the administration of these homes provided for in the Act. For this purpose the Chief Inspector of the Certified Schools is the Chief Inspector of the protective homes. At present, there is only one such home at Chembur, Bombay. The Women's and Children's Institutions Licensing Act, 1956, is an all India legislation providing for the licensing of institutions opened by voluntary agencies for the benefit of women and children. For the inspection and supervision of such institutions special officer, a woman inspector, is appointed while the Director of Social Welfare works as licensing authority.

After-Care Programme

Besides these social legislation with which this department is actively concerned, the Directorate of Social Welfare has undertaken the following after-care programmes pertaining to the welfare of children and women.

The Maharashtra State Probation and After-Care Association is a federal body devoted to the care and after-care programmes relating to children. Whenever the Bombay Children Act has been applied remand homes are sponsored by the district probation and after-care associations which are affiliated to this body. In the after-care field the association maintains after-care hostels for boys and girls released from certified schools.

Social and Moral Hygiene Programme

The object of the social and moral hygiene programmes sponsored by the Central Social Welfare Board is to take care of women's welfare. It envisages the opening of reception centres and State homes for women either released from the correctional institutions or seeking shelter on reference. Eight reception centres and three State homes have been functioning in the State of Maharashtra for girls and women in moral danger, destitute or deserted women or women released from Institutions.

The department is also in charge of work relating to the education and rehabilitation of physically handicapped. At the headquarters the work is organised by an officer designated as the Deputy Director (Education and Rehabilitation of the Handicapped). The department runs schools for the various categories of the handicapped and also sheltered workshops for their sake as well as homes for crippled children

for their treatment and education. It also aids voluntary agencies doing work in this field. The department also accords grants to dance, drama and music institutions and also to other social welfare institutions, such as rescue homes, *mahila mandals*, *akhadas*, *kustigir parishads*, *Bharat Sevak Samaj*, etc. As a preventive measure, juvenile guidance centres have been organised in localities which are the breeding places of delinquency.

Remand Home

The remand home at Aurangabad and Government certified school at Jalna were opened at the respective places in the year 1959 under the then Hyderabad Children Act, 1951. The remand home at Aurangabad is run by the District Probation and After-Care Association, Aurangabad and was paid grant-in-aid on 100 per cent basis from the year 1959 to September 30th 1966. From October 1, 1966 the remand home is being paid grant-in-aid as sanctioned to other remand homes in the State. The department deputed one probation officer to work as a Superintendent of Remand Homes. A juvenile court has also been established in Aurangabad to try cases of children apprehended under the Children Act. This remand home is catering to the needs of 50 children.

The Government certified school at Jalna caters to the needs of 110 court committed children. This school is run by Government and as such the entire expenditure is borne by Government. The Bombay Children Act, 1948, has been made applicable to Aurangabad district from October 26, 1964 as per the Bombay Children (Extension and Amendment) Act, 1963, by repealing the parts Vth and VIth of the Bombay Children Act, 1948. The Hyderabad Children Act, 1951, is also applicable to Aurangabad district.

A Government orphanage was started at Jalna in the year 1959. It was, however, shifted to Aurangabad in 1960. This orphanage was started with a view to giving shelter and treatment to the destitute babies, illegitimate children, below the age of six years. Later on this orphanage was declared as a certified school under the Bombay Children Act, 1948. The nomenclature of the orphanage has been changed from Government orphanage to *Shishu Sadan*, Aurangabad. This is the only Government certified school which caters to the needs of the cradle babies. At present, there are about 60 children in the *shishu sadan*. This *sadan* is housed in a Government building.

A Government certified school for girls at Paithan was started in the year 1963. The capacity of the school is fixed at 100. But for want of a spacious building only 50 girls are admitted. Recently a plot of land has been acquired and it is proposed to construct a spacious building to accommodate 100 girls.

A State home for women was established at Aurangabad in March, 1958 under the Moral and Social Hygiene programme for girls and women in need of protection, shelter and assistance and to enable them to be self-supporting.

Girls and women admitted in the State home are engaged in training in midwifery and nursing with a view to availing rehabilitation potential after their release from State home. The girls and women of the marriageable age are also given in marriage after due enquiry and medical examination of the suitors. The strength of the State home is at present 50. The State home at Aurangabad is housed in rented premises.

The office of the Divisional Social Welfare Officer, Aurangabad was established at Aurangabad in 1961 with a view to control, inspect and guide the institutions in the Aurangabad Division.

The Probation of Offenders Act, 1958 (20 of 1958) which is a central legislation was first applied to the four districts of the State including the districts of Aurangabad and Bhir under the Maharashtra Probation of Offenders Rules, 1966. This Act provides for release of certain offenders on admission on bond with or without supervision instead of sending them to jails. The Probation of Offenders Act, came into effect from November 1, 1966. The office of the District Probation Officer at Aurangabad was established on November 19, 1960. The jurisdiction of the officer, extends over the districts of Aurangabad and Bhir.

JUDICIAL DEPARTMENT

सत्यमेव जयते

Historical Background

The judicial system at the time of publication of the first edition of the District Gazetteer of Aurangabad is described below :

" During the first half of the 19th century, justice, both civil and criminal, was administered by the revenue officers, such as the patels and mamlatdars. There were no regular courts of justice, nor were there any definite rules for the disposal of civil and criminal cases ; but in Aurangabad and other large towns, a little judicial work was performed by kazis and amils. In the villages, the patel first tried to settle a dispute, and if he failed, the matter was relegated to a *panchayat* of patels, patwaris, and other men of the same position of life as the parties in dispute. If this also failed, the case was transferred to the mamlatdar, and then to the *subadar*, who generally forced submission. The plaintiff was allowed by *takkaza* or dunning, to use what means he could, to compel the defendant to pay. Merchants and tradesmen maintained Arab and Rohilla mercenaries to recover their debts without a court of justice, and made the debtors pay the cost of these mercenaries. They

distrainted and confiscated the household property, clothing, etc., of the debtors. The Afghan and Arab creditors were very exacting and tyrannous, and even resorted to torture. The former sometimes kept zamindars and deshmukhs confined in a small room without food and water, till bonds were executed in their favour for money which the zamindars and deshmukhs had not received. The officials never interfered for fear of retaliation. The civil suits that were brought before the amils, were generally referred to kazis and muftis, and related mostly to questions of inheritance, jagirs, watans, money transactions and immoveable property. The people were extremely reluctant to have recourse to litigation, for they knew how small their chances were of obtaining justice; and that, even if they gained a decree, how difficult it would be to execute it if opposed by a powerful person. In fact, suits exceeding Rs. 300 or Rs. 400 in value were never instituted as the plaintiffs generally preferred recovering the money due to them in their own way. For this reason, it is estimated that not more than 20 civil suits were disposed of annually at Aurangabad.

Criminal Justice

Criminal justice was likewise irregular, and the right of punishing was exercised by each officer, according to his influence. The power of life and death was at first entrusted to the *subadar* under the orders of Government, but afterwards it was extended to the mamlatdars. The great military chiefs also exercised it in their camps and estates. The force whose special duty it was to capture heinous offenders, was composed of men drawn from the *tainati* or *sibandi*, each of whom received Rs. 3 a month, and from the *alighol* and *nizamat* who were paid Rs. 4 a month. The annual number of criminal cases at Aurangabad is not known to have exceeded 10 or 15, as only serious offences were brought to trial. Rebels and highway robbers were often hanged if not ransomed; and murders from jealousy, or dispute about village rank were usually atoned for by fine. Caste, custom, and expediency ruled the nature and amount of punishment. The poor people were sentenced to hard labour; but fines and confiscations were common and poisoning or starvation was resorted to for the high castes.

A. D. 1815-1853

After Nawab Siraj-ul-Mulk was appointed Prime Minister in 1845, judges were allowed to investigate suits in which interest upto 12 per cent per annum was claimed and in the following year, imprisonment was substituted for mutilation of criminals. Munsifs on from Rs. 75 to Rs. 100 a month, and Mir Adils on Rs. 150 a month were appointed to the districts, the selections of individuals to fill these posts being made from the most able and competent of the kaziis. A Mir Adil was appointed for Aurangabad, and a Munsif for Jalnapur, with jurisdiction

over the whole of their respective sarkars. Their judgments were at first considered final, but after a short time they were required to submit decrees in civil and criminal cases to the *Faujdari Adalat* at Haiderabad for review. A guide was also compiled for the regulation of the civil and criminal procedure of the district courts. Owing to the frequent changes of ministry that subsequently took place, the district courts ceased to have more than only a nominal existence and exercised no judicial functions.

Sir Salar Jang's Ministry. A. D. 1854-64.—The reforms which inaugurated Sir Salar Jang's office as Prime Minister were at first tentative in the judicial administration as in the other departments of the service. Munsifs and Mir Adils were appointed in 1855 to decide civil suits, to receive complaints and to investigate criminal matters. The salaries of judges and their establishments were generally in arrears, as the orders sent for this purpose on the Talukdars remained unpaid for months and even years. Some of the judicial officers were more fortunate in having villages or lands assigned to them in lieu of salaries and any surplus was supposed to be credited to Government, but the majority generally secured this in the shape of mansabs for their relations. All such irregularity was abolished, and the salaries of the judges and their establishments were paid punctually. There was no regular police force, but about 100 or 200 men from the *nizamat* were placed under each Talukdar for police work. In order to suppress dacoity and highway robbery, a well-equipped body of troops, sufficiently strong to overcome all resistance, was organised in 1858. Under special officers styled *zilladars*, and a Board was formed at Haiderabad to supervise their working. About 1862 it was considered advisable to separate the civil and criminal jurisdictions of the courts, and to define the powers of each. The judgments of district Munsifs were reviewed in the *Faujdari Adalat* but a year or two later they were transferred to the High Court of District Appeals at Haiderabad.'

Since that time many changes have taken place in the judiciary. Now the judiciary is entirely separated from the executive wing of the Government. The district and Sessions Judge is the head of the Judicial Department in the district. The Collector continues to be the District Magistrate and the Deputy Collectors and Tahsildars are vested with Magisterial powers. But those powers are limited to Chapters VIII to XII of the Criminal Procedure Code and none of them ever tries any criminal case. The District Magistrate does not have any administrative control over the other magistrates who try criminal cases in the district. This separation of the judiciary from the executive had been brought about in the year 1921.

The District and Sessions Judge is assisted by one Assistant Judge and Additional Sessions Judge. They have jurisdiction over the entire district. They attend to civil and criminal work both original and appellate.

Civil Judge (Senior Division) and Judicial Magistrate, First Class. attend to civil suits in the Aurangabad and Khuldabad Tahsils. He also deals with small cause suits as may arise within the local jurisdiction of the courts in the district presided over by the Civil Judge (Junior Division) and wherein the subject-matter exceeds the pecuniary jurisdiction of the Civil Judge (Junior Division). He also deals with Hindu marriage petitions, land acquisition cases, insolvency petitions cases under Workmen's Compensation Act and cases under the Indian Succession Act, when contested.

There are nine Civil Judges (Junior Division) and Judicial Magistrates, First Class, with headquarters at different tahsil places. They deal with regular civil suits of the value of subject-matter below Rs. 10,000, cases under Payment of Wages Act, applications under Indian Succession Act, when not contested, and cases under Minimum Wages Act, arising within their respective jurisdictions.

There is one Special Judicial Magistrate, First Class (Railways). He tries cases under the Indian Railways Act.

The following table shows the statistics relating to the cases decided in courts in Aurangabad district for the years 1950, 1955 and 1960.

TABLE No. 1

Cases decided in Civil and Criminal Courts in Aurangabad District

Year	Civil				Criminal				
	Original		Appellate		Original		Appellate		
	Regular	Miscellaneous	Regular	Miscellaneous	Regular	Miscellaneous	Regular	Miscellaneous	
1950	i	2,225	1,287	368	209	2,814	2,324	226	27
1960	ii	1,128	302	340	38	4,569	193	408	32
1971	...	1,893	1407	256	125	14,189	528	130	89

CHAPTER 13—OTHER DEPARTMENTS

BUILDINGS AND COMMUNICATIONS DEPARTMENT

Organisation

THE BUILDINGS AND COMMUNICATIONS DEPARTMENT AT THE DISTRICT level is partly under the control of the State Government and partly under the Zilla Parishad. The sphere of activities of the department has been divided into two sectors. All the works regarding the major district roads and the roads of the lower order, all buildings required by the various departments at the tahsil level, all constructional activities under the block development schemes and all the works relating to tanks which will irrigate less than 80.93 hectares (200 acres) of land are in the charge of the Zilla Parishad, while all the works relating to State highways and the buildings required for the administrative departments in the State sector such as Judicial Department, Police Department, etc., are entrusted to the department in the State sector. Buildings required for research and agricultural college by the Department of Agriculture are also the responsibility of the latter.

The Executive Engineer designated as Parishad Engineer is in charge of the department at the district level in both the sectors. For State level schemes he has to work under the Superintending Engineer.

Roads and Buildings

The Buildings and Communications Department in Aurangabad district deals with (i) roads and buildings and (ii) construction and maintenance of electric installations in Government buildings. These activities are looked after separately by different branches of the department. The Aurangabad Division is a permanent division in-charge of the Executive Engineer, Buildings and Communications Division, Aurangabad, which is under the Superintending Engineer, Buildings and Communications Circle, Aurangabad. In addition, a special Buildings Division was sanctioned during the year 1958 to manage works of the Medical and Educational Departments. The Aurangabad Buildings and Communications division is divided into five sub-divisions and the special Buildings Division, Aurangabad, into three sub-divisions respectively as under: Aurangabad (Buildings and Communications) Division into (i) Aurangabad North Sub-Division (permanent), (ii)

OTHER DEPARTMENTS

Aurangabad South sub-division, (iii) Kannad Sub-Division. (iv) Paithan Sub-Division (temporary) and (v) Jalna Sub-Division (permanent), and Special Buildings Division, Aurangabad into (i) Sub-Division No. 1. (temporary), (ii) Sub-Division No. 2 (temporary) and (iii) Sub-Division No. 3 (temporary).

Superintending Engineer

The Chief Engineer who is the Joint Secretary to Government is the head of the department at the State level. Under him are the Superintending Engineers, and Electrical Engineers. The Superintending Engineer, Aurangabad, is in charge of the five districts of Marathwada. The divisions are in-charge of Executive Engineers and sub-divisions in-charge of Assistant/Deputy Engineers. The Assistant Engineers are direct recruits to the Maharashtra Service of Engineers class-I or class II. The above officials who are in-charge of sub-divisions are called Sub-divisional Officers. The sub-divisions are further divided into sections each in charge of an overseer named as sectional officers (class III). There are about 5 overseers in each permanent and 3 in each temporary sub-divisions. There are in all 35 (24+11) overseers in both the divisions in Aurangabad District. The Superintending Engineer is responsible for the administration and general professional control of the works of the department within his circle.

Executive Engineer

The Executive Engineer is responsible to the Superintending Engineer of his circle for execution and management of all works within his division. He has to look after the execution of original and maintenance works. He has also to correspond with other district level Officers.

Sub-Divisional Officer

The Sub--Divisional Officers are responsible to the Executive Engineer in-charge of the divisions concerned for management and execution of works within their sub-divisions.

The overseers are in-charge of sections under the Sub-Divisional Officers in respect of execution and management of works.

Work load

The work-load of Buildings and Communications Division, Aurangabad for the years 1964-65 and 1965-66 was as follows :

Year	Rs. in lakhs
1964-65	..
1965-66	56.63 55.41

Road length according to category and surface classification in Aurangabad district as on 31st March 1974 was as under.

(length in km.)

Particulars of roads	Length		
	B. & C. Department	Zilla Parishad	Total
<i>I. Category</i>			
(i) National highways ...		...	...
(ii) State Highways ...	991.76	...	991.76
(iii) Major District Roads ...	23.35	757.59	781.04
(iv) Other District Roads ...	36.40	1178.96	1215.36
(v) Village Roads ...	...	1739.62	1739.02
Total ...	1051.51	3675.67	4727.18
<i>II. Surface Classification</i>			
(i) Cement concrete ...	15.67	...	15.67
(ii) Black topped ...	706.79	105.00	811.79
(iii) Water bound macadam. ...	329.05	635.31	964.36
(iv) Granular material ...	...	2669.81	2669.81
(v) Lower types ...	...	265.55	265.55
Total ...	1051.61	3675.67	4727.18

Buildings and Communications Division, Aurangabad completed one major building work namely, scheduled caste hostel (Sant Tukaram Vasati Griha) at Aurangabad during 1965-66. Other major building works completed by the Buildings and Communications Division, Aurangabad during the past two years are (i) 4 blocks consisting 24 quarters for Kotla colony at Aurangabad (ii) 42 quarters for Kotla colony at Aurangabad (iii) additional suites for Subhedari Guest House at Aurangabad and (iv) three, class I officers' quarters at Aurangabad.

Special Buildings Division

The special Buildings Division, Aurangabad was established specially for the construction of buildings for Medical Department costing Rs. 1,67,55,938 during the year 1958-59. The division now looks after the construction of buildings at Aurangabad pertaining to Education and other departments also.

The Special Buildings Division, Aurangabad had completed the construction of the following major buildings of the Medical and other departments by the end of March 1956 :—

	Cost of construction Rs.
(i) Medical College-main buildings ..	42,46,645
(ii) Main Hospital buildings (Part I) (sterilization section operation theatres, maternity ward and other general works).	12,16,000
(iii) Out patient department building ...	15,91,108
(iv) Nurses' hostel ...	9,52,840
(v) Dean's Bungalow ...	55,660
(vi) Animal house ...	1,44,887
(vii) Water storage tower ...	1,07,100
(viii) Quarters for class III Servants ...	2,07,100
(ix) Quarters for class IV Servants ...	18,77,471
(x) Lodging for students (5 blocks) hostel ...	5,34,960
(xi) Quarters for class-I officers ...	1,70,230
(xii) Quarters for class-II officers ...	1,99,264
(xiii) Post-mortem and mortuary block (part-work).	28,000
(xiv) Administrative buildings and library buildings for Marathwada University at Aurangabad.	
(xv) Buildings for Stationery department at Aurangabad.	

The following major works were undertaken in this division during 1966-67.

सत्यमेव जयते

(i) Main Hospital buildings-II (remaining wings); (ii) Post-mortem and mortuary block (Part-II); (iii) Remaining two blocks of class-IV servants; (iv) Annexe for College of Engineering at Aurangabad; (v) Residential quarters for class-I officers at Aurangabad; (vi) Residential quarters for class II officers at Aurangabad; (vii) Veterinary poly-clinic at Aurangabad; (viii) Residential building for Vice-Chancellor and Registrar for Marathwada University, Aurangabad and (ix) Arts and Science College building at Aurangabad. There are no roads incharge of special buildings division, Aurangabad.

Electrical Branch

Electrical organisation incharge of Chief Engineer (Electrical), Buildings and Communications Department, Bombay, has jurisdiction over the State of Maharashtra. The control over Aurangabad circle including the district of Aurangabad is exercised by the Electrical Division incharge of Executive Engineer, Aurangabad.

The functions of Electrical Division are as under :

(i) Execution and maintenance of electrical installation works of Government buildings, and

(ii) Carrying out advisory, administrative and executive duties pertaining to the generation and use of electricity and administration of Indian Electricity Act, 1956, and Indian Electricity Rules and Electricity Duty Act.

The Executive Engineer, Electrical Division, Aurangabad, also looks after the execution and maintenance of electrical works of all Government buildings under Buildings and Communications Circle, Aurangabad.

IRRIGATION AND POWER DEPARTMENT

At Secretariat level the Chief Engineer (Irrigation) and Joint-Secretary to Government of Maharashtra is charged with the overall direction and control of construction and management of all medium irrigation schemes. The Chief Engineer (Minor Irrigation and Public Health) and Joint Secretary to Government of Maharashtra looks after minor irrigation works and public health works.

The investigation, preparation of plans and estimates and construction of medium and minor irrigation works in Aurangabad district are under the control of the Superintending Engineer, Marathwada Irrigation Circle, Aurangabad. The medium projects are executed by the Executive Engineer, Irrigation Divisions No. 1 and 2, Aurangabad, while minor irrigation projects irrigating more than 250 acres are executed by the Executive Engineer, M. M. I. Division, Aurangabad. Minor irrigation works irrigating less than 250 acres are constructed and maintained by the Zilla Parishad.

The management of completed irrigation works in the district is looked after by the Executive Engineer, Irrigation Division No. 2, Aurangabad.

The Executive Engineer, Marathwada Survey Division, Aurangabad, having four sub-divisions under him is entrusted with the work of survey and investigation of medium irrigation projects in the five districts of Marathwada.

The Executive Engineer, M. M. I. Division, Aurangabad, looks after the work of execution and investigation and survey of minor irrigation works in three districts viz., Aurangabad, Bhir and Parbhani. There are eight sub-divisions under the control of the Executive Engineer, M. M. I. Division, Aurangabad. Out of eight Sub-Divisions, 3 Sub-Divisions have been entrusted with the work of construction of minor irrigation schemes in Aurangabad district.

There is a Survey Sub-Division for Minor Irrigation works at Aurangabad. It undertakes investigation and survey works of minor irrigation works in Aurangabad district.

There is a separate division *viz.*, Minor Irrigation Division (Local Sector) with headquarters at Aurangabad incharge of Executive Engineer for survey and investigation of minor irrigation schemes irrigating less than 250 acres for the five districts of Marathwada. One of the Sub-Divisions under the Executive Engineer looks after the work of survey and investigation in Aurangabad district.

The Superintending Engineer, is responsible for administration and general control of works in charge of officers of the department within his circle. He ensures that the system of management and working prevailing in the circle is efficient and economical.

The Executive Engineer is responsible to the Superintending Engineer of his circle for execution and management of all works within his division. The Sub-Divisional Officers are responsible to the Executive Engineer incharge of the Division for management and execution of works within their Sub-Divisions. The overseers are incharge of the sections and they are under the sub-divisional officers. The works in sub-divisions are managed with the help of the overseers.

Irrigation Schemes

Before the implementation of the First Five Year Plan there was no irrigation scheme in Aurangabad district. During the First Five Year Plan two medium projects, *viz.*, Dheku project in Vaijapur tahsil, and Jui project in Bhokardan tahsil, and one *Bandhara* *viz.*, Shivna *bandhara* in Kannad tahsil were taken up in hand for irrigation and were completed during the Plan.

In addition to the above schemes, investigations were in progress during the First Five Year Plan on a number of medium and minor irrigation schemes, as a result of which the schemes, *viz.* Khelna project, Upper Dudhna project, Jivrakha project, Galhati project, Purna project, Dawargaon tank, Kasner tank, Kham *bandhara* and Yerbadra *bandhara* were taken up during the Second Five Year Plan and were carried over the Third Five Year Plan.

Besides the above schemes, the Sukhna project, Kolhi project and Yelganga *bandhara* were taken up for construction during Third Five Year Plan. Works on these projects have been completed except a portion of the canal of Sukhna Project. The schemes *viz.* Nirgudi tank, Sanjul tank, Soyegaon tank, Anvi tank, Deogaon tank and Amthana tank, were taken up for construction during the last year of the Third Five Year Plan and spilled over in the fourth Five Year Plan period.

The functioning of the Irrigation and Power Department in Aurangabad district so far as this circle is concerned is limited only to the extent of circle office and one Designs Division, as all the projects of this circle are in the Nanded and Parbhani districts.

The circle viz., Marathwada Irrigation Construction Circle, Aurangabad, deals with the administrative control of the construction of two major projects viz., Purna and Manar in Parbhani and Nanded districts, respectively.

The Designs Division having its headquarters at Aurangabad deals with the preparation of plans and estimates of canal structures for the Purna and the Manar Projects.

This circle carries out surveys and investigations of irrigation projects in Marathwada region under Irrigation and Power Department. Two divisions, viz., Irrigation Projects Investigation Division, Aurangabad with eight sub-divisions and Irrigation Projects Investigation Division, Nanded with five sub-divisions are at present working under this circle.

The projects so far investigated by this circle are—

- (1) Kayadhu.
- (2) Jayakwadi (Stage I) at Paithan.
- (3) Penganga at Isapur.

An important land mark in the history of irrigation in the district is the construction of the Jayakwadi project on the Godavari river. This project which is under construction will provide irrigation facility to a vast area and is expected to change the economic face of the district. Another project, viz., the Dudhna Project is also under construction at present.

The investigation on the following projects is under way :—

- (1) Manjara at Dhanegaon.
- (2) Lendi at Golegaon.

The investigation of the Lendi project is nearing completion and preparation of the project report is in progress, whereas the investigation of the Manjara project is in progress.

A soil testing laboratory, class 'A' has been established at Aurangabad under this circle for testing of soils to be used in earthen dams of the projects investigation.

AGRICULTURE DEPARTMENT

Organisation

For all the activities pertaining to agriculture in Aurangabad district, the Agricultural Development Officer, Aurangabad is responsible. He works under the technical guidance of the Superintending Agricultural Officer, Aurangabad Division and under the administrative control of the Chief Executive Officer, Zilla Parishad, Aurangabad. The Superintending Agricultural Officer is in-charge of the five districts of the Aurangabad division viz., Aurangabad, Nanded, Bhir, Parbhani and

Osmanabad and works under the direct control of the Director of Agriculture who is assisted by four Joint Directors. The Joint Directors help in matters relating to establishment, extension, agricultural engineering and research and education.

The following State level specialists help the Agricultural Development Officer in specialised matters :

(i) Agronomist, (ii) Plant Pathologist, (iii) Agricultural Chemist, (iv) Agricultural Entomologist, (v) Soil Specialist, (vi) Oil-seeds Specialist, (vii) Rice Specialist, (viii) Millet Specialist, (ix) Statistician, and (x) Sugarcane Specialist.

Besides, the Agricultural Development Officer is assisted by the District Agricultural Officer and three Agricultural Officers and one Agricultural Supervisor at the head quarters. The three Agricultural Officers assist the District Agricultural Officer in office administration and general technical matters and in work relating to Tahsil Seed Multiplication Farms and to the *kharif* and *rabi* campaigns, respectively. The Agricultural Supervisor is in charge of the plant protection activities in the district. He is assisted by two Agricultural Assistants in his work. Besides, two Agricultural Assistants supervise the works pertaining to preparation of compost manure and development of sugarcane. The soil conservation programme in the district is implemented by the Sub-Divisional Soil Conservation Officer, stationed at Aurangabad.

Besides these officers of the department, there are statutory and non-statutory bodies which render assistance in the execution of agricultural programme in the district. They are the District Farmers' Unions and the District Land Improvement Board at the district level ; the Tahsil Farmers' Union at the tahsil level and Village Panchayats and Village Farmers' Unions at the village level. The Agricultural Committee of the Zilla Parishad, Aurangabad is mainly responsible for the agricultural development programme in the district.

Activities

The activities of the Agricultural department in the district can be divided into three main groups, viz., (i) research, (ii) education and (iii) development.

Research.—In the absence of any Agricultural Research Station in the district, the demonstration of improved agricultural practices and the innovation of the most suitable cropping pattern for the district are carried on at the trial-cum-demonstration farm. The work on the farm is supervised by an Agricultural Officer (tahsil seed farms) assisted by two agricultural assistants.

Development.—The developmental activities pertaining to agriculture in the district are looked after by the Agricultural Development Officer. He works under the technical guidance of the Superintending

Agricultural Officer, Aurangabad, and under the Chief Executive Officer, Zilla Parishad, Aurangabad for administrative purposes. Development programmes in respect of agriculture are implemented through the Block Development Officers, in charge of the Panchayat Samitis in the district. They are assisted in technical matters by the Agricultural Extension Officers and *gramsevaks* posted in the blocks. The Extension Officers and *gramsevaks* extend necessary technical guidance to cultivators and make them available improved seeds, manures and equipment.

Intensive Cultivation Scheme

The object of the scheme is to cover the targeted area by adopting package practices. At present there are 11 intensive cultivation blocks having the targeted area of 2,45,000 acres functioning in the district and each intensive cultivation block is having one Agricultural Officer and 10 Agricultural Assistants.

Horticultural Development Scheme

The main object of the scheme is to increase the area under fruit crops to rejuvenate the old orchards and to renovate the mango and *Bor* trees. For new plantation of fruit crops financial assistance in the shape of loans is advanced to the cultivators.

Vegetable Development Scheme

Since the promulgation of National emergency, this scheme started functioning. Under this scheme the maximum area is to be brought under vegetable cultivation. For this purpose the cultivators are supplied with vegetable seedlings. Moreover loan is also sanctioned to the vegetable co-operative societies for purchase of truck for transportation and marketing of the vegetables. Subsidy at the rate of Rs. 100 per acre is also sanctioned to those cultivators who grow vegetables under *kacha* wells.

Plant Protection Scheme

The plant protection is meant to protect the crops from various pests and diseases. In order to give incentives to the cultivators to adopt plant protection measures 25 per cent subsidy is given for campaign undertaken with this objective.

Local Manurial Resources

Under this scheme the area under green manuring is increased by distribution of green manuring seed at subsidised rates.

Backward Class Welfare Scheme

Loans and subsidies are advanced to the cultivators belonging to the backward class communities for irrigation and land development purposes.

Subsidy for Irrigation Wells and Pumping Sets

The object of the scheme is to help the cultivators by sanctioning subsidy for the loans obtained from Land Development Bank for construction of wells and installation of pumping sets. Subsidy to the extent of about 25 per cent is sanctioned for irrigation wells and pumping sets.

Agriculture School

The school started functioning in the district from the year 1964-65. The main function of the school is to impart agricultural training to the farmers. Every year 50 candidates are admitted in the school.

Distribution of Improved Seeds

There are 12 seed multiplication farms in the district. The nucleus seed is given to these farms for multiplication. The produce of this nucleus seed is called the foundation seed which is distributed to the registered seed growers in the seed village scheme for further multiplication and from these registered seed growers the improved seed is either purchased by co-operative societies or by the department for distributing the same to the cultivators for sowing purposes.

Crop Competition

The main object of the scheme is to create healthy competition amongst the cultivators for producing more. These competitions are held for jowar, Bajra, maize and wheat in this district. They are held on all the levels i. e. grampanchayat, tahsil, district and State. The amount of prizes varies at different levels, the minimum being Rs. 100 at village level.

Distribution of Agricultural Quota of Iron, Steel and Cement

This scheme is entrusted with the Zilla Parishad. Under the scheme zinc sheets, cement, etc., are distributed to the needy agriculturists, through Block Development Officers.

Boring, Blasting, Buldozing and Tractor Ploughing

This scheme is executed by the Zilla Parishad. The Zilla Parishad undertakes boring of wells and buldozing and operates aircompressors and tractors wherever necessary.

Cultivation of Hybrid and High Yielding Varieties

The scheme is under the charge of the Zilla Parishad and is implemented with the help of the block staff. The assistance of the non-officials is also sought for increasing the area under the high yielding and hybrid varieties.

Hybrid Seed Production Programme

For cultivation of commercial hybrid crops every time, fresh certified seed is required and therefore it is essential to take up hybrid seed production programme. The foundation seed is allotted to the cultivators

by the district area seed allocation Committee. The certification of this seed is done by the staff of N. S. C.

Mass Training Scheme.

The scheme aims at the training of the farmers in the use of high yielding and hybrid varieties. The training camps are organised for 3 days and are attended by 50 cultivators at a time. During a year 1500 cultivators are generally trained. Besides, camps for farm-women are also organised wherein the farm-women are trained in improved method of cultivation. Apart from this, there is a unit for vocational training for 10 days at the Farmer's Training Centre, Jalna. The cultivators trained in the 3 days camps are deputed for this training.

Miscellaneous Activities.

In addition to the above activities of the department following activities are also undertaken.

- (1) Crop campaigns including special *kharif-rabi* and summer crops campaigns.
- (2) Demonstration of improved Agricultural practices.
- (3) Establishment and maintenance of godowns.
- (4) Importation and distribution of improved seed.
- (5) Distribution of fertilisers.
- (6) Advancement and improvement of agriculture.
- (7) Eradication of noxious plants.
- (8) Acclimatization of exotics.

ANIMAL HUSBANDRY DEPARTMENT

Organisation

The animal husbandry activities in Aurangabad district are controlled by the District Animal Husbandry Officer with headquarters at Aurangabad. Since the formation of the Zilla Parishads he works under the Agricultural Department of the Zilla Parishad of which the animal husbandry activities form part. The district of Aurangabad forms part of the Aurangabad division with the Regional Deputy Director with headquarters at Aurangabad as its head. The Regional Deputy Director exercises general technical supervision over schemes under the Zilla Parishad. He is also the controlling officer of the schemes under the State sector. There is thus a dual control over the schemes solely managed by the Zilla Parishad.

Functions

The main functions of the Animal Husbandry department pertain to general improvement of the livestock, treatment of sick animals, control of

cattle epidemics, carrying out castrations and control and destruction of ticks. The department also advises the farmers in the hygienic methods of keeping and maintaining animals and participates in various cattle fairs and shows held at different places in the State by opening veterinary stalls etc., for propaganda purposes. Upgrading of domesticated animals is done by selective breeding, either by running superior bull centres or by artificial insemination. With a view to securing a better yield of wool, meat, eggs, etc., upgrading of sheep and poultry is also undertaken. Every effort is made to check the outbreak of contagious and infectious diseases.

Veterinary hospitals and dispensaries

In Aurangabad district there are 16 veterinary hospitals and dispensaries and 45 veterinary aid centres. The veterinary hospitals and dispensaries are located at Aurangabad, Vaijapur, Bhokardan, Ambad, Sillod, Ghanasawangi, Kannad, Soegaon, Paithan, Jafferabad, Khuldabad, Jalna, Gangapur, Pachod and Pirkalyan and Chikhali, whereas the veterinary aid centres are situated at the following places viz., Aurangabad, Vaijapur, Bhokardan, Ambad, Sillod, Kannad, Paithan, Soegaon, Jafferabad, Khuldabad, Jalna and Gangapur.

The veterinary officers in charge of veterinary hospitals or dispensaries are the employees of the Zilla Parishad. To extend the activities in the rural areas they attend the fixed veterinary aid centres, under their jurisdiction twice a week. Every effort is made to fulfill the needs of the villagers at their doors. In addition they visit areas affected by the out-break of contagious diseases. Protective inoculations are also conducted. As per 1961 Census the total live-stock population of the district was 13,79,600. In 1968-69, 124,392 animals were treated for various diseases, 23,727 castrations were carried out and 432,613 vaccinations were performed.

Veterinary aid and disease control is no doubt an important phase pertaining to the activities of the department and properly viewed it is only the starting point of a programme of live-stock development.

Activities

Every year effective measures are taken to eliminate unhealthy bulls from the villages and improved type of bulls are posted for natural services. The cattle of Aurangabad district can be classified as non-descript and to improve these cattle, Deoni breed having its hometract in the Udgir taluka of Osmanabad district has been introduced through district premium bull schemes, supplementary cattle breeding centres and breeding by artificial insemination. Key-village-scheme sponsored by the Central Government is also in operation at Aurangabad with encouraging results.

One of the biggest cattle fairs of the State is held in the district every year in the month of March, on the eve of *Nath-Shashthi*. Minor fairs are held once in a year at Ellora, taluka Khuldabad and Dhulia in Sillod taluka.

Small scale efforts to improve sheep have also been made through supplementary sheep breeding centres around Jalna which is the headquarters of that scheme. Graded Patanwadi and Deccani rams have also been supplied from the sheep breeding station, Padegaon.

Improved breeds of poultry were supplied in large number from the Central Hatchery, Aurangabad. There was appreciable increase in the number of poultry in 1961 amounting to 54.29 per cent over that of 1956.

Taking into consideration the growth of Aurangabad region in general and that of the district in particular, there is enough scope for extending the activities of the department aimed at improving the cattle for increased milk production. In Aurangabad district commercial cross breeding of cattle with exotic milk breeders can be undertaken in Aurangabad, Ambad, Jalna, Bhokardan, Jafferabad and Sillod tahsils. Heavy concentration of breedable cows and buffaloes as also existence of about 50 per cent wells in Aurangabad district in this area are factors which may contribute to the success of such a scheme.

FOREST DEPARTMENT

Organisation

The head of the Forest Department in the State is the Chief Conservator of Forests, whose head quarters are at Pune. For administrative purposes, the whole State is divided into eleven circles.

Name of Circle	Headquarters
1 Nasik Circle	.. Nasik
2 Pune Circle	.. Pune
3 Nagpur Circle	.. Nagpur
4 Amravati Circle	.. Amravati
5 Chandrapur Circle	.. Nagpur
6 Thana Circle	.. Thana
7 Aurangabad Circle	.. Aurangabad
8 Evaluation Circle	.. Pune
9 Working Plan Circle	.. Pune
10 Soil Conservation Circle	.. Pune
11 Research and Education Circle	.. Chandrapur

At the head-quarters of each circle is a Conservator of Forests. The Conservators have under them Divisional Forest Officers to look after the administration of the divisions and independent sub-divisions. The

Divisions in some cases are divided into sub-divisions which are managed by Sub-Divisional Forest Officers. The divisions or sub-divisions as the case may be, are divided into small executive charges called "ranges" and each range is managed by a Range Forest Officer, under the control of the Divisional Forest Officer or Sub-Divisional Forest Officer, as the case may be. The Range Forest Officer, is a non-gazetted subordinate officer (class III) who is usually trained at one of the forest colleges of India, either at Dehra Dun or Coimbatore. Each range is sub-divided into "rounds" and each "round" is managed by a round officer or a forester who is usually trained at one of the forest schools in the State. Finally each round is sub-divided into "beats" and each beat is in the charge of a "beat guard", who is either trained at Shahapur, Chandrapur or Pal in the Forest Guards' Training Schools.

The Aurangabad forest division, falling under the Aurangabad circle, is under the charge of the Divisional Forest Officer. Under him there are five range Forest Officers in charge of territorial ranges. Besides, there are two other Range Forest Officers viz., Range Forest Officer, Special Duty under the scheme of strengthening of territorial staff and Range Forest Officer under the scheme of extension of forestry. There are thirty-six round officers and one hundred and seventeen beat guards stationed in Aurangabad division.

The Divisional Forest Officer is directly responsible for the exploitation and regeneration of the forest according to sanctioned working plan and other orders. He conducts sales, enters into contracts, supplies materials to departments and the public, realises revenue and controls expenditure under the direction of the Conservator of Forests. He deals with forest offence cases, having power to compound the same. In short, he is responsible for management of forests in regard to all technical matters in the division.

The Range Forest Officer, is in executive charge of his range. He is responsible for carrying out, with the help of the round officers and beat guards and according to the orders of the Divisional Forest Officer, all the works in his charge such as marking, reservation, girdling and felling of trees, the transport of timber, fuel, etc., to the sale depots, sowing, planting, tending and other silvicultural operations, protection of forests, investigation of forest offences, supervision on removal of forest produce by purchasers and by holders of rights and privileges and issue of forest transit passes and permits.

The forester's duties include protection of forests, detection and investigation of forest offences, issue of forest transit passes and permits, collection of revenue from permits and compensation in offences, preservation of standards (*i. e.*, trees prescribed for preservation) in coupes given out to contractors for cutting, inspection and protection of forests and guidance and supervision of forest guards.

The functions of the forest guard are to patrol and protect all forests in his beat, repair and maintain forest boundary marks, execute silvicultural works, viz., sowing, planting, and creeper cutting and detect forest offences.

Forest zones

Aurangabad division consists of Aurangabad and Bhir districts and part of Parbhani district. The forest area in the division is 4 per cent of the total area of the division and is as under:—

Reserved forests in Square miles	Protected forests in Square miles	Unclassed forests in Square miles
309.75	86.33	18.76

The forests area in Aurangabad district was 345.25 sq. miles as per 1961 Census. The forests are mostly barren due to excessive grazing and pressure of population except in Kannad and Ajanta ranges.

Administrative charges

There are five ranges in this division viz., Aurangabad, Jalna, Kannad, and Ajanta from Aurangabad district and Bhir from Bhir district. There are three forest labourers' co-operative societies in this division viz., *Jungle Kamgar Sahakari Society*, Kannad, *Jungle Kamgar Sahakari Society*, Hiverkheda and *Jungle Kamgar Sahakari Society*, Satara. Of the three societies, two at Kannad and Hiverkheda are functioning and the one at Satara is defunct. The Revenue and Forest Departments are closely connected in their work in matters of afforestation and disforestation since public rights in the land proposed for afforestation have to be settled by the Revenue Department. Working plan for the management and development of forests is prepared solely by the Forest Department but in so far as the prescriptions of working plan affect local supply and the rights and privileges of the inhabitants of the district, the approval of the Collector concerned has to be obtained before it is submitted to the Government by the Chief Conservator of Forests, for sanction.

Working plan

Under the Indian Forests Act (XVI of 1927) forests are divided into two categories viz., reserved and protected forests. Before forests are classified they have to be subjected to regular settlement by a Forest Settlement Officer, who enquires into the existence of all public and private rights. In the case of reserved forests, the existing rights are either settled, transferred or commuted. In the case of protected forests, the rights are clearly recorded and regulated.

A working plan is a document which lays down the details of scientific management of a forest for a prescribed number of years. Before a working plan is drawn up a survey is made of the growing stock, at times by actual enumeration and an analysis is made of the stems of standing trees to determine the rate of growth of the principal species with special reference to the soil and climatic conditions of such locality. On the basis of data thus collected, plans are drawn up for felling, regeneration, silvicultural treatment and protection of forests with provision for the due exercise of the rights and privileges of the people, including grazing of cattle. The preparation of the working plan for this division was done by the Divisional Forest Officer, Working Plans, Pune.

System of management

The forests are managed under current working plan under the following system of management.

(i) Teak forests, *Anjan* and mixed miscellaneous forests.—Selection-cum-improvement system is followed with emphasis on protection, conservation and restoration of the existing stock by plantation, etc

(ii) The scrub forests.—They are mainly allotted to afforestation work in better areas and unmanageable inferior areas are left for the privilege of grazing.

(iii) Lease (*Kurans*).—They are worked on cutting terms and are sold to the contractors annually for extracting dry fodder by cutting the same by hand.

(iv) Sandalwood (*Chandan*).—It is managed on selection system.

(v) Minor Forests Produce.—It is annually sold on yearly contract. This area overlaps other areas.

(vi) Grazing.—Regulation is recommended on 2 and 4 pasture systems. However, due to the paucity of personnel it is not possible to execute the same. The extraction is primarily through forest labourers' co-operative societies and contractors on yearly contracts.

Vanamahotsava

The Government of India inaugurated in 1950 an important programme called "*Vanamahotsava*" to be celebrated in the first week of July every year. However, *Vanamahotsava* week celebration is different for each district and is fixed after taking into consideration the probable time of commencement of the rains. The object of *Vanamahotsava* is to encourage the planting of as many trees as possible in suitable localities. In choosing the trees, preference is given to quick

growing species of economic value such as *Babul*, *Bamboo*, fruit trees, shade trees, ornamental trees and fodder trees. Free supply of seedlings is made to the public and to other departments for planting during annual *Vanamahotsava* from wet nurseries at Osmanpura in Aurangabad and at Jalna. Cultivators desirous of planting trees on the forest department areas or on road side areas belonging to the Public Works Department are given *Sanads* enabling them to take the fruits of the trees planted by them.

Second Five Year Plan Schemes.—Under the Second Five Year Development Plan a number of schemes were drawn up for implementation in the Division. A brief account of the schemes reviewing the progress made in the implementation of each till the end of 1959-60 and onwards is given below.—

Anti-erosion and Afforestation works.—The scheme aimed at afforesting blank and arid areas over 5,000 acres during the period of the Second Five Year Plan at an estimated cost of Rs. 1,41,800. Till 31st March 1960 afforestation was carried out over an area of 2,488 acres at a cost of Rs. 1,18,429.67.

Establishment of Wet Nurseries.—To meet the growing demand for seedlings and departmental afforestation works, this scheme aimed at the target of three units of nurseries (each unit to be of 240 standard size beds) at an estimated cost of Rs. 12,075. Till March end 1960, $3\frac{1}{4}$ units were formed at a cost of Rs. 4,617.74.

Afforestation and Beautification Schemes.—The object of these schemes is to enhance the aesthetic beauty of places of tourist interest or recreation and at the same time to reboise barren areas or degraded forest crops in the immediate surrounding of these places. Apart from afforestation and tree planting which form the main part of the schemes, other items of works for beautification of the area or providing amenities to visitors are also included e. g., laying out grass lawns, flower beds, providing benches, rustic railings, bridges, view points with shades, etc. Simultaneously with the main work of afforestation and arboriculture the department is thus able to lend a hand to the drive for popularising tourism. Notable among the works thus so far done is that to be seen at the world famous Ajanta Caves. The work done so far at the various places is indicated below:—

Ajanta Caves.—The physical target for afforestation was 442 acres at a cost of Rs. 31,467 against which afforestation was completed over 442 acres and pre-monsoon works were done over a further area of 300 acres at a total cost of Rs. 77,661.80. The total cost also includes the expenditure incurred on items of other works of improvement such as preparing a pagoda type rest hut, benches, lawns, etc., in the areas around the Ajanta Caves.

Ellora.--Against the physical target of 1156 acres at an estimated cost of Rs. 67,800 afforestation has been done over 1,126 acres and pre-monsoon works over additional 100 acres at a total cost of Rs. 65,327.

Mhaismal.--The scheme pertaining to the Mhaismal plateau was drawn up for implementation late in the year 1959-60 only. Plantations have been raised over an area of 36 acres.

Himayatbag.--This is being developed into a botanical garden-cum-forest park. An expenditure of Rs. 37,116 has been incurred on laying out the garden, construction of storage tank, pump house, a bridge, quarters for *choukidar* and gardener and planting of trees.

Sautada Beautification Scheme.--A scheme for beautification of the famous and very old *Hemadpanti* Rameshwar temple near Sautada in Bhir range has been taken up and the same scheme has been continued, which attracts many visitors every year. With a view to provide healthy recreational amenities to the visitors and at the same time to arrest the devastating effects of soil erosion the area around the temple was afforested with flowering species. Besides the work of developing forest gardens and drive paths, *nalla* bunding and gully plugging, a dam across the *nalla* for storage of water has been constructed and the same has been maintained.

Construction of dam at Sarola.--To meet the serious difficulties experienced by villagers living in the settlement of Sarola in respect of paucity of water during the summer season, a dam has been constructed across a big *nalla* at a cost of Rs. 13,498.

Construction of the rest house at Sarola.--This has been done in 1959-60 at a cost of Rs. 9,392.61. Apart from the above construction of one rest house at Mhaismal and one at Ajanta Caves has already been completed.

Rosha Grass Scheme.--This grass which yields valuable *rosha* oil occurs throughout the division. It is available in considerable quantities in the Aurangabad and Jalna ranges.

Scheme for Agave.--The scheme is introduced with a view to provide an effective fence to demarcate forest boundaries to check up the encroachments over the forest areas and to protect the plantation from stray cattle.

Fodder Plantation.--The object of this scheme is to grow best quality grasses. This scheme has been undertaken over an area of 350 acres and good quality grass has been planted. Fencing of these areas has been done and Rs. 1,25,515 have been spent upon the same.

Scheme for Extension of Forestry.--The object of the scheme is to create beautiful avenues and plant shady trees throughout the length of the National highways. This scheme has been implemented and pre-monsoon works over a length of 73 miles have been completed. An amount of Rs. 58,379 has been spent upon the scheme.

Scheme for Development of Bamboo Plantation.--During the Third Five Year Plan this scheme was introduced in this division for raising bamboo. During this period bamboos have been planted over 25 acres. An amount of Rs. 925 has been spent over this scheme.

Scheme for Raising of Sandalwood Plantation.--With the object of increasing the supply of sandalwood and its oil, which earn foreign exchange and to enhance the economic value of the forest, this scheme was introduced. Under this scheme maintenance of 1,000 acres of area already planted is being done. A sum of Rs. 3,426 has been spent over this scheme.

Scheme for Fuel Plantation.--The object of this scheme is to grow firewood in areas which have become barren and treeless. Under this scheme 260 acres have been covered and planted with various fuel wood species and Rs. 32,003 have been spent upon the scheme.

DIRECTORATE OF INDUSTRIES

The work of the Directorate of Industries, is mainly confined to the development and progress of cottage, small scale and large scale industries. The Department of Industries was reorganised and the Directorate of Industries was formed in August 1960. The control of cottage industries was transferred to the Directorate of Industries with effect from 1st December, 1960.

Functions

Functions of the Directorate in respect of the promotion of large scale industries are restricted to processing of applications of industrial licences and offering recommendations to the Government of India under the Industries (Development and Regulation) Act, 1951 and developing areas for the location of large scale industries, providing them with necessary amenities such as power, water, transport, etc., and facilities for industrial research and export promotion.

The Directorate plays a major role in the development of small scale industries. It assists the entrepreneurs by way of (i) securing land, water and power, (ii) organising co-operative industrial estates, (iii) giving financial aid, (iv) providing assistance for importing machinery, spares, raw materials, (v) providing assistance in obtaining machinery on hire purchase basis, (vi) making available indigenous raw-materials,

(vii) arranging for the marketing of products through Central Stores Purchase Organisation for buying requirements of State Governments (viii) undertaking quality marking of products of small scale industries, (ix) export promotion, (x) providing research facilities through industrial research laboratories and grants, (xi) imparting training to craftsmen, and (xii) organising resource-based small and cottage industries through Government sponsored industrial co-operatives with a view to stimulating industrialization in underdeveloped areas.

In respect of cottage and village industries and handicrafts the Directorate gives technical guidance to the institutions under the Zilla Parishad upon whom devolves the responsibility for the development of these industries.

The Aurangabad district is under the control of the Deputy Director of Industries whose office is at Aurangabad.

The District Industries Officer is under the executive control of the Collector of the district who is also an *ex-officio* Deputy Industries Commissioner. The Collector and Deputy Industries Commissioner, is directly responsible to the Industries Commissioner. Except for the administration of weights and measures enforcement, the Regional Deputy Director of Industries is the co-ordinating agency at district level and functions as technical adviser to the Deputy Industries Commissioner.

The district of Aurangabad is divided into four divisions for the purposes of enforcement of Weights and Measures Act.

The Industries Officer, Aurangabad, is assisted by two Senior Industries Inspectors and three Junior Industries Inspectors.

The duties of Industries Inspectors are inspection, investigation, collection of revenue and enforcement of Bombay Weights and Measures (Enforcement) Act. In addition, the Industries Inspector is required to render guidance to new entrepreneurs for selection of suitable industries and for various types of assistance rendered by Government and other agencies relating to land, power, machinery and finance as also technical guidance.

The Industries Officer, is entrusted with the following developmental activities.

(i) Assisting small scale units for registration so as to enable them to get the facilities offered by the Government. More than 300 units have been registered under the scheme.

(ii) Approving of the scheme of new entrepreneurs and issuing provisional small scale industry registration number—So far about 75 such schemes have been approved and units registered accordingly.

(iii) Processing of applications from Industrial units existing or proposed for purchase of machinery on hire purchase basis through the

National Small Industries Corporation or Maharashtra Small Scale Industries Development Corporation—About 20 such cases were recommended during the year 1968-69.

(iv) Helping Development of the three Industrial Estates of the district viz., Aurangabad, Jalna and Paithan by rendering all the assistance required by them at every stage of their development.

(v) Rendering assistance by recommending the cases of power, power concessions and telephone connections. Cases for credit facilities through local banks are also recommended to the banks.

(vi) Giving subsidy on power consumption. So far more than 50 small scale industrial units are availing of the benefits under the scheme and getting the subsidy regularly.

It may be noted that the units in the district take advantage of marketing facility through the Assistant Development Officer, Maharashtra Small Scale Industries Development Corporation, Aurangabad. The raw material depot of the Maharashtra Small Scale Industries Development Corporation is also located at Aurangabad. About 10 units are registered with the Central Stores Purchase Organisation.

Similarly applications of small scale industrial units for allotment of indigenous and imported raw materials are processed and recommended to concerned authorities. There is also a training-cum-production centre in *paithani* weaving at Paithan. The centre has been started and run by the Department with a view to revive the *paithani* weaving art. It is run by the Regional Deputy Director of Industries, Aurangabad. The *paithani* sarees, shawls, *pallav*, etc., are getting even export market.

Aurangabad is known for *himroo* and *bidri* works. *Himroo* shawls are weaved on handlooms as well as on power looms. There are two co-operative societies manufacturing *himroo* shawls and are small units. There are nine silk powerlooms factories, which are also taking out *himroo* shawls. *Himroo* shawls on handloom are quality marked by the Quality Marking Inspector in his laboratory. He is directly under the control of the Deputy Director of Industries, Aurangabad. *Bidri* art is also famous in this district. There is one unit in the district which manufactures *bidri* wares. There is also one *Bidri* Training Centre, where persons are trained in the art. The trainees are paid a stipend of Rs. 25 per month.

There are a few schools in the district viz., (a) Leather Working School, (b) *Himroo* Weaving School, (c) Wool Weaving School, and (d) Dyeing and Printing School which impart training in the respective professions.

About 5 to 6 cases are received every month for financial assistance from the small scale industrial units through Maharashtra State Financial Corporation. More than 50 lakhs of rupees have been disbursed during the years 1967-68 and 1968-69.

The total revenue collections under weights and measures for the years 1967-68 and 1968-69 was Rs. 1,01,594. The enforcement of the Bombay Weights and Measures (Enforcement) Act is satisfactory in the district, particularly in respect of the use of metric units in all transactions.

The Maharashtra Development Corporation has prepared a scheme for the installation of about 1,000 powerlooms on co-operative basis at different places in the Marathwada region.

CO-OPERATION DEPARTMENT

The co-operative movement which has now become a movement of the people, plays an important role in the socio-economic life. The Co-operation Department of the Government is associated with the manifold aspects of the co-operative movement, such as, rural finance, agricultural marketing, industrial co-operatives and money-lending business in the district. The activities of the department are regulated under the Agricultural Produce Markets Act, 1927, the Bombay Money Lenders' Act, 1946, and the Maharashtra Co-operative Societies Act, 1961.

Organisation

With the formation of the Zilla Parishad, co-operation has come under the dual control of the Zilla Parishad and the State Government. The supervision and control of the marketing section at the district level including the management under the Agricultural Markets Act and some of the schemes pertaining to the industrial co-operatives are transferred to the Zilla Parishad. In fact, the supervision of the agricultural produce market committees is one of the most important activities of the department of the Zilla Parishad. The remaining schemes are looked after by the Co-operation Department in the State sector. While the sponsoring and promotion of the co-operative societies is the responsibility of the Zilla Parishad, the regulatory functions have been retained in the State sector.

The Registrar of Co-operative Societies is the head of the department at the State level. At the divisional level there is a Divisional Joint Registrar of Co-operative Societies assisted by a Divisional Deputy Registrar and three Divisional Assistant Registrars. The Divisional Special Auditor is in charge of the Audit section. The District Deputy Registrar, Co-operative Societies, Aurangabad, is the administrative head of the Co-operative Department in the district. He is assisted by two Assistant Registrars. The Aurangabad district is divided into two parts for the convenience of the administration of the department.

The Industries and Co-operation Officer of the Zilla Parishad is directly responsible to the Chief Executive Officer of the Zilla Parishad. He looks after the Co-operation and Industries department of the Zilla Parishad and as such, is concerned with the promotional and extension activities of the co-operative societies in the district.

Supervising Unions

A supervising union is formed for every tahsil and agricultural credit societies are affiliated to it. The main functions of the supervising unions are to advise, guide, assist, rectify and control its constituent societies by effective and regular supervision and to provide means of assessing the credit of its constituent societies as also to make recommendation in this behalf to the financial agency. The entire area of the district has been brought under the purview of the supervision scheme. Agricultural credit and multipurpose societies are affiliated to these 12 Taluka Co-operative Supervising Unions. The membership of societies affiliated to these unions is 1243. There are 38 Supervisors in the district whose services are placed at the disposal of the taluka supervising unions for supervision over the affiliated units and particularly large sized multi-purpose societies, small sized multipurpose societies, agricultural credit societies and grain banks. These Supervisors visit and inspect every society in their charge at least once in three months after the quarterly inspection programme is approved by the Assistant Registrar. They ensure the submission of the normal credit statements of the societies and make arrangement for crop finance. One of the senior Supervisors works as the Secretary of the Taluka Supervising Union. The central financing agency also has its staff of Inspectors, Assistant Inspectors, the departmental Officers and Supervisors.

District Supervision Committee

At the district level the District Supervising Committee comprising the District Deputy Registrar of Co-operative Societies, the Chairman of the District Central Co-operative Bank Ltd., one representative of the District Co-operative Board Ltd., two representatives of the Taluka Supervising Unions, one representative from agricultural non-credit societies and the Co-operative Officer, (who works as the *ex-officio* Secretary of the Committee) review the working of the supervising unions and the work done by the supervisors periodically. It is an *ad hoc* body created by administrative orders of the Government and it works as a link between the Taluka Supervising Unions and the State Board of Supervision. It has recommendatory powers.

District Co-operative Board

Education and training in co-operation and propaganda for the spread of co-operative movement are carried on by the District

Co-operative Board under the guidance of the Maharashtra State Co-operative Union, Ltd., Bombay. The membership of the Board is of two classes, viz., ordinary, consisting of all co-operative societies in the district and associate, consisting of individuals. A nominee of the financing agency (The Aurangabad District Central Co-operative Bank, Ltd.), the District Deputy Registrar and the Executive Officer of the Maharashtra State Co-operative Union are the *ex-officio* members of the Board.

Money Lending

The Bombay Money Lenders Act was made applicable to the Marathwada area from February 1, 1960. The salient features of this Act are licensing of money-lenders, maintenance of accounts by money lenders in prescribed forms and restrictions on rates of interests.

The Assistant Registrar of Co-operative Societies works as Assistant Registrar of Money Lenders and issues licences to money-lenders, and is responsible for the administration of the Bombay Money Lenders Act in the District.

After the merger of this district in the State efforts were made to give stimulus to the Co-operative movement in the district and to bring it on par with the other parts of the State. The total number of societies in the district was 1616 covering 1,879 villages with a total population of 15,32,341 souls in 1966. There were 1,147 agricultural credit societies in 1964. In 1966 they numbered 1,173. The membership of these societies rose from 95,016 in 1964 to 1,05,639 in 1966. The Aurangabad District Central Co-operative Bank Ltd., is now functioning as central financing agency for the whole of the district, at taluk and other important places. This has facilitated the working of primary and other co-operatives and brought the banking facility at the door of the common man. The Aurangabad District Land Development Bank which was registered in December 1960, has its jurisdiction over the entire district except Vaijapur taluk. It has branches all over the district. It advances loans to agriculturists for sinking new wells repairing old ones, purchase of oil-engines and land development of a permanent nature. There are at present 70 housing societies in the district.

MAHARASHTRA STATE ROAD TRANSPORT CORPORATION

Historical Background :

The scheme of nationalisation of passenger transport services was first initiated in 1932 in the *ex-Nizam* State of Hyderabad. The Marathwada State Transport, Aurangabad, came into existence as a result of the trifurcation of the erstwhile Hyderabad State. After the reorganisation of States in November 1956, the operations in Marathwada

were looked after by a separate department under the erstwhile Government of Bombay, called the 'Transferred Road Transport Undertakings Department.' With effect from 1st July, 1961 the Transferred Road Transport Undertakings Department was abolished and the Marathwada State Transport along with the State Transport services in the Vidarbha region were amalgamated with the Bombay State Road Transport Corporation and the reorganised Corporation was called the Maharashtra State Road Transport Corporation.

Organisation

The officer in-charge of the Aurangabad Division is designated as the Divisional Controller. He is responsible for the operations in Aurangabad division and is assisted by 15 class II officers who are charged with the following functional responsibilities.

The Divisional Traffic Officer (Operations) is in charge of all matters relating to traffic and operations. He is assisted by the Divisional Traffic Officer (Default) and the Divisional Traffic Superintendent. The Labour Officer looks after all matters relating to labour relations with the administration. Matters relating to publicity in the division are also looked after by the Labour Officer.

The Divisional Accounts Officer and the Divisional Statistician look after the work in connection with accounts and statistics. The technical side of the division is looked after by the Divisional Mechanical Engineer, assisted by the Divisional Works Superintendent. Besides, there are as many depot managers as there are depots who are wholly responsible for the working of the respective depots in the division. There is also an Assistant Stores Officer attached to the division.*

FISHERIES DEPARTMENT

Administration

The Department of Fisheries has a Superintendent of Fisheries, who is in overall charge of the fisheries development in the entire Marathwada Division. For the fisheries development work in the district he is assisted by a Pisciculturist and a Fisheries Assistant.

Although there are fairly good resources of fluvial waters in the district, the riverine fisheries are not of considerable importance as the population of desirable species, viz. major carps (*Catla*, *Rohu* and *Mrigal*) is proportionately very low as compared to their population in the lower reaches of the river in Andhra Pradesh. As such, importance is given to the major carp culture in the district. Survey of sheets of water in the district is undertaken to assess their suitability so as to bring as much area of water surface as possible under pisciculture. Recently the departmental activities have considerably increased in this

* For details of depots, routes, amenities to passengers, etc., refer Chapter 7 above.

district. As a result all the irrigation reservoirs have been vested in the Fisheries Department for undertaking fisheries development.

Reservoirs, irrigation tanks and privately and municipal owned tanks are stocked with fry and fingerlings of major carps, *catla* (*Catla Catla*), *Rohu* (*Labeo rohita*) and *Mrigal* (*Cirrhina Mrigala*). Fish seed or carp fry for this purpose is partly imported from West Bengal and is partly produced indigenously in the Marathwada Division. Nearly four lakhs baby fish are stocked in different nursery tanks at Delhi Darwaza, Dheku Khelna and Gulhathi. Increasing attention is paid to produce indigenously as much fish seed of major carps and fry of *Cyprinus Carpio* as possible in this division by establishing fish seed units. As many as 25 lakhs of baby fish have been produced in the district and this number is expected to increase considerably in the near future.

Increasing attention is also given to the socio-economic work pertaining to the fishing communities within the district so as to bring the scattered fishermen under the co-operative fold. There are at present six fisheries co-operative societies with a total membership of 182.

Financial assistance is granted by the Department by way of adequate subsidy on the purchase of fishery requisites such as nylon and cotton twine. The co-operative societies and the private fish-culturists get some reduction in the price of imported carp fry, on the purchases made through Block Development Officers. The financial assistance is also granted by way of loan and subsidy for construction of nursery and rearing tanks, desilting and renovating tanks and screening of the outlets. All these facilities are granted to bring about better production of fish.

The co-operative societies are assisted in procuring fishing leases of tanks and reservoirs by negotiation without putting them to open auction. Technical guidance is also given to the fishermen.

CHAPTER 14—LOCAL SELF GOVERNMENT

INTRODUCTION

THE HISTORY OF LOCAL SELF GOVERNMENT IN AURANGABAD DISTRICT can be traced back to 1867-68 when municipal committees were formed in the principal towns of the district. The municipal committees which were under the charge of the Miscellaneous Secretary to Government since 1869-70 comprised the Talukdar as president, and about seven members who were appointed by Government. Some of the members were officials while the rest were nominees from among the public. The Talukdar used to appoint a Municipal Inspector to look after the repairs to roads, buildings, etc., and the conservancy arrangements were made over to a contractor.

The Local self Government institutions are conducted by the various statutory bodies such as the municipalities, the panchayat samitis and the Zilla Parishad. The progress made by these institutions could be grouped under three heads. Firstly, from partially elected or nominated bodies, they have now become fully elective. Secondly, their franchise has also gone on widening from limited franchise to universal adult franchise. Thirdly, wider and wider powers have been conferred upon them.

The power to control and supervise these institutions except the municipal administration which is vested in the Director of Municipal Administration since the passing of the Maharashtra Municipalities Act, 1965, is given to the Divisional Commissioner under the Bombay Village Sanitation Act (I of 1889); the Bombay District Vaccination Act; (I of 1892); the Bombay Local Fund Act (XXV of 1930); the Bombay Village Panchayats Act, 1958; the Maharashtra Zilla Parishads and Panchayat Samitis Act, 1961; and other orders issued by the Government from time to time.

The Divisional Commissioner co-ordinates the work of the heads of various departments of the Government; for instance, the Chief Executive Officer of a Zilla Parishad is responsible to the Divisional Commissioner in regard to the Zilla Parishad administration. The Divisional Commissioner plays a vital role in guiding and encouraging the Zilla Parishads and the Panchayat Samitis to take new schemes or expand the scope of existing ones with a view to

achieving the plan targets. He also exerts himself constantly with a view to promoting good relations between the elected representatives and the officers of the Zilla Parishad and the Panchayat Samitis.

MUNICIPALITIES

Besides the Zilla Parishad and Panchayat Samitis, the administration of local Self-Government vests in the municipalities. These institutions have now become elective bodies and more powers have been conferred upon them for the proper administration and discharge of their duties. The Hyderabad District Municipalities Act of 1956, pertaining to city and town municipalities and incorporating therein the provisions of all the previous enactments, came into force in August 1956. The Act empowered the Government to declare a municipality as a town municipality if the population of the town was between 5,000 and 15,000 and a city municipality, if the population exceeded 15,000. At present all the municipalities are governed by the Maharashtra Municipalities Act, 1965. Nine out of the ten towns in the district have municipal or town committees established under the Hyderabad Municipal and Town Committees Act.

The State Government have powers to include any local area adjacent thereto, within the limits of a municipality, or exclude any local area included in the municipality, in consultation with the municipal committee. The term of office of a municipal committee is for a period of three years and could be extended by the State Government after taking into consideration the special circumstances that warrant such an extension. The municipal committees are set up to carry out the administration of the city or town municipality and are composed of the elected members from the constituencies on a scale of one member to a population of 1,500. Some seats are reserved for women and some for scheduled castes and scheduled tribes.

A president and a vice president are elected from among the councillors. The president presides over the meetings of the committee, controls the administration of the municipal committee and directs the stoppage or execution of any work or act, which is in his opinion in the public interest and orders incurring of expenditure on such work from the municipal funds. In the absence of the president, the vice president exercises the powers of and discharges the duties of the president. Each municipality is headed by an executive officer who discharges duties according to the provisions of the Act and carries out the instructions of the Government from time to time.

The functions of the committee have been divided into obligatory and optional. Matters relating to the health, safety and well-being of the population are included in the obligatory duties, while those which are not considered essential fall under the latter category.

The minimum and maximum taxes are levied according to the rules framed under the Act. The municipal councils levy taxes on buildings, vehicles, animals, professions, trades, etc. In spite of the income received from these taxes, if a municipality faces deficit, its income is supplemented by grants of recurring and non-recurring nature by the Government.

Since the passing of the Maharashtra Municipalities Act, 1965, the Director of Municipal Administration exercises control over the municipalities. The Government or any person authorised by the Government have powers to suspend the execution of a resolution passed by a municipal committee or prohibit any act which is considered to be in contravention of powers conferred upon it by the Act, provided that a reasonable opportunity is given to the committee to show cause as to why action should not be taken by the Government to suspend the resolution. The Government may direct the performance of any work or duty if it is satisfied that the committee has made default in performing such a work or duty. It may also, by order, direct the committee to bear the expenses incurred in such an act of default. If the Government is satisfied that a committee makes default again and again or is incompetent to discharge its duties or abuses its powers, it may by order suspend the working of such a committee.

At present there are nine municipal councils in Aurangabad district. Of these two are 'A' class municipal councils and the rest fall in the 'C' category. The oldest municipal council in the district is in existence for the last thirtyseven years. These nine municipalities cover altogether 95.33 per cent of the urban population or 13.48 per cent of the total population of the district as per the Census of 1961. The one remaining town viz., Aurangabad Cantonment has a Cantonment Board.

The following table gives information regarding the municipalities in the Aurangabad district :

LOCAL SELF GOVERNMENT

TABLE No. 1
MUNICIPALITIES IN AURANGABAD DISTRICT, 1970-71

Name of municipal council	Class of municipal council	Year of establishment	Area in Km ²	Population* of municipal council		Total no. of Unreserved councillors	Total no. of reserved seats	Seats reserved for			No. of nominated councillors		
				Males	Females			scheduled tribes	scheduled castes	women			
Aurangabad	...	A	1936	40.79	82,252	68,231	1,50,483	40	33	1	—	3	3
Jalna	...	A	1933	25.90	47,521	40,578	91,099	36	29	...	1	3	3
Kannad	—	C	1945	16.03	5,404	4,994	10,398	16	13	...	...	2	1
Ambad	...	C	1941	5.18	4,769	4,453	9,922	16	15	...	...	...	1
Khuldabad	...	C	1946	16.29	3,049	3,100	6,149	15	5	...	...	...	10
Paithan	—	C	1943	5.08	7,695	6,831	14,526	16	13	...	...	2	1
Vaijapur	—	C	1944	7.77	8,928	7,732	16,660	17	13	1	...	2	1
Bhokardan	—	C	1944	2.59	3,771	3,312	7,083	16	13	...	...	2	1
Gangapur	...	C	1943	11.37	4,662	4,209	8,871	16	13	...	...	2	1

* Population and area as per the 1971 Census.

The total receipts and total expenditure by all the nine municipal councils in the district are shown in the following statement:

Name of the Municipal Council	1970-71	
	Total Receipts (Rs. in 000)	Total Expenditure (Rs. in 000)
Vaijapur	... 557	523
Paithan	... 345	314
Gangapur	... 349	330
Kannad	... 255	217
Khuldabad	... 59	69
Ambad	... 223	227
Aurangabad	... 5306	4977
Bhokardan	... 61	73
Jalna	... 3316	3126

ZILLA PARISHAD

Historical Background

In ancient India villages were self-sufficient autonomous units, enjoying some sort of political freedom. But under the Muslim rule these villages lost their autonomy. During British regime efforts were made to revive the local self government institutions in India with a view to train the people in administration and to regain the confidence of people in the Government. In Marathwada, which formed a part of the *ex-Hyderabad State*, village panchayats were formed in 1941 in every village having population of 5,000 and above. After reorganisation of States, the Bombay Village Panchayats Act of 1958 was passed. According to the provisions of this Act, a village panchayat mandal was set up for every district and *gatnyaya* panchayat was organised for every five village panchayats.

In course of time, the experience gained indicated that the progress of rural development was not commensurate with the expectations of the Government. Various development activities introduced in the various Plan periods could not achieve a commendable amount of success owing to non-participation of the villagers in the implementation of such developmental schemes. The Central Government came to the conclusion that it was necessary to investigate the causes behind such a state of affairs. It, therefore, appointed a committee called the Balwantrai Mehta Committee.

The Balwantrai Mehta Committee pointed out mainly, among other findings, that the Government could not succeed in appealing and attracting the leadership of the masses to participate in the Community Development and National Development Schemes. It also found that the institutions of the type of the local self government had not taken any keen interest to participate in such developmental schemes and had not shown any initiative for such work. The part played by the village panchayats in such works was also not very encouraging. There was very often interference from the Government in the affairs of the working of the Local Boards. The Committee came to the conclusion that the urgent necessity of the day, to remedy this state of affairs, was the decentralisation of power and responsibility at the lower level. The Committee, therefore, suggested that the responsibility for such regional and local development work should be assigned to such local institutions at the district level with the Government accepting the role of guiding, supervising and planning from a higher level making available the required finances and so on.

The Balwantrai Mehta Committee recommended the formation of local committees on par with Block Development Committees to be named as Panchayat Samitis, and at the district level a district committee to be called Zilla Parishad instead of the Local Boards, etc., in order to secure integration in the various developmental activities. Thus, the Gram Panchayat, the Panchayat Samiti and the Zilla Parishad are the three responsible functionaries in the decentralisation of administration which are entrusted with the implementation of the developmental schemes.

Thus, an Act, to provide for the establishment of Zilla Parishads and Panchayat Samitis to assign to them local government functions and to entrust the execution of certain works and development schemes in the State Five Year Plans and to provide for the decentralisation of powers and functions under certain enactments, was passed in 1961, known as the Maharashtra Zilla Parishads and Panchayat Samitis Act, 1961.

Before the Zilla Parishads came into existence local self government in the district was working at district, taluka and village levels. It was conducted by various statutory bodies enjoying local autonomy in various degrees. The progress of these institutions was in three spheres. Firstly, in regard to their constitution from fully or partly nominated bodies, they have become entirely elective; secondly, their franchises, which was expanding, had, with the enactment of the Bombay Local Authorities Adult Franchises and Removal of Reservation of Seats Act (XVII of 1950), reached the widest limits possible, viz., universal adult franchise; and thirdly wider and wider powers have been gradually conferred on local bodies for the administration of the areas under their charge.

Under the Maharashtra Zilla Parishads and Panchayat Samitis Act, 1961, which came into force from May 1, 1962 all ex-Boards

i. e., District Local Board, District School Board, District Building Committee and District Development Board were abolished and their work was vested in the Zilla Parishad.

Powers and Functions of Official and Non-official Authorities

The powers and functions of the President, Vice President and other official and non-official authorities of the Zilla Parishad among others are detailed below:

President

The President shall—

(a) convene, preside at and conduct meetings of the Zilla Parishad;

(b) watch over the financial and executive administration and submit to the Parishad all questions connected therewith which shall require its orders.

The President of the Zilla Parishad receives an honorarium of Rs. 500 per month with rent free residential accommodation.

Vice President

The Vice-President shall in the absence of the President, preside at the meetings of the Zilla Parishad.

The Vice-President who is the chairman of two subjects committees gets consolidated honorarium of Rs. 300 per month along with rent free residential accommodation.

Chairman of Standing Committee or Subjects Committee

Subject to the provisions of the Act, and the rules made thereunder by the State Government, the Chairman of the standing committee or a subjects committee shall convene, preside at and conduct meetings of the committee and

The Chairman of any such committee may in relation to subjects allotted to the committee—

(i) call for any information, return, statement, account, or report from any officer employed by or holding office under the Zilla Parishad or any servant thereof.

The Vice-President is the Chairman of two subjects committees. The councillors have to elect from amongst elected councillors two persons to be Chairman of the remaining subjects committees. They also get an honorarium of Rs. 300 each per month along with rent free residential accommodation.

The Chief Executive Officer, the Deputy Chief Executive Officer, Block Development Officers and the heads of various departments of the Zilla Parishad are the executive officers of the Zilla Parishad. They are all gazetted officers and are transferable by the State Government to other districts. The Chief Executive Officer belongs to the cadre of Indian Administrative Service and his rank is equal to that of a Collector. The Deputy Chief Executive Officer is an officer of the rank of the Deputy Collector. The Block Development Officers are class II officers while the heads of the departments are either class I or class II officers.

Chief Executive Officer

The Chief Executive Officer among others—

- (i) shall lay down the duties of all the officers and servants of or holding office under the Zilla Parishad in accordance with the rules made by the State Government; and
- (ii) shall exercise supervision and control over the acts of officers and servants holding office under the Zilla Parishad in matters of executive administration and those relating to accounts and records of the Zilla Parishad.

Deputy Chief Executive Officer

The Deputy Chief Executive Officer shall be the secretary, *ex-officio*, of the Zilla Parishad as well as the standing committee.

Block Development Officer

सत्यमेव जयते

The Block Development Officer among others—

- (i) shall be the secretary, *ex-officio*, of the Panchayat Samitis; and
- (ii) shall in relation to the works and development schemes to be undertaken from the block grants exercise such powers of sanctioning acquisition of property, sale or transfer thereof, as may be specified by the State Government.

Heads of the departments

(1) Every head of the department of the Zilla Parishad may in respect of works and development schemes pertaining to his department, accord technical sanction thereto.

(2) The head of the department specified in this behalf shall be the secretary, *ex-officio*, of such subjects committees as the Zilla Parishad may direct.

Organisation

The Aurangabad Zilla Parishad started functioning from May 1, 1962 with the coming into force of the Maharashtra Zilla Parishads and Panchayat Samitis Act, 1961 (No. V of 1962). The Zilla Parishad, Aurangabad and 12 Panchayat Samitis were established in the district in the year 1962. The area under the jurisdiction of Zilla Parishad and Panchayat Samitis corresponds to the district and taluka boundaries except the area of the municipal towns. Aurangabad cantonment town which does not have municipal committee but which is treated as a town in the 1961 Census is, however, excluded from the jurisdiction of the Zilla Parishad. The Zilla Parishad covers 98.7 per cent of the area and 85.86 per cent of the total population of the district. The Parishad consists of 65 members, 53 elected and 12 co-opted. 7 Chairmen of the Panchayat Samitis are elected to the Zilla Parishad, while five are *ex-officio* members of the Zilla Parishad by virtue of their being Chairmen of the Panchayat Samitis.

The Zilla Parishad has been divided into six subjects committees along with the standing committee. The subjects committees along with the departments of the Zilla Parishad which they control are as under:

<i>Subjects Committee</i>	<i>Department controlled.</i>
Standing Committee	General Administration Department.
Finance Committee	Finance Department.
Education Committee	Education Department.
Co-operation Committee	Co-operation and Industries Department.
Agriculture Committee	Agriculture Department.
Works Committee	Works Department.
Health Committee	Health Department.

In what follows is given a short description of the working of the departments of the Zilla Parishad.

General Administration Department

The General Administration department of the Zilla Parishad came into being with effect from May 1, 1962 along with six other departments of the Zilla Parishad. The General Administration department is headed by the Deputy Chief Executive Officer. He is also the secretary of the standing committee of the Zilla Parishad. Prior to May 1, 1962 the General Administration department was not in existence but two branches of the Collector's office *viz.*, the

development branch and the village panchayat branch were dealing with the development work. The development branch was headed by the District Project Officer in the Deputy Collector's grade and the village panchayat branch by Village Panchayat Officer who was also in the Deputy Collector's grade. The important role of the General Administration department of the Zilla Parishad is to control the whole non-gazetted establishment of the Zilla Parishad and Panchayat Samitis, to arrange for the meetings of the Zilla Parishad and subjects committee, to plan for the development works to be undertaken by the Zilla Parishad and to keep administrative control on all the departments and the Panchayat Samitis. All revenue and village panchayat matters of the Zilla Parishad are dealt with by this department.

The department deals with groups of subjects of a non-technical nature and the work is controlled and supervised by the standing committee. The work of the department is done through its different sections such as establishment, parishad, planning and development, panchayat, revenue, miscellaneous, registry and record.

Social Welfare Department

The Social Welfare department forms a section of the General Administration department which is headed by the Social Welfare Officer.

The activities carried out by the Social Welfare department in Aurangabad district are classified into backward class welfare and social welfare programme.

Backward class welfare programmes:

Backward class welfare programmes aim at the amelioration of the conditions of the backward classes so that they reach the standards of other sections of the society as quickly as possible. Several schemes of educational, financial and miscellaneous nature have been sanctioned for their welfare. Under educational schemes, tuition fees and examination fees are granted to all categories of backward classes. The department encourages the voluntary agencies to maintain hostels for boys and girls belonging to backward classes by giving substantial grants-in-aid, the advantage of which is taken by all categories of students belonging to backward classes.

Under the housing programme, subsidy is given to the backward class families towards construction of houses.

Social welfare:

Though the activities under the head do not come under the Zilla Parishad, still, the Social Welfare Officer of the Zilla Parishad has to do the work concerning the social welfare activities in the district.

Finance Department

The department is entrusted with the following duties:

- (i) maintenance of accounts,
- (ii) audit of the Zilla Parishad claims,
- (iii) custody of cash and
- (iv) verification of stores.

The head of the department viz., Chief Accounts and Finance Officer, belongs to Maharashtra Finance and Accounts Service (Class I). He is assisted by an Accounts Officer, from Maharashtra Finance and Accounts Service, class II.

This department acts as financial adviser to all the departments in regard to the financial matters relating to the Zilla Parishad.

The budgets which are prepared by the departments for the Government and the Zilla Parishad schemes are compiled in this department. The budgets prepared by the Panchayat Samitis in respect of local cess as well as block grants are scrutinised by the department and are included in the Zilla Parishad budget. The budget estimates of each Panchayat Samiti form part of the budget estimates of the Zilla Parishad.

The audit branches are supervised by an experienced head accountant drawn from Development Blocks.

There is a stores branch in Finance department which verifies the stores of various departments and offices under the Zilla Parishad.

The Zilla Parishad has invested Rs. 33,00,000 in the District Central Co-operative Bank in the shape of fixed deposits and Rs. 3,30,050 under various other items.

Audit of accounts of Zilla Parishads and Panchayat Samitis has been entrusted to the Chief Auditor, Local Fund Accounts by notifications issued under section 4 of the Bombay Local Funds Audit Act, 1930.

Works Department

The Works department like other departments is directly under the administrative control of the Chief Executive Officer. The Parishad Executive Engineer is the head of the department and is solely responsible for execution of works pertaining to buildings, roads and irrigation works under the Parishad. The execution of these works is vested mainly in the Deputy Engineers in charge of the sub-divisions under the Parishad Executive Engineer.

In Aurangabad district there are 12 Panchayat Samitis and the works in these Panchayat Samitis are under the administrative control of the Block Development Officers concerned. So far as the technical matters are concerned, the Block Development Officers

are under the administrative control of Parishad Executive Engineer and in respect of all other matters they are directly responsible to the Chief Executive Officer of the Zilla Parishad.

Education Department

Before the inception of the Zilla Parishads, education was under the jurisdiction of the State Government and the Director of Education was the head of the department at the State level. Central Government schemes and the State Government policies regarding education were executed at the district level by the Government Inspectorate in the district. The District Inspectorate consisted of one Educational Inspector, one Deputy Educational Inspector and 30 Assistant Deputy Educational Inspectors. Secondary schools, primary training colleges and special institutions were under the control of the Educational Inspector for inspection purposes. The Inspector and his deputies visited and inspected these institutions and recommended grants-in-aid. The responsibility and the control of the primary education vested with the Educational Inspector, as he was empowered to have general supervision over the administration of the schools.

On the academic side, the primary schools were supervised and controlled by the Assistant Deputy Educational Inspectors working under the control of the Educational Inspector who visited and inspected the primary schools. They recommended cases for opening of primary schools, grants to primary schools, etc., through the Deputy Educational Inspector who was their immediate superior.

This was in brief the picture of the administrative set-up with the powers and duties of the functionaries of the Education department prior to the advent of the Zilla Parishad.

Now the Parishad Educational Officer is the head of the Education department in the district. He has to work under the direct control of the Chief Executive Officer of the Zilla Parishad. He is assisted by two Deputy Educational Officers alongwith 45 Assistant Deputy Educational Inspectors.

In 1962 there were 32 non-Government primary schools, both for boys and girls and 1,281 Government primary schools. In addition there were 38 non-Government and 38 Government secondary schools.

The Director of Education, Maharashtra State, exercises technical control over all the educational activities of the Aurangabad Zilla Parishad through the Deputy Director of Education, Aurangabad.

Agriculture Department

For the administrative purpose the Agriculture department of the State is divided into five divisions viz., Aurangabad, Konkan, Nasik, Poona and Nagpur. The Director of Agriculture is the head

of the department. At district level the Agricultural Development Officer is the district head who looks after the agricultural production programme. He is responsible to the Chief Executive Officer of the Zilla Parishad. The Agricultural Development Officer is assisted in his work by four other officers viz., District Agricultural Officer, Campaign Officer, Superintendent of Agricultural School and Hybrid Seed Production Officer.

The department is controlled by the agriculture committee of the Zilla Parishad. There are Agricultural Extension Officers at taluka level working under Block Development Officers. The latter works as secretary to the Panchayat Samiti.

Public Health Department

Under the Maharashtra Zilla Parishads and Panchayat Samitis Act, 1961, all responsibilities regarding public health and medical aid in rural areas have been transferred to the Zilla Parishad. As such the public health staff and medical staff (except that of the civil hospital and cottage hospital) formerly working under the Medical and Public Health department has been transferred to the Zilla Parishad, Aurangabad, from 1st May, 1962.

The health matters in the district are under dual control. The primary health centres, maternity and child health centres along with other institutions in the district are looked after entirely by the Zilla Parishad on agency basis. The department in the State sector controls the following institutions in the district:—

- (1) Medical College, Aurangabad.
- (2) Government Civil Hospital.
- (3) Chest Clinic, Aurangabad.
- (4) Malaria Eradication Unit, Aurangabad.
- (5) Leprosy Control Unit, Gangapur.
- (6) Family planning centres attached to Government institutions.
- (7) Regional family planning training centres and
- (8) Health Unit, Paithan.

The Health Department of the Zilla Parishad is looked after by the Public Health Officer of the Zilla Parishad as the head of the department. All the staff pertaining to the schemes controlled by the Zilla Parishad works under him. The services of all medical officers have been transferred to the Zilla Parishad. The Public Health Officer works as the secretary to the health committee.

The Zilla Parishad has under its control 18 primary health centres, 10 civil dispensaries, 15 ayurvedic and unani dispensaries, 6 S. M. P. centres, 1 school health clinic, 8 S. E. T. units transferred from the ex-District Local Board. 26 family planning centres in rural areas and 4 assistant surgeons, for organisation of vasectomy centres in rural area under the control of the Zilla Parishad while the leprosy control unit at Gangapur is in the State sector.

The National Small Pox Eradication Scheme has been transferred to the Zilla Parishad. The implementation of the State Schemes with central assistance has been given to the Zilla Parishad. The necessary equipment has also been provided to the Zilla Parishad.

The Director of Public Health, Maharashtra State, exercises technical control over all the health activities of the Aurangabad Zilla Parishad through the Deputy Director of Public Health Services, Aurangabad.

Industries and Co-operation Department

The revised set-up of the co-operation department of the State Government came into existence from March 1, 1961 according to which the District Deputy Registrar, Co-operative Societies, was made the district head and under him three Assistant Registrars were placed with definite territorial jurisdictions. Formerly the Co-operation department was executing two types of functions viz., (1) regulatory and (2) promotional and extension activities. According to the Maharashtra Zilla Parishads and Panchayat Samitis Act, 1961, the Zilla Parishad has been entrusted with the promotional and extension activities with certain reservations for municipal areas. The regulatory functions have, however, been retained with the department in the State sector.

The department is headed by an officer who is designated as Co-operation and Industries Officer. He is assisted by a Co-operative Officer and one Assistant Co-operative Officer along with two Extension Officers, one for co-operation and one for industries, attached to each Panchayat Samiti.

The statutory powers under the Co-operative Societies Act, 1960, regarding registration of co-operative societies and amendment of bye-laws are delegated to this officer under the Zilla Parishad.

Finance

The law provides for levy of cess at the rate of 20 paise on every rupee of land revenue and at a rate not exceeding 19 paise per rupee of water rate. The Zilla Parishad can levy taxes on profession, trade, calling or employment and taxes on water supply, public entertainment, amusements and pilgrims, special tax on land and buildings and other taxes. The stamp duty on transfer of certain immovable properties may be increased by one-half per cent by Government for payment to Zilla Parishad.

The financial assistance given by the State Government includes 70 per cent of the land revenue collected within the area of the Parishad. Government also pays to the Parishad what are called purposive grants being grants for specific works and development schemes, transferred to the Zilla Parishad at the rate of not less than 75 per cent of expenditure on them. Government also pays to the Parishad an establishment grant equal to 75 per cent of its average annual expenditure on account of salaries and allowances in respect of posts

held by the staff of Government deputed to the Parishad. The Zilla Parishad also receives a deficit adjustment grant and incentive grant. In pursuance of the proposal of a Parishad or of a Panchayat Samiti, a cess on land revenue at a rate in excess of the minimum rate prescribed by the Act, is levied by the Government in the whole district or in a block. The Parishad or the Panchayat Samiti, as the case may be, shall be paid every year by the State Government a grant called the local cess matching grant.

The total income and expenditure of the Zilla Parishad, Aurangabad in the year 1962-63* was Rs. 18,67,966 and Rs. 16,507,587, respectively. The total revenue receipts for the year 1963-64 were Rs. 152.6 lakhs, the Government contribution being to the tune of 90.70 per cent. Major items of Parishad's receipts which were 9.30 per cent of the total revenue receipts were local fund cess and profession tax. The total revenue expenditure amounted to Rs. 155 lakhs. Following were the items of expenditure :—

General Administration	... 3.04 per cent.
Education	... 48.40 per cent.
Community Development Project	... 11.98 per cent.
Buildings and Communications	... 8.35 per cent.
Miscellaneous	... 12.56 per cent.
Other items	... 15.67 per cent.

The Zilla Parishad has increased the local cess by 30 paise in order to augment its resources with a view to wipe out the deficit and to take up new schemes.

The per capita expenditure of the Parishad in 1963-64 on different development heads was—General Administration Re. 0.36; Education Rs. 5.72; Community Development Rs. 1.42 and Buildings and Communications Re. 0.99.

PANCHAYAT SAMITI

Under Section 57 of the Act a Panchayat Samiti has been provided for every block. Every Panchayat Samiti will consist of the following members :—

- (a) All councillors who are elected on the Zilla Parishad from the electoral divisions in the block.
- (b) The co-opted councillor of the Zilla Parishad residing in the block.
- (c) The Chairmen of such co-operative societies conducting the business of purchase and sale of agricultural products in the block as nominated by Government (to be associate members).

* During 1973-74 the local income and expenditure was Rs. 52,957,000 and Rs. 51,820,000 respectively.

(d) The Chairman of a co-operative society conducting business relating to agriculture (not being a society falling under 'c' above) in the block co-opted by the Panchayat Samiti (to be an associate member).

(e) In case of non-availability of a woman member belonging to the scheduled castes or the scheduled tribes one member who is a regular resident in the block to be co-opted by the Panchayat Samiti.

(f) Sarpanchas elected by members of the village panchayats.

Chairman

The term of office of the Chairman and members of the Panchayat Samiti is co-terminous.

The Chairman of the Panchayat Samiti is paid an honorarium of Rs. 300 per month with the facilities of free residential accommodation. The Deputy Chairman of the Panchayat Samiti is paid an honorarium of Rs. 150 per month.

Powers and functions—

Subject to the provisions of the Act and the rules or regulations made thereunder—

(1) The Chairman of a Panchayat Samiti shall among others—

(a) convene, preside at and conduct meetings of the Panchayat Samiti; and

(b) in relation to works and development schemes to be undertaken from block grants exercise such powers of sanctioning acquisition of property or sale or transfer thereof as may be specified by the State Government.

Deputy Chairman

संघमेव जयते

(1) The Deputy Chairman of a Panchayat Samiti shall among others:

(a) in the absence of the Chairman, preside at the meetings of the Panchayat Samiti; and

(b) pending the election of the Chairman or during the absence of the Chairman exercise the powers and perform the duties of the Chairman.

In Aurangabad district, the Panchayat Samitis have been formed at Ambad, Aurangabad, Khuldabad, Kannad, Jalna, Vaijapur, Gan-gapur, Bhokardan, Sillod, Jafferabad, Soegaon and Paithan.

VILLAGE PANCHAYATS

During the early times every village was a self-sufficient unit and was administered by a grampanchayat. During the British regime, the grampanchayats lost their importance due to centralization of power. In the beginning of 19th century growing need was felt for at least granting restricted local government so as to keep away the popular discontent. Accordingly, an Act was passed in 1915 which

was implemented in 1920. It led to the establishment of a few village panchayats in the district. Their supervision was entrusted to the District Council then in existence.

Now Village Panchayats form the basic unit of the local self government administration in the district. All the 1,979 villages in the district are covered by the independent village panchayats and group village panchayats. The tahsil-wise distribution of village panchayats during 1968-69 in the district was as under:—

Aurangabad	...	97
Paithan	...	85
Sillod	...	97
Soegaon	...	30
Jalna	...	122
Ambad	...	139
Bhokardan	...	88
Jafferabad	...	50
Vaijapur	...	103
Kannad	...	93
Gangapur	...	84
Khuldabad	...	37
Total	...	1,025



सत्यमेव जयते

All the village panchayats were governed by the Bombay Village Panchayats Act, 1958, which was made applicable to the Marathwada region of the State from June, 1959.

Prior to the coming into force of the Maharashtra Zilla Parishads and Panchayat Samitis Act, 1961, village panchayats were under the control of the District Village Panchayat Mandal with the Collector of the district as the Chairman. After the enforcement of the Maharashtra Zilla Parishads and Panchayat Samitis Act, 1961, the District Village Panchayat Mandal was abolished and the control over the village panchayats was transferred to the Zilla Parishad.

The tenth schedule under Section 286 of the Act has provided for the amendment of the Village Panchayats Act, 1958, and has conferred statutory powers upon the Panchayat Samitis, the standing committee and the general body of the Zilla Parishad.

The District Village Panchayat Officer, whose services have been transferred to the Zilla Parishad, guides and inspects the village panchayats in the district. Besides, he also solves the difficulties

experienced by the village panchayats on the spot and takes review of the development schemes entrusted to him by the village panchayats.

The standing committee of the Zilla Parishad is empowered to appoint *panchals* by nomination when a casual vacancy in the village panchayat could not be filled in within two months through election. The President of the Zilla Parishad has the powers to accept the resignation of the *sarpancha*. He is also competent to decide a dispute regarding the removal of the member of the village panchayat from his office for continuous absence of more than six months in the village or for continuous absence from the meetings of the village panchayat. He can also accord sanction on behalf of the village panchayat to carry out any work. The power to remove any member, *upsarpancha* or *sarpancha* for misconduct, neglect of duty or incapacity to perform duty vests in the Zilla Parishad.

The Zilla Parishad and Panchayat Samitis may call for any information from the village panchayat and they have powers to require the panchayat to furnish a reply within a specific period.

If it is observed by the standing committee of the Zilla Parishad that the panchayat has made default in the performance of its duty, the standing committee may appoint a person to perform the duties of village panchayat and expenses thereof shall be paid by the defaulting panchayat as provided under Section 144 of the Bombay Village Panchayats Act, 1958.

The State Government has the power under Section 145 of dissolving a panchayat if it fails to obey the orders of Panchayat Samiti under Section 128, if it persistently disobeys any order of the standing committee or the orders of the Commissioner under Section 142.

The management and control of the cattle pounds has been vested in the village panchayats under Chapter XIII of the Bombay Village Panchayats Act, 1958.

The provision of Section 169 of the Bombay Village Panchayats Act, 1958 as amended by the tenth schedule of the Maharashtra Zilla Parishads and Panchayat Samitis Act, 1961, empowers the village panchayats with powers of collection of land revenue.

The secretary of village panchayat, appointed under Section 60 of the Bombay Village Panchayats Act, 1958, acts as the executive head of the village panchayat. The Chief Executive Officer of the Zilla Parishad is the appointing and controlling authority over the village panchayat secretaries. All administrative work of village panchayats such as recovery of taxes and fees, recording of proceedings of village panchayats meetings, giving notice of occurrence of vacancy in the

village panchayats, serving the notice of motion of no confidence, maintaining the accounts of village panchayats, maintaining the accounts of cattle pounds, maintaining the record of births and deaths in the village panchayat areas, has been entrusted to him. Every village panchayat has generally a secretary; in certain cases, however, two or three village panchayats have a common secretary.

The Block Development Officers are responsible for the smooth functioning of the village panchayats in their areas. They are assisted by one Extension Officer for village panchayats who inspects twelve village panchayats in a month and thereby inspects all the village panchayats in a year.

The Chief Executive Officer has to submit a report to the standing committee of the Zilla Parishad at the close of February every year, showing the village panchayats which have not taken action to impose local taxes and fees and which have failed to discharge their normal duties. The standing committee has to take suitable action against such defaulting village panchayats. The village panchayats are entitled to receive the land revenue grants equal to 30 per cent of the net land revenue of the village and equalisation grant under Section 132 (a) of the Bombay Village Panchayats Act i. e., a grant which shall be equal to the difference between the amount arrived at on *per capita* basis and the amount paid to the panchayat under Section 131.

A village panchayat is also entitled to receive the income out of cess at 20 paise per rupee of land revenue under Section 127 (I) of the Bombay Village Panchayats Act, 1958.

In addition to the above referred sources of income, the village panchayats have their own local sources of income such as taxes and fees under Section 124 of the Bombay Village Panchayats Act, 1958. The provisions of the Section 133 of the Bombay Village Panchayats Act, 1958, have provided for raising of fund known as district village development fund from contribution paid by all village panchayats at the rate of 5 per cent of the net annual income of village panchayat in the year. This fund is administered and controlled by the standing committee of the Zilla Parishad. The object of this fund is to advance loans to the needy village panchayats for taking up schemes of development especially those of sanitation and public health as mentioned in Section 45 of the Bombay Village Panchayats Act, 1958. Such village panchayats which have meagre sources of income can apply to the standing committee for grant of such loans. The standing committee is empowered to sanction loan to the extent of Rs. 30,000, and the Zilla Parishad over Rs. 30,000. The benefit of this fund has been taken by four village panchayats.

The President of the Zilla Parishad, the Chairmen of different subjects committees and the Chairmen of Panchayat Samitis visit the village panchayats to bring about co-ordination in their working.

The total income of 445 independent village panchayats and 563 group village panchayats in the year 1961-62 was Rs. 27,33,000. The break-up of the same is shown below.

Items	Total income (Rs. in '000')	Percentage of total income
Grants	... 1,445	52.87
Taxes on houses and properties	... 67	2.45
Octroi	... —	—
Other taxes	... 651	23.82
Total taxes	... 718	26.27
Income from other sources	... 570	20.86
Total income	... 2,733	100.00

The first item includes the Government grant equivalent to 30 per cent of the land revenue collected in villages or one rupee per head of population whichever is more. The village panchayats also receive the entire local fund cess collected in respective villages. In 1961-62 the Local Fund Cess was collected at the rate of 20 paise per rupee of land revenue. The village panchayat can raise it with Government approval up to a maximum of 100 paise per rupee of land revenue.

The break-up of the total annual expenditure for the year 1961-62 of all the village panchayats in the district is shown below:

Particulars	Total Amount (Rs. in '000')	Percentage of total expenditure
Administration	... 484	25.98
Health and Sanitation	... 216	11.59
Public lighting	... 206	11.06
Other items	... 957	51.37
Total expenditure	... 1,863	100.00

Other items include improvement of village roads, construction of new drinking water wells or repairs to old wells, construction of panchayat office, school and such other buildings.

In the year 1963-64* the total income of all village panchayats was Rs. 45,91,000 of which Government grants alone accounted for Rs. 24,99,000. Total revenue due to taxes amounted to Rs. 13,97,000. The expenditure incurred during the same year amounted to Rs. 38,33,000.

* During 1973-74 the income and expenditure of 1056 village panchayats amounted to Rs. 13,260,000 and Rs. 12,416,000 respectively.

TOWN PLANNING AND VALUATION

The Maharashtra State has an independent Town Planning and Valuation department under the administrative control of the Urban Development, Public Health and Housing department. This department came into existence in the year 1914 with the Consulting Surveyor to Government, Poona, now designated as Director of Town Planning, Maharashtra State, Poona, as its head.

Town Planning

The department as its name indicates, principally deals with the important subject of town planning and valuation of real properties. Some of the important duties and functions of this department as stipulated by Government are as under:—

- (a) To prepare the regional plans, development plans and town planning schemes under the provisions of the Maharashtra Regional and Town Planning Act, 1966, which has come into force in the State with effect from 11th January, 1967.
- (b) To render assistance to the municipal authorities in the preparation of development plans and town planning schemes in the shape of advice, as well as loan of the services of technical assistants for the preparation of development plans, draft town planning schemes, etc. and
- (c) To prepare development schemes or layouts of (i) lands belonging to Government, (ii) lands of co-operative housing societies and (iii) lands of private bodies with the sanction of the Government.
- (d) To prepare village layouts for extension of old village gaathan and new village gaathan sites.

Valuation

The Director of Town Planning is the chief expert adviser to Government on this subject and his duties include among others:—

- (1) valuation of agricultural and non-agricultural lands and properties in towns and villages belonging to Government and intended for the purposes of sale or lease;
- (2) valuation of Government properties for the purpose of rating under the Provincial Municipal Corporation Act and to function as the Authorised Valuation Officer for finalisation of the lists of assessment of all the properties in municipal towns submitted by the Chief Officers under the provisions of the Maharashtra Municipalities Act, 1965; and
- (3) undertaking valuation work on behalf of Railways, other departments of the Central Government and private bodies with the sanction of Government on payment of fees.

Organisation

The department was started in the year 1914 with the Consulting Surveyor to Government, Poona (now designated as Director of Town Planning, Maharashtra State, Poona) as its head who was later on assisted by one Assistant Consulting Surveyor to Government (now designated as Deputy Director of Town Planning), one Deputy Assistant Consulting Surveyor (now designated as Assistant Director of Town Planning) and two senior Assistants (now designated as Town Planners) with the requisite staff. As the activities of this department increased, these assistants have to be posted at prominent places in the State to attend to the work of town planning, valuation, etc., very essentially required in and around the towns and cities. There has been tremendous increase in the activities of this department in recent years with the consequential increase in the number of branch offices in the State. The head office of this department is at Poona and other offices, at present, exist at Bombay, Poona, Kolhapur, Nagpur, Amravati, Aurangabad, Jalgaon, Thana, Sholapur, Akola, Nanded and Bhiwandi. The department also spares officers to work in the awards section of Revenue and Forest department to scrutinise the land acquisition awards in the Bombay Collectorate to deal mainly with valuation work in Bombay, in Maharashtra Housing Board to function as Assessors and in the rural housing cell of the Rural Development department to prepare layouts of villages included in the schemes of that department. Officers of the department are also called upon to give expert evidence in the courts in land acquisition references and are appointed to function as Arbitrators to finalise draft town planning schemes prepared by the Planning Authorities and as part-time or full time Land Acquisition Officers at important places like Bombay, Poona, Sholapur, Satara, Ahmednagar, etc.

सत्यमेव जयते

Regional Planning

The statutory powers regarding planning were embodied under the Bombay Town Planning Act, 1915, which was in force till its replacement by the Bombay Town Planning Act, 1954. The Act of 1954 generally incorporated the provisions of the Bombay Town Planning Act, 1915, and in addition, made obligatory on every local authority (barring village panchayats) to prepare a development plan for the entire area within its jurisdiction. The Bombay Town Planning Act, 1954, applied to lands within the municipal limits only and therefore, there was no provision for exercising proper and effective control over the planning and development of land in peripheral areas outside the municipal areas which were growing in an irregular and haphazard manner. The evil results of such uncontrolled growth and development have already become apparent in the vast areas outside Greater Bombay and Poona and other important urban centres. It was considered that the only way to tackle adequately these evil effects arising out of rapid industrialisation and urbanisation would be by resorting to regional planning for

areas around the metropolitan centres like Bombay, Poona and Nagpur and by developing counter magnates for the disposal and reallocation of both industries and population within the region.

There was no statutory power under the Act of 1954 for the preparation of regional plans which has, therefore, been repealed and replaced by the Maharashtra Regional and Town Planning Act, 1966. This Act came into force in the State on 11th January, 1967. The Act provided for the establishment of regions and constitution of Regional and Planning Boards for the preparation of regional plans, designation of sites for new towns, establishment of Development Authorities to create new towns, preparation of development plans for the municipal areas and town planning schemes for execution of the sanctioned development plans. Accordingly, Government has established the Metropolitan Regions at Bombay, Poona and Nagpur and constituted Regional Planning Boards for these three regions.

So far as Aurangabad district is concerned, there is at present a branch office of this department headed by the Assistant Director of Town Planning, Aurangabad. The jurisdiction of this office extends over three districts, viz., Aurangabad, Parbhani and Bhir. The work of town planning and valuation in these districts is being dealt with by Assistant Director of Town Planning, Aurangabad.

According to the provisions incorporated in the Maharashtra Regional and Town Planning Act, 1966, it is obligatory on every planning authority, as defined in that Act, to carry out survey, prepare an existing land map and prepare and publish a development plan for the entire area within its jurisdiction. Since the municipal councils have no technical staff, the Town Planners from this department are appointed by them to function as Town Planning Officers under Section 24 of the Maharashtra Regional and Town Planning Act, 1966. There are in all 9 municipal councils in the Aurangabad district viz., (1) Aurangabad, (2) Kannad, (3) Jalna, (4) Khuldabad, (5) Ambad, (6) Bhokardan, (7) Vaijapur, (8) Gangapur and (9) Paithan. Out of these 9 municipal towns, the work of Development plans of 5 municipal towns viz., Aurangabad, Kannad, Jalna, Khuldabad and Ambad is being dealt with by the Branch Office, Aurangabad. The work of Development Plan of Bhokardan is being dealt with by Jalgaon Branch Office and the work of Development Plans of the remaining 3 municipal towns, viz., Vaijapur, Gangapur and Paithan is looked after by Ahmadnagar Branch Office. The municipal councils of Aurangabad and Kannad have submitted their Development Plans to Government for sanction through the Director of Town Planning, Maharashtra State, Poona. The work in respect of the Development Plans of Jalna, Khuldabad and Ambad under Aurangabad Branch Office is at present in progress and the Development Plan of Khuldabad is expected to be published shortly. Further, the work in respect of Development Plans of Bhokardan, Vaijapur, Gangapur and Paithan is at present in progress in Jalgaon and Ahmadnagar Branch Offices.

Due to want of city survey in the municipal towns in Marathwada region, the town planning schemes have not been initiated by the Branch Office, Aurangabad.

The Branch Office prepared many layouts in respect of Government lands in Aurangabad district and necessary advice on several occasions was tendered to the local and revenue authorities. For the purchase and sale of lands and buildings by Government, required information was provided to the Revenue authorities. Besides, a number of building permission cases, non-agricultural cases, grant of land cases and cases relating to the approval of layouts arising out of various development plans were dealt with by the Branch Office, Aurangabad.



CHAPTER 15—EDUCATION AND CULTURE

HISTORICAL BACKGROUND

TILL THE YEAR 1948, AURANGABAD DISTRICT FORMED A PART OF THE EX-STATE OF HYDERABAD. The schools were run by Government and the medium of instruction therein was Urdu, the official language of that State. The *ex-Nizam* Government made efforts to develop other languages like Persian and Arabic but not Marathi and other regional languages of the State, spoken by the majority of the population. The Osmania University was founded in 1918 with the intention of imparting instructions through Urdu only and English language played a subsidiary role. The system of education underwent a change with the integration of *ex-Hyderabad* State with the Indian Union. Under the new system students were given education through their mother tongue. During the last decade there has been a definite improvement in the field of education in the region in general and in the district in particular. The number of the primary and secondary institutions has gone up and facilities for technical education have increased considerably.

The *ex-Nizam* Government had introduced education in Urban areas only and as stated before, attached more importance to the development of Urdu. Aurangabad was the divisional headquarters and hence more facilities regarding education were available in Aurangabad city. The multi-purpose high school in the city is the oldest high school of its type and has been catering to the educational needs of the people of the district for a long time.

The relevant extract from the old Gazetteer relating to education is reproduced below:

AD 1874-75—

"An educational officer was first appointed to the district in 1866. In 1868 the Educational Department was placed under the Sadar-ul-Maham, Miscellaneous Department. In 1874-75 there were 114 students attending the school at Aurangabad, of whom 39 studied English and Marathi, 7 studied English and Persian, 30 only Marathi and 38 only Persian. The expenditure was Rs. 1,698 and the amount of fees collected, Rs. 166. In 1875-76 the Anglo-Persian school at Aurangabad was amalgamated with another school. A Marathi school was opened out during the year at Gangapur with 30 pupils and another at Baizapur with 6 pupils. A Marathi school

at Ambad had 36 pupils. There were village schools at Siwar and Lassur in Gangapur taluka but the latter was closed during the year on account of the scanty attendance.

AD 1878-79—

There were 15 Government schools in the district during the year 1878-79. Of these five taught Urdu; one imparted instruction on the *Koran*; another was the Anglo-vernacular school in the city; and eight were Marathi schools. Three of the Marathi schools were opened out during the present year, one of which was started on the grant-in-aid principle, while the other two were Government schools. The number of students in all the schools was 1,018 of whom 380 were Mahomedans and 638 Hindus. The English class in the school at Aurangabad was closed during the year. The following statement gives the expenditure and attendance in the different schools for 1878-79.

Name of the town or village	Instruction	Average no. of pupils attending	Cost (Rs.)
Aurangabad	... Marathi and Urdu	200	1,240
Daulatabad	... Urdu	62	321
Khuldabad	... "Koran Sherif"	28	312
Kadarabad	... Urdu	27	424
Ambad	... Urdu	38	271
Ambad	... Marathi	80	190
Paitan	... Urdu	74	251
Paitan	... Marathi	130	374
Gangapur	... Marathi	67	144
Siwar	... Marathi	52	179
Baizapur	... Urdu	72	394
Baizapur	... Marathi	94	277
Boarsar	... Marathi	29	33
Kanhar	... Marathi	47	23
Dhondalgaon	... Marathi	40	28
Total	...	1,040	4,461

New schools: AD 1880-81—

There were the same 15 schools in the district in 1880-81, but the number of students fell to 952, of whom 325 were Mahomedans and 627 Hindus. The expenditure was Rs. 5,206 and the fees realized Rs. 518. In 1882-83 two new schools were started—a Persian school at Sivna in the Sillode taluk, which, however, was but the transfer of another school from the Patoda taluk of the Bhir district; and a Marathi school at Dabhadi in the Bhokardan taluk. The latter was opened out from the savings effected by reducing the school at Khuldabad. There were thus 17 schools in all. The instruction in English, which had been temporarily abolished, was restored in the Aurangabad school. Of the remainder, Marathi was taught in 9 schools, Urdu in 6, and the "Koran Sherif" in 1. The number of students was 1082, expenditure Rs. 5,609, and the fees realized Rs. 582. The Aurangabad school, the Urdu schools at Paitan and Baizapur and the Marathi schools at Paitan, Gangapur, Siwar and Baizapur, were located in rented houses; the Urdu and Marathi schools at Ambad are located in Government buildings; and the remainder in mosques, *ashur-khanas* and temples.

No. of persons able to read and write—

According to the last Census taken in 1881 there were 4,166 males and 82 females under instruction, while 17,526 males and 147 females were able to read and write. The total is 21,921 or 3 per cent, of the entire population. The details according to the castes are as follows:

Hindus	...	18,441
Jains	...	282
Sikhs	...	38
Mahomedans	...	2,823
Parsis	...	69
Christians	...	268

Total	...	<u>21,921</u>

High Schools

Before the opening of Government schools, every village had a private school taught by a Brahman and the larger villages had 3 or 4

schools. These indigenous institutions still exist, but the instruction imparted is very elementary. The master receives a small payment from each pupil in grain or money, with presents on special occasion.”*¹

ORGANISATION

At present the primary and secondary education in the district is under the control of the Education department of the Zilla Parishad. The Education Officer works under the direct control of the Chief Executive Officer of the Zilla Parishad. However, he discharges his duties under the general and specific directives from the Director of Education who is the executive head of the Education Department of the State. He is assisted by the two Deputy Education Officers who deal with primary and secondary education.

The Parishad Education Officer has powers to supervise, control and guide the work of schools in the district. He has also power to release grants to the primary and secondary schools in the district.

*Dr. Bradley wrote as follows regarding the state of education in A. D. 1848 in Daulatabad *sarkar*: Education, such as it is may be said to be exclusively confined to Brahmans, shopkeepers, *saukars* and the upper classes of Mohomedans. There are 60 schools at which 813 pupils receive instructions; and about 3,637 persons are able to read and write, forming 2½ per cent of the population excluding the city of Aurangabad. The amount of education embraces just a sufficient knowledge of reading, writing and arithmetic, as suffices for carrying on ordinary business in the bazaars. The rudiments are first mastered by writing with a style upon a board sprinkled with sand or brick dust and afterwards by writing with a fluid of pipe clay and water on painted board. The language spoken throughout the *sarkar* is Mahratta. In the city of Aurangabad, the Persian language is taught in *maktab khanas* where one *mianji* or teacher instructs a class. The Maharatta *pantoji* instructs his pupils in *sals* or public schools, where Gujarati is taught as well as Mahratta. The *pantoji* is obliged to rest satisfied with a very trifling recompense, averaging about 4 annas monthly from each pupil. Reading, writing and arithmetic taught at *sals* are only just sufficient to prepare the person for the office or shop, where he obtains all necessary knowledge that may further be required. The *mianjis*’ attainments being of a higher description, receives a corresponding remuneration, which varies monthly from Rs. 2 to Rs. 10 for each pupil. The city *madrissa* serves for the purpose of a jail. Subjoined is a table of the number of schools and scholars:—

Mahratta schools	...	18	pupils	...	328
Persian schools	...	21	pupils	...	83
Gujarati schools	...	3	pupils	...	225
Total	...	42	Total	...	636

The number of schools returned for the Jalna *sarkar* was 35, of which one was Persian and the remainder Mahratta. The number of pupils was 490. There were also 7 schools containing 260 pupils in Kadarabad.

1. *Gazetteer of Aurangabad*, (1884), pp. 798-800.

The Deputy Education Officers are the inspecting officers. They are vested with powers to recognise the private secondary schools. The work of inspection of secondary schools is carried out by the Education Officer and Deputy Education Officer, while the primary schools are inspected by the Extension Officers attached to the panchayat samitis. As regards girls' schools and institutions the Inspectress of Girls Schools performs the functions of visiting and inspection of girls' schools, both primary and secondary. In this regard the Inspectress assists the Education Officer while he visits the primary and secondary schools.

There are Inspectors at State level for visual education, drawing and craft work, and commercial and technical schools. They are responsible for the organisation and inspection in their respective jurisdiction. These Inspectors work under the control of the Regional Director of Education, Aurangabad.

LITERACY

The literacy percentage has increased considerably, more than five times during the last sixty years. The improvement during the decade 1951-62 is very substantial. The percentage of literacy in the district for males and females since 1901 is shown in the following table:

TABLE No. 1
PERCENTAGE OF LITERACY IN AURANGABAD DISTRICT

Year	Total	Males	Females
1901	3.21	6.11	0.31
1911	2.48	4.53	0.41
1921	2.73	4.83	0.61
1931	5.58	9.50	1.51
1941	8.43	12.21	4.48
1951	10.80	18.10	3.30
1961	17.88	28.65	6.67
1971	28.49	42.14	14.02

However, the improvement in the level of literacy is more among the males than among the females. The literacy among females is still lagging behind, which is more due to historical reasons and the apathy of the ex-Nizam Government towards education. The percentage of literacy in the district was 17.88 in the year 1965-66, which ranked the district as 21st among the 26 districts of Maharashtra. The percentage of literacy during 1971 in rural and urban areas of the district was 24.35 and 49.10 respectively. In respect of literacy in rural areas the Vaijapur taluk took a lead, the percentage of literacy being 28.39 per cent, while the percentage in Jalna taluk being the least i. e.

21.71. Taking into consideration the urban areas in the district, the literacy percentage of 55.11 was highest in Aurangabad tahlil while 34.81, the lowest percentage, was in the Ambad tahlil.

The following figures indicate the state of educational level in the district as per the 1961 Census:

Total population	...	15,32,341
Literates (without educational level)	...	1,72,362
Primary/Junior basic	...	85,999
Matriculation and above	...	15,614
Technical diploma	...	293
Non-technical diploma	...	87
University degree other than technical degree	...	1,362
Technical diploma equal to degree	...	767
Engineering	...	102
Technology	...	2
Medicine	...	114
Agriculture	...	37
Veterinary	...	10
Teaching	...	193
Others	...	309

PRIMARY EDUCATION

Primary education has been free in the district since 1922 in accordance with the educational policy of the *ex-Nizam's* Government. After the integration of the erstwhile State of Hyderabad in the Indian Union the Compulsory Education Act, passed in 1951, made primary education for children in the age group of 6 to 11 years compulsory for the first time in 37 villages of the district. Under the scheme of "normal expansion of primary education and extension of universal, free and compulsory education", new schools were opened in the villages and appointment of additional teachers was also made in the existing schools. The expenditure booked on this scheme during the Third Plan period amounted to Rs. 50.88 lakhs.

There has been rapid growth in the number of primary schools in the district during the last 10 years. The number rose from 595 in 1951 to 866 in 1956 and to 1,308 in 1961. In 1962 it stood at 1,313 out of which 1,281 were managed by the Government and subsequently taken over by the Zilla Parishad. In the year 1964-65* there were 1,793 primary schools, including 43 for the girls, imparting education to 1,02,643 boys and 32,523 girls. The percentage of school going children to the total population was 9. The percentage has increased to 10 after the introduction of compulsory education in the age group of 7 to 9 years.

* During 1972-73, 2,025 primary schools imparted education to 1,29,040 boys and 55,876 girls.

There were 2,724 teachers in 1961-62. The number rose to 4,349 in 1964-65. Out of this total strength 3,653 were male and 696 female teachers. Out of male teachers 1,852 were trained and the figure of trained female teachers stood at 327.

Ten towns and 1,247 villages had primary schools and 169 villages had schooling facilities, i. e., primary schools situated within a mile from a village. In 1966 the number of villages and towns having school facilities and towns and villages without schools stood at 1,697 and 192, respectively.

Most of the schools belonging to the Government are situated in private premises. A scheme for the construction of buildings for primary schools has been taken up, and by the end of March 1965, in all 100 such buildings with a construction cost of Rs. 7.18 lakhs were completed as against the target of 227 buildings. In 1965-66 the primary schools were housed in 1,793 buildings out of which 360 were owned by the Zilla Parishad.

SECONDARY EDUCATION

Secondary education is under the control of the Zilla Parishad except in the municipal areas. The progress of secondary education in Aurangabad district has been quite rapid after 1956. The number of secondary schools increased from 22 in 1950-51 to 71 in 1960-61 and to 128 in 1965-66*. Private institutions manage about 55 per cent of the secondary schools in the district. The Government share in the total expenditure on secondary education is 79.6 per cent, and is incurred through different schemes of grants including concessions to the backward class students.

The number of students in the high schools by the end of March 1962 was 25,145. Out of this strength, 19,359 were boys and 5,786 were girls. In 1965-66 the number increased to 49,395 including 10,438 girl students. The total number of teachers in 1962 was 1,052, out of which 525 were trained. The percentage of trained teachers thus worked out at 49.9. During the period 1965-66, the number rose to 1,901 including 1,118 trained teachers. Other indices of secondary education compared to State average are as follows:

	Aurangabad District	Maharashtra State
Population served by each school ...	20,365	13,805
Area served by each school (sq. miles) ...	83.1	40.8
Pupil-teacher ratio ...	24	25
Pupils per secondary school ...	331	388
Average annual salary per teacher (Rs.)	1,595	1,870
Average annual expenditure per school (Rs.)	27,965	39,543
Average number of teachers per school ...	13.8	13.7

* During 1972-73 there were 219 institutions with 61,034 boys and 18,024 girls. The No. of teachers was 3,353.

HIGHER EDUCATION

The establishment of Marathwada University at Aurangabad in 1958 marked the beginning of a new era in the field of higher education not only in the Aurangabad district but in the whole of the Aurangabad Division. The jurisdiction of this University extends over the five districts of the Marathwada region.

In the year 1950-51 there were only two colleges in the district. The number rose subsequently to 12 in the year 1960-61. In 1965-66 there were 17 colleges imparting higher education*. In addition, there were two recognised research institutions, viz. Shri Eknath Sanshodhan Mandir, Aurangabad and the Jalna Sanskrit Mahavidyalaya, Jalna. The number of teachers in 1965-66 was 465. The colleges, as at present, provide education in the faculties of Arts, Commerce, Science, Law, Engineering and Medicine. The number of college students in the year 1961 was 2,982. The same stood at 7,580 in 1965-66 including 608 girls. The State Government manages four colleges while the remaining are managed by private institutions. The State Government also sanctions grants to meet the expenditure incurred on account of maintenance, dearness allowance and buildings. There is one Medical College started in 1956-57, at Aurangabad. It admits 80 students for degree course every year. A building for hostel and other requirements have been completed and a huge building for hospital is under construction.

Training Institutes

There are four primary teachers' training colleges including one for women at Aurangabad. All these institutions are run by the Government. One training college at Paithan coaches the trainees in English to enable them to impart instruction in that language.

To meet the demand for a large number of trained graduates, one B. Ed. College was opened at Aurangabad in 1955. The Marathwada University has a faculty in Education providing instructions in a course leading upto M. Ed. There was an Extension Service Department attached to the college which gives information in regard to various problems connected with the science of teaching, related methods, development in various fields of education and topics related to secondary education by conducting refreshers' course, seminars, group discussions, etc.

Boy Scouts etc.

Boy Scouts, Girl Guide and N. C. C. are also encouraged in the district. There is one C. P. Ed. Institute managed by a private institution. There are also other private institutions conducting

* In 1972-73 the No. of colleges was 29, with 19026 boys and 1841 girls. There were 899 teachers.

C. T. C., D. T. C. and Pre-P. T. C. courses at Aurangabad. A few schools and colleges have Army, Navy and Air wings of N. C. C.

SOCIAL EDUCATION

The work of social education in the district is looked after by the education department of the Zilla Parishad. Under the social education programme, there were 2,759 social education classes imparting education to 14,054 persons during 1965-66.

Libraries

In 1962 there were 5 libraries recognised by the Government. An amount of Rs. 1,333 was paid towards grants-in-aid to these libraries during the year 1962-63.

Technical education

The Department of Technical Education in Maharashtra State was established in 1948 and the technical education at all levels in the State was entrusted to this Department. Until 1963, this Department was also conducting examinations in diploma and some certificate courses offered by the polytechnics and other technical institutions in the State. In 1963, a separate Board of Technical Examinations was constituted to look after this responsibility.

There are four Government Engineering Colleges in the State, one each at Pune, Karad, Aurangabad and Amravati, and three non-Government Engineering Colleges, two at Bombay and one at Sangli. The total intake capacity of the College of Engineering, Aurangabad is 180.

The polytechnic institutions are located in different districts in the State. They generally cater to courses of three years duration leading to diploma in either engineering or technology. Students with first class in diploma examination in engineering held in the State are eligible for admission directly to the degree courses in Engineering College. There are three polytechnics in Aurangabad region situated at Aurangabad, Nanded and Osmanabad. The Board of Technical Examinations, Maharashtra State, conducts examinations in these diploma courses.

The main aim of technical high schools is not to train students for entering into wage earning occupations but to give them broad based training in basic engineering workshop courses without neglecting the academic subjects. These high schools provide only technical courses. Their examinations are conducted by the S. S. C. Examination Board of Maharashtra State. Out of 89 technical high schools and centres, 31 are managed by Government as against 58 by non-Government agencies. In addition, four Government multipurpose high schools are located at Nagpur, Akola, Aurangabad and Nanded.

and two non-Government multipurpose high schools at Osmanabad and Parbhani and are under the control of the respective Zilla Parishads.

The Junior Technical schools offer three years' course in vocational subjects. The examination is conducted by the Board of Technical Examination. The Government Girls' Vocational Institute is situated at Aurangabad.

Training of skilled workers for industries is offered by the Government Industrial Training Centres, which number 37 in the State. These institutes provide courses of two types viz., (1) technical and (2) vocational. The trainees are awarded the certificates of craftsmanship after passing the examination conducted by the Board of Examinations appointed by the National Council for Training in Vocational Trades. The Industrial Training Institute at Aurangabad provides a course in blacksmithy.

DIRECTORATE OF PUBLICITY

Regional Publicity Officer

Out of the four Regional Publicity Officers of the Directorate of Publicity, Maharashtra State, one is stationed at Aurangabad. The Regional Publicity Officer, Aurangabad, exercises his jurisdiction over the 5 districts of Marathwada.

He is the link between Government offices and Press in the district. He also acts as correspondent of the Director of Publicity and is entrusted with the task of giving publicity to various schemes. He helps the film section of the Directorate of Publicity in connection with documentaries and news-reels on the subjects pertaining to the Marathwada region.

District Publicity Officer

The District Publicity Officer works under the supervision of Regional Publicity Officer, Aurangabad. The District Publicity Officer is a liaison between Government offices and the Press of the district. News items, articles on developmental and plan scheme activities, write-ups, etc., are issued by the District Publicity Officer in order to give publicity to the progress made under development programmes. He arranges for Press visits, Press conferences and journalists' tours in the district. He also acts as correspondent at the district level and covers programmes and functions such as ministerial tours, etc. He keeps the Regional Publicity Officer in touch with trends in local Press. He also carries out the instructions issued by the Collector in the matters of publicity.

District Information Centre

The District Information Centre forms an important part of the District Publicity Office. It has been provided with Government

publications, various newspapers and magazines, charts, models with a view to enlighten the public on the aims and objectives of Five Year Plans and the achievements under these Plans. There is also a radio set in the centre which provides to the listeners daily news, and useful and important programmes.

Since the formation of the Zilla Parishad, M. P. vans alongwith the cine equipment have been transferred to the Zilla Parishad. The District Publicity Officer makes requisition of M. P. vans for the purpose of journalists' tours to development spots, coverage of ministerial tours and also provides transport facilities to the Press representatives.

The District Publicity Officer visits Information Community Centres under the control of the Zilla Parishad and gives technical guidance on the various aspects of the Information Centre and emphasises need for disseminating information on national and local activities.

Rural Broadcasting

At present, about 428 villages in Aurangabad district have been provided with radio sets under the contributory scheme* of Rural Broadcasting. Under this scheme village desirous of having a radio set is required to pay Rs. 175 for D. B. set, Rs. 150 for a Mains set as an initial installation contribution and Rs. 60 per year towards maintenance contribution, irrespective of the type of the radio set. The radio sets are installed in public places such as the village panchayat office, the village *chawdi*, and the village library.

The installation and routine maintenance of the radio sets is carried out by the Rural Broadcasting District Unit under the Zilla Parishad, Aurangabad. A Supervisor is in charge of the Rural Broadcasting Unit in this district, who is provided with the requisite testing equipment for carrying out repairs to the radio sets. A departmental motor vehicles is stationed at the Rural Broadcasting District Headquarters, Aurangabad, for the transport of radio sets, allied accessories and staff to and from villages in connection with the installation and maintenance of radio sets in the district.

The community receivers installed in villages are specially designed for the purpose and are regularly maintained. The used batteries are replaced by new ones periodically.

During the Fourth Five Year Plan it was proposed to allot 1,184 radio sets for installation in villages in Aurangabad district with a view to achieving the long term objective of providing one radio set for every village.

* The scheme was however discontinued since March 1976 on account of economy measures.



सत्यमेव जयते

CHAPTER 16--MEDICAL AND PUBLIC HEALTH SERVICES

HISTORICAL BACKGROUND

IN ANCIENT INDIA, THE AYURVEDIC SYSTEM WAS PREVAILING THROUGHTOUT THE AGES. The practitioners in ayurved used to treat the patients with various herbs and plants of immense value. The use of minerals was also developed in ayurvedic system which it used as *ras* or *bhasma* which was not possible without a thorough knowledge of chemistry. The medicines were cheap and reliable. The *vaidyas*, practitioners in ayurvedic system of medicine, were respected and practised mostly in the rural areas of the country.

In the past, various illnesses and infirmities were attributed to the work of a particular demon or spiritual phenomena. In such circumstances appeasement by special offerings was considered as an effective remedy. This belief made the people resort to magic and such magical practices as *bhanamati*, *saifi amal* or *alvi amal*. In most of the cases the treatment which the patients were subjected to at the hands of devil dancers and exorcists was so severe that the afflicted sometimes died.

The *vaidyas*, *vaidus* and *hakims* constituted the second line of treatment. These persons used to move from place to place in rural areas treating the people. They sometimes treated the live-stock as well, when veterinary doctors were not available.

With the spread of western education the conservative and orthodox views in the sphere of medicine were replaced by reason and rational outlook. Today there are hospitals and dispensaries equipped with modern apparatus and persons trained in the modern medicines are replacing the men practising the traditional systems of medicine.

The epidemic diseases which once played havoc in the country have been eradicated with the help of the science of preventive inoculation and injections. In the absence of any maternity aid, deliveries usually took place at the residence only. The experience of old ladies in the joint families was useful to the young mother and pre-natal and antenatal cases were treated in the traditional manner. The collection of household medicines was useful in treating the minor fevers and other

ailments in the family. But with the progress in gynaecology and spread of maternity hospitals, the maternity cases are taken to such hospitals.

The old Gazetteer of Aurangabad has to say the following about health in Aurangabad district :

"General health:

The hot weather is generally the healthiest and the cold weather the sickliest season in the district. In the beginning of the cold weather, the drying of the ground breeds much malaria, the later on the daily extremes of heat and cold are very trying.

A. D. 1849 :

Dr. Bradley wrote as follows regarding the health of the city of Aurangabad in A. D. 1847:—"The porous of the amygdaloid rock which upholds a great deal of marshy land, allows a constant infiltration to go on, and keeps the city in an unwholesome state of dampness. This natural evil has also been augmented by the heaps of ruined walls, choked up gardens and broken aqueducts, that abound on all sides and impede a free circulation of air. Intermittent fevers are nearly always present, which begin to get severe as the rains commence and increase in intensity as the cold season approaches from the drying up of marshy lands within and without the city. Much of the present sickness might be avoided by better food and clothing. The insalubrity of the city depends upon only on local causes, because the cantonment enjoys an immunity from disease, though only separated by the river Ganda. There does not appear to be any great variety of fatal diseases. Deaths occur oftener in childhood, chiefly from bad management and small-pox. In the rains, bowel complaints prevail, induced by the green diet, then abundantly procurable, as well as from insufficient clothing at the close of the monsoon and the commencement of the cold weather. Fevers abound as usual, but are not generally of a fatal nature. Cutaneous disorders are common, the worst descriptions of which are the forms of leprosy, elephantiasis being the variety more frequently met with, while the kind discolouring the skin is less observed than that attended with a swollen and ulcerous conditions of the extremities."

A. D. 1846 Daulatabad Sarkar :

Of the Daulatabad sarkar, Dr. Bradley wrote :—"The returns of death present a high rate of mortality, being 1 in 26. The Census was taken for the year 1846, which was one of extreme distress. Cholera alone amounted to nearly a half of the causalties, small-pox

about a fifth, fever a tenth, and other disorders about a third. Of the diseases incident to the inhabitants fever as usual prevails most generally, and is often found of a serious nature towards the hilly country or among the broken banks of ravines. Leprosy of the skin is less common than its more hideous form affecting the joints. Guinea-worm is occasionally seen, but is not common ; neither is stone in the bladder.

Cholera :

According to the subjoined statement of monthly admissions and deaths from cholera, prepared for a series of years by Dr. Balfour, it would appear that in May this disease was most severe at Aurangabad and to a less extent in January and February. In Jalna however, where the number attacked were much larger, the disease prevailed in May, June, July, August and September :—

Months	Aurangabad for the years 1857, 1862, 1865, 1866, 1869			Jalna for the years 1864, 1865, 1868, 1869			Total
	Admitted	Died	Admitted	Died	Admitted	Died	
January	...	17	14	1	...	18	14
February	...	7	3	...	...	7	3
March
April	3	1	3	1
May	..	60	18	46	21	106	39
June	27	10	27	10	
July	38	11	38	11	
August	93	29	93	29	
September	65	21	65	21
October
November	...	1	1	..	..	1	1
December
Total	..	85	36	273	93	358	129

Dispensaries :

A civil dispensary was established at Aurangabad after the *zilla bandi* of 1865, and subsequently another was opened out at Kadara-bad (Jalna). The expenditure under the head medical for 1289, 1290 and 1291 *Fasli* was H. S. Rs. 8,530, H. S. Rs. 8,668 and H. S. Rs. 7,382. The total number of admissions during the year

A. D. 1882-83 in the Aurangabad dispensary was 9,030, and the successful vaccinations, 858. The number of admissions in the Kadarabad dispensary was 3,756, and the successful vaccinations 429. The following statement shows the percentage of the most prevalent classes of diseases ".¹

	Aurangabad	Kadarabad
Fevers	... 27.1	19.08
Diseases of Digestive organs	— 24.5	21.2
Diseases of Skin	.. 14.1	14.09
Diseases of Respiratory organs	... 6.4	7.3
Diseases of Eye	... 4.1	6.6
Injuries	... 4.1	1.9

DISEASES COMMON TO THE DISTRICT

Malaria, tuberculosis and epidemic diseases like cholera, leprosy and fevers are common diseases in the Aurangabad district. Various preventive measures have been undertaken by the Public Health Department to eradicate these diseases. Special schemes have been launched to fight with such diseases as leprosy and tuberculosis. The total number of deaths due to various causes are shown in the following table.

TABLE No. 1
REGISTERED DEATHS AND CAUSES OF DEATHS

Causes of Death	1956	1957	1958	1959	1960	1961	1962	1963	
	1	2	3	4	5	6	7	8	9
Cholera	...	898	449	310	1	1	42	2	60
Small pox		345	158	968	968	5	60	65	115
Fever	...	5,042	3,926	2,873	2,160	1,385	1,927	3,048	3,412
Dysentery and Diarrhoea		675	414	402	278	226	264	275	356
Respiratory diseases		571	1,040	1,051	1,110	946	1,016	1,570	1,337
Other causes	...	4,456	7,390	6,640	5,510	7,425	8,563	5,063	8,269
Total deaths ..	11,987	13,277	12,244	10,027	9,988	11,872	10,023	13,549	

1 : *The Gazetteer of Aurangabad*, 1884, pp. 801-04.

The following table gives the vital statistics of births and deaths in the district for the period from 1956 to 1963:

TABLE No. 2

REGISTERED BIRTHS, DEATHS AND INFANT DEATHS

	1956	1957	1958	1959	1960	1961	1962	1963*
No. of births ...	25,333	19,942	16,813	21,859	24,309	30,109	28,240	33,378
No. of deaths ..	11,987	13,277	12,244	10,027	9,988	12,071	11,153	13,791
Infant deaths...	2,011	1,887	1,849	1,736	1,676	2,050	2,047	2,410

Malaria, till a few years ago, was the most serious public health problem. An intensive drive against this disease was launched during the First Plan period under the malaria control programme. The headquarters of Malaria Organisation of Maharashtra is stationed at Aurangabad and it works under the National Malaria Eradication Unit.

The Malaria Officer guides spraying and surveillance activities throughout the area under his jurisdiction. He also carries out the survey relating to the children and infants for the assessment of results. The malaria supervisors are placed in-charge of four sub-units of Aurangabad district and they help the Malaria Officer in carrying out epidemiological investigations, both parasitological and epidemiological. They keep watch over the nomadic groups in their areas and maintain proper records. The Surveillance Inspectors are appointed specially for active surveillance work which consists of detection of malaria cases and treatment of every positive case by administering the drug for five successive days. In 1963, there were 140 malaria surveillance workers and 35 Malaria Surveillance Inspectors.

The programme of spraying DDT is undertaken under malaria control programme. This programme was intensified by opening two sub-centres at Vaijapur and Jalna. The following statement shows the spraying of DDT during the three years period from 1961-62 to 1963-64:

	1961-62	1962-63	1963-64
Villages sprayed	...	1,858	1,858
Houses sprayed	...	3,09,297	3,33,367
No. of positive cases detected.	26	65	45

* During 1973 there were 22,794 births, 13,381 deaths and 1,548 infant deaths.

Tuberculosis

Anti-tuberculosis campaign aims to create necessary mass consciousness and educate the people to take the maximum advantage of the anti-tuberculosis activities. In 1961, an anti-tuberculosis campaign was launched on a wide scale throughout the State. During that campaign the scheme of infant B. C. G. vaccination was started in most of the hospitals. In 1956-57 one TB clinic, having two beds and manned by one medical officer, was started at Aurangabad, following the recommendations of the Technical Committee of the T. B. Association of India. One more clinic on the same lines was opened at Jalna in 1958-59. During 1960-61 about 1,600 patients were tested. The services rendered in these two clinics have been extended to the primary health centres at Vaijapur, Kannad, Sillod, Bhokardan, Tembhurni and Jikthan. In the year 1961, total number of cases tested in the Sillod taluk was 43,146, out of which vaccination was administered to 14,419. In 1964, 20, 306 cases were tested.

The special B. C. G. unit for Aurangabad division has been stationed at Aurangabad. The unit is entrusted to the Supervising Medical Officer at Aurangabad, who works under the supervision and guidance of the Assistant Director, B. C. G. vaccination and T. B. Control Programme.

Cholera

The main season for the outbreak of cholera is the rainy season. The infection takes place through rivers and water sources. The sanitary staff undertakes disinfection of wells in advance and prophylactic cholera inoculations to the rural population residing on the banks of rivers. The Public Health Department co-operates with the local bodies in the control of epidemics through the primary health centres. The main duty of the Epidemic Medical Officer is to control epidemics and in non-epidemic times to adopt measures for prevention of the epidemics. He has also to render medical aid in rural areas. One hospital with 50 beds is working at Aurangabad. The staff includes one medical officer and 2 assistant medical officers. The hospital is sanctioned with a view to provide facilities for isolating and treating cholera cases.

Small pox

In the case of small-pox, the disease is brought under control by vaccinations and revaccinations every year. Temporary small-pox regulations under the Epidemics Disease Act, 1897, are applied, so that the staff of the Public Health Department can carry out the vaccination work without public opposition. There has been no incidence of plague in the district for the last 25 years.

The following statement shows particulars about the epidemics for the years 1962 and 1963:

Particulars	1962	1963
<i>Small pox :</i>		
(a) Primary vaccination	... 32,868	83,198
(b) Re-vaccination	... 1,36,768	6,60,192
(c) No. of persons attacked	... 33	387
(d) No. of deaths	... 5	73
<i>Cholera :</i>		
(a) No. of persons inoculated	... 1,39,274	1,93,809
(b) No. of persons attacked	... ...	108
(c) No. of deaths	... ...	25

Leprosy

Leprosy is brought under control by intensive and extensive mass scale treatment with modern drugs, especially the sulphones. To encourage patients suffering from leprosy to go in for proper treatment, intensive health education and propaganda is undertaken. The Assistant Leprosy Officer, Aurangabad is in charge of the Aurangabad division. He works under the Deputy Director of Public Health Services, Aurangabad division. The leprosy survey, education and treatment activity was started in the year 1959 in the Aurangabad district. With a view to expanding hospitalisation facilities and preventing the spread of leprosy, one subsidiary leprosy control centre was opened at Gangapur in 1960. The centre is under the control of Deputy Director of Public Health Services for technical supervision and administration.

The unit is having 6 sub-centres and each sub-centre is in charge of a leprosy technician. The unit covers the whole population of 1.5 lakhs of Gangapur and Paithan talukas. A medical officer has been appointed at the unit having a non-medical assistant to help him. The main function of the unit is survey and treatment. During the year 1968-69 one survey, education and treatment unit was established at Jalna to cover urban population. A voluntary organisation is also working at Aurangabad under the district leprosy association.

SCHOOL HEALTH

A fulfledged school health clinic functions at Aurangabad. The clinic with regular intervals examines all the school going children in Aurangabad city. Minor ailments are treated at the clinic and others are referred to the Medical College and Hospital, Aurangabad, for further treatment.

PUBLIC HOSPITALS AND DISPENSARIES

The number of doctors, nurses and number of beds available and number of in-door and out-door patients treated have risen considerably during the period from 1955 to 1960. The number of doctors and nurses increased from 22 and 8 to 24 and 32 respectively, in 1960. According to the national classification of occupations followed by the 1961 Census the total number of physicians, surgeons and dentists stood at 508 including 21 females. Out of this total, 204 were serving in rural areas as against 304 in urban areas. The number of nurses, pharmacists and other medical and health technicians as shown by the 1961 Census stood at 731 including 404 males and 327 females. Out of this total, 178 persons were working in rural areas and 553 in urban areas.

According to the 1961 Census the number of medical personnel per one lakh population in the district was 33 as against 55 in Marathwada. In 1963 the ratio of nurses per lakh of 1961 population was 17. During the years 1961, 1962 and 1963 there were 36, 45 and 45 allopathic doctors, respectively, in the district. There were eight ayurvedic doctors (*vaidyas*) and a unani doctor.

Regarding the number of hospitals in the Aurangabad district, there was one hospital in the year 1950-51. The number rose to 3 in 1960-61. The Medical College Hospital is a fulpledged hospital providing treatment for various diseases and is having an x-ray department, a maternity ward, family planning centre, etc., for practical training for the students of Medical College. Unlike the civil hospitals in other districts of Marathwada, all the medical facilities provided by it formerly, are now taken over and are available in the Medical College Hospital, though it continues to have its separate existence under a Civil Surgeon. Besides these two hospitals, there is a Government Hospital at Jalna, one Mission Hospital each at Jalna and Pachod in Paithan tahsil and one Military Hospital at Aurangabad and other one at Jalna. In addition to this, there are 16 dispensaries in the district located at various places, out of which one is at the district headquarters. There are also three maternity homes, one in the Medical College, Aurangabad, another in the Government Hospital, Jalna and third in the Mission Hospital, Jalna. There is no ayurvedic hospital in the district but there are seven ayurvedic dispensaries located at Bodnapur, Manoor, Sawkheda Tirthpur, Jamkheda, Ghatnandura and Shirur. In 1963-64 the number of unani dispensaries stood at 8, out of which one was located at Aurangabad.

In 1961 the number of out-door patients was 389,773 which rose to 467,910 in 1963*. The number of in-door and out-door patients treated per hospital increased from 3,049 and 4,297 in 1951 to 6,235 and 44,044 in 1960.

*During 1973, 41,319 indoor patients and 10,15,055 outdoor patients were treated.

PRIMARY HEALTH CENTRES

The medical officer in charge of the primary health centre is responsible for rendering preventive as well as curative help to the population covered by the centre. The primary health centres in the district are located at Phulamry, Ladsangvi Jikthan, Vaijapur, Kannad, Pishore, Bazarsangvi, Sillod, Jarandi, Bhokardan, Tembhurni, Dabhedi, Seoli, Shelgaon Ghansangvi, Wadigodri and Pachod, besides 51 sub-centres located at different towns and villages in all blocks. In 1963-64 the number of health centres rose to 23. Out of these, five primary health centres at Sillod, Vaijapur, Kannad, Bhokardan and Tembhurni have received aid from the UNICEF such as vehicles, instruments, etc. Besides arrangements for establishing one primary health centre in Bhokardan block/tahsil are under way. In every primary health centre there are one or two female health visitors and *dais* who render valuable services to the rural population, specially to the females and children.

For every block, having population of 60 to 65 thousand, a primary health centre has been established. However, where the population still remains uncovered from the jurisdiction of these centres, the Sanitary Inspectors are entrusted with the work of looking after such areas. Such Sanitary Inspectors are working at Aurangabad, Jalna, Pai-than, Gangapur, Sillod and Vaijapur. The Sanitary Inspector is responsible for all public health matters in his charge including assistance in controlling epidemics. He inspects the vaccination, of which he is in charge, regularly so as to improve the standard of vaccination. The Sanitary Inspectors are also entrusted with the work of sanitation of the areas within his jurisdiction.

FAMILY PLANNING CENTRES

In the context of the rapid growth of population and poor economic conditions, birth rate ought to be considerably reduced in the coming years, if the standard of living of the community is to be raised and health and happiness of the families is to be ensured. One scheme was operated under the supervision of the District Planning Officer during 1963. * To achieve this goal, at present 25 rural family planning centres are functioning at Phulamry, Ladsangvi, Jikthan, Gangapur, Vaijapur, Shioor, Kannad, Pishore, Khuldabad, Bazarsangvi, Jarandi, Sillod, Tembhurni, Dabhadi, Seoli, Shelgaon, Ambad, Ghansangvi, Wadigodri, Pachod, Ghathnandra, Ajanta, Paithan and 2 at Bhokardan. For technical administration, the district family planning bureau has been established under the control of the District Health Officer.

VACCINATION

The main duty of a vaccinator is to vaccinate the people in the area in his charge. He also assists in anti-epidemic measures and implementation

* During 1973-74, 3392 operations, including 2724 tubectomy, were performed.

of schemes pertaining to sanitation of the villages. The Zilla Parishad and Panchayat Samitis look after the public health of the non-municipal areas of the district. Each tahsil/block has seven to nine vaccinators. Villages which have panchayats of their own, look after the sanitation and public health of the village.

TRAINING CENTRE

The health unit at Paithan functions as a training centre for various categories of personnel required for the execution of the public health programme. At present this facility is available to the medical graduates only. The Dean of the Medical College, Aurangabad, exercises administrative and technical control over it.

ORGANISATION

The public health of the district is looked after by the District Health Officer of the Zilla Parishad. The health matters of the district are under dual control. Primary health centres and other institutions are looked after by the Zilla Parishad on agency basis. The head of the Public Health Department at the State level is the Director of Public Health with headquarters at Pune. For the public health administration, the State is divided into four divisions and each division is placed under the control of a Deputy Director of Public Health Services. The district of Aurangabad is placed in charge of a Deputy Director of Public Health, Aurangabad Division.

After the formation of the Zilla Parishad, in the year 1962, the health activities at tahsil and district levels have been entrusted to the Zilla Parishad. The District Health Officer represents the district for all the public health matters except for malaria and filaria which are managed by officers appointed for specific purposes. The District Health Officer is assisted in his duty by a number of officers and other subordinate staff. The District Health Officer also acts as a secretary to the health committee of the Zilla Parishad. The Director of Public Health, Maharashtra State, exercises technical control over all the health activities of the Zilla Parishad, Aurangabad, through the Deputy Director of Public Health Services, Aurangabad.

The Zilla Parishad has under its control 18 primary health centres, 10 civil dispensaries, 15 ayurvedic and unani dispensaries, 6 SMP centres, one school health clinic, 8 SET units, 26 family planning centres in the rural areas and 4 assistant surgeons for organisation of vasectomy centres in rural areas. The leprosy centre at Gangapur is in the State sector. The implementation of various State scheme with central assistance has been entrusted to the Zilla Parishad, one of which pertains to small-pox eradication.

The District Health Officer organises measures for public sanitation and hygiene, sanitation at the time of fairs and festivals, investigates the causes, origin and spread of diseases and adopts preventive measures. He also inspects and advises municipalities, Panchayat Samitis and other village authorities about health, sanitation, drainage and water supply, inspects centres for child and maternity welfare, family planning and leprosy centres and sites for school buildings, factories, burial grounds, village extensions, etc., and gives his opinion about their suitability from the point of view of public health. He carries out programmes of health education with the help of his subordinate staff.

DRINKING WATER FACILITIES

Upto the beginning of the Second Five Year Plan there were many villages in the district which were either not having facilities of drinking water supply or the water supply was insufficient. During the Third Plan a programme of construction of drinking water wells was undertaken under the village water supply scheme, and a total number of 161 wells was constructed upto March 1965. A provision of Rs. 10.32 lakhs was made for municipal water supply schemes. The work of remodelling of Jalna water supply scheme and Vaijapur water supply scheme was also undertaken to provide sufficient water supply. Upto 1966-67 an amount of Rs. 4.08 lakhs was spent on 4 works of water supply. The following table shows the hygienic drinking water sources in the rural areas in the district.



सन्यमेव जयते

TABLE No. 3
SOURCES OF HYGIENIC DRINKING WATER SUPPLY IN THE RURAL AREAS OF
AURANGABAD DISTRICT IN 1964

Sr. No.	Item	Panchayat Samitis												
		District Total	Kannad	Sillod	Soegaon	Bhokar- dan	Jaffe- rabad	Khuida- bad	Vaija- pur	Ganga- pur	Aurang- abad	Jaina	Paithan	Ambad
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1 No. of villages—														
	(i) Main villages	... 1,879	181	160	57	160	98	72	156	204	192	210	174	215
	(ii) Sizable Hamlets	... 141	39	1	9	22	4	2	6	...	12	20	...	20
2 No. of villages without any drinking water supply.														
	(i) Main villages	.. 335	29	32	4	52	26	3	29	66	12	16	17	49
	(ii) Sizable Hamlets	... 80	18	7	4	10	2	1	...	3	22	10	3	...
3 No. of villages with inadequate water supply.														
	(i) Main villages	... 511	65	72	18	52	36	12	31	31	34	102	41	17
	(ii) Sizable Hamlets	... 30	15	1	1	5	2	2	1	...	3	...	...	...
4 No. of sources of Hygienic drinking water supply.														
	(a) Piped water	...	10	1	...	5	3	1	...	...	...	...	...	...
	(b) Tube wells	...	...	...	...	...	...	...	...	...	...	...	...	...
	(c) Hand Pumps	...	176	...	...	...	...	2	...	7	1	82	33	51
	(d) Wells	...	5,158	624	363	191	382	153	255	414	324	624	886	453
	(e) Conserved Tanks	...	3	...	...	...	...	...	...	...	...	3	...	...

CHAPTER 17--OTHER SOCIAL SERVICES

LABOUR DEPARTMENT

Organisation

ALL THE OFFICES DEALING WITH LABOUR MATTERS FALL WITHIN THE administrative control of the Industries and Labour department of the Government of Maharashtra. The Commissioner of Labour is the head of all such offices. He has now under him three Deputy Commissioners of Labour (two at Bombay and one at Nagpur), 16 Assistant Commissioners of Labour (12 at Bombay, 2 at Nagpur and one each at Poona and Aurangabad), Chief Inspector of Factories, Chief Inspector of Steam Boilers and Smoke Nuisances and Chief Government Labour Officer, Bombay. He supervises and co-ordinates the working of these offices.

Functions

The Commissioner of Labour administers the statutory functions entrusted to him under the Industrial Disputes Act, 1947; the Indian Trade Unions Act, 1926; the Industrial Employment (Standing Orders) Act, 1946; the Minimum Wages Act, 1948; the Working Journalists, (Conditions of Service and Miscellaneous Provisions) Act, 1955 and Weekly Holidays Act, 1942, which are the Central Acts alongwith the Bombay Industrial Relations Act, 1946; the Central Provinces and Berar Industrial Disputes Settlement Act, 1947; the Central Provinces and Berar Shops and Establishments Act, 1947; and the Hyderabad Shops and Establishments Act, 1951, which are the State Acts. In addition, the office performs the following functions :—

- (1) compilation and publication of the consumer price index numbers for working class at Bombay, Sholapur, Jalgaon, Nagpur, Aurangabad and Nanded;
- (2) conducting of socio-economic enquiries into the conditions of labour ;
- (3) compiling and disseminating information on labour matters in general and statistics regarding industrial disputes, agricultural wages, absenteeism, cotton mill production and trade unions in particular ;

(4) collection of statistics under the Collection of Statistic Act; and

(5) publication of two monthlies, *viz.*,

(i) The Labour Gazette and

(ii) The Industrial Court Reporter.

Under the Industrial Disputes Act, 1947, the Central Government is the appropriate authority to deal with industrial disputes concerning any industry carried on by or under the authority of the Central Government or by Railways or concerning any such controlled industry as may be specified in this behalf by the Central Government or in respect of banking companies having branches in more than one State including the State Bank of India and the Reserve Bank of India, the Life Insurance Corporation or insurance companies having branches in more than one State or a mine, an oil field or a major port. Conciliation work in other labour disputes arising in the district is done by the Assistant Commissioner of Labour, Aurangabad who has been notified as the Conciliator and Conciliation Officer under the Bombay Industrial Relations Act and the Industrial Disputes Act, respectively.

One of the Assistant Commissioners of Labour, Bombay, is appointed as Registrar under the Bombay Industrial Relations Act, 1946 and has jurisdiction over the entire State. He has one Assistant Registrar under him. The Registrar's work is of a *quasi-judicial* nature and falls under the following heads, *viz.*, (a) recognition of undertakings and occupations; (b) registration of unions; (c) maintenance of approved lists of unions; (d) registration of agreements, settlements, submissions and awards and (e) maintenance of a list of joint committees constituted under Section 48 of the Bombay Industrial Relations Act.

The Assistant Commissioner of Labour, Aurangabad, is the regional head of all the offices in Aurangabad division, comprising, besides Aurangabad district, the districts of Bhir, Nanded, Osmanabad and Parbhani. The Assistant Commissioner of Labour, Aurangabad, is also the Conciliation Officer under the Industrial Disputes Act, 1947, for Aurangabad as well as all other districts in the Marathwada region.

Labour Unions

One of the Deputy Commissioners of Labour at Bombay is notified as the Registrar of Trade Unions for the State of Maharashtra. He is assisted in his work by the Assistant Commissioner of Labour, Aurangabad, as far as Marathwada Region is concerned.

The work in connection with the administration of this Act includes the registration of trade unions, registration of amendments to the

constitution of the unions and preparation of the annual report on the working of the Act in the State based on the information contained in the annual returns submitted by registered trade unions under Section 28 of the Act.

Wages and Earnings

There is no working class cost of living index for Aurangabad or any other centre in the district. There is no specific award of Industrial Court laying down as to which cost of living index number series should be applied to the various centres in the district.

The Government of the former State of Hyderabad had fixed minimum wages under the Minimum Wages Act applicable to Aurangabad district for agriculture, tanneries, oil-mills, rice, flour and *dal* mills, stone-milling, tobacco manufactories, road construction and building operations, public motor transport and local authorities.

The Hyderabad Shops and Establishments Act, 1951, is applicable to the municipal areas of Aurangabad district. The Weekly Holidays Act, 1942, is also applicable to Aurangabad district.

Employees' State Insurance Act

The Employees' State Insurance Act, 1948, and the Employee's Provident Fund Act 1952, are applicable to Aurangabad district.

Labour Officers

There is a Government Labour Officer at Aurangabad. Government Labour Officer works under the supervision and control of the Chief Government Labour Officer, Bombay. At the various sub-offices they are under the administrative control of the respective heads of offices or regional heads. He attends to individual complaints from employees from all the industries and keeps Government and other authorities informed of the latest situation in the labour and industrial field by sending regular reports to these authorities. He is also a Minimum Wages Inspector and a Shops Inspector and in those capacities he enforces the provisions of the respective Acts. Under the Working Journalists Act, he is concerned with the enforcement of the provisions of the said Act.

Industrial Arbitration

The Industrial Disputes Act, 1947, is applicable to Aurangabad division. Four Industrial Tribunals and two presiding officers of the Labour Courts who are appointed under the said Act in Bombay have jurisdiction over Aurangabad district. Under the Industrial Disputes Act, the Industrial Tribunals have no appellate jurisdiction and the disputes are referred to the Industrial Tribunals under sections 10 (i), 10 (2) and 12 (5) of the Industrial Disputes Act by the Government.

Certain disputes under the Industrial Disputes Act, falling under schedule II are referred to the Labour Courts appointed under the Act. They also deal with questions of computation of benefits to parties by tribunals. Other disputes falling under schedule III are referred to the Industrial Tribunals.

Factory Department

The Factory department is under the administrative control of the Commissioner of Labour. But the Chief Inspector of Factories has complete control over the technical side of the work of the department all over the State. The department is mainly responsible for the administration of the Factories Act, 1949.

The Factory department also administers the Payment of Wages Act, 1936; the Cotton Ginning and Pressing Factories Act, 1925; the Employment of Children Act, 1938; the Bombay Maternity Benefit Act, 1929; the Minimum Wages Act, 1948 and the Bombay Labour Welfare Fund Act, 1953. The Hyderabad Factories Rules are still in force in the district.

The Factory department has one regional office at Aurangabad with jurisdiction over the districts of Aurangabad, Bhir, Nanded, Osmanabad and Parbhani. The Inspector of Factories stationed at Aurangabad during the former State regime has been replaced by a Junior Inspector of Factories. The main function of the Inspector is to ensure that the provisions of the Factories Act are observed by the managements of the factories to which the Act is applicable.

The Collector is also the *ex-officio* Inspector of Factories in the district. The Assistant Commissioner of Labour, Aurangabad and other Labour Officers of that region are Inspectors under the Payment of Wages Act and other enactments.

The Inspector has powers to prosecute, conduct and defend before the courts after taking permission from the Chief Inspector of Factories, Bombay.

Workmen's Compensation Act

Under the provisions of the Workmen's Compensation Act (VIII of 1923), the Commissioner for Workmen's Compensation, Bombay has exclusive jurisdiction over Greater Bombay. The Commissioner has also exclusive jurisdiction to try all cases relating to the Western and Central Railways and the hydro-electric companies under the management of Messrs. Tata Hydro-electric Agencies, Limited, arising in the State irrespective of the district in which they occur. The Commissioner has also general jurisdiction over the whole State.

The main aim in giving the Commissioner for Workmen's Compensation, Bombay, jurisdiction over the whole State is to enable him to settle the cases with insurance companies and other firms which have their head offices in Bombay city. But as this arrangement necessarily entails a certain amount of overlapping, Government have issued

instructions under Section 20 (2) of the Act for the distribution of work between the Commissioner and the *ex-officio* Commissioner. Under these instructions, the Commissioner at Bombay is authorised—

(a) to receive deposits for distribution of compensations from dependents in cases of deposits under sub-sections (1) and (2) of Section 8 ;

(b) to issue notices to and receive applications from dependents in cases of deposits under these sub-sections ; and

(c) to receive agreements for registration under Section 28, wherever the accident has taken place.

Where a deposit is received or an agreement is received or an agreement is tendered for registration, the Commissioner notifies the *ex-officio* Commissioner concerned. Applications for orders to deposit compensation when no deposit under Section 8 (1) is received and other applications provided for in the Section 22 of the Act are made to the *ex-officio* Commissioner within whose jurisdiction the accident occurs. Notices to employers under Section 10-A requiring statements regarding fatal accidents in the district are issued by the *ex-officio* Commissioners and reports of fatal accidents made under Section 10-B are also received by them. After notice is issued by the *ex-officio* Commissioner under Section 10-A, the employer deposits the money with the Commissioner at Bombay and the latter notifies the receipt of the deposit to the *ex-officio* Commissioner concerned. Applications for review or commutation of half-monthly payments are made to the Commissioner who passed the original orders.

As regards the cases arising out of accidents on the Railways, they are dealt with by the *ex-officio* Commissioner concerned.

Steam Boilers and Smoke Nuisances Department

The function of this department is to carry out yearly inspection of steam boilers after they are registered in the State or after recording their transfer from other States and to grant working certificates thereof to ensure their safe working and also to prevent omission of smoke from furnaces being erected before plans are approved by the department. The department also conducts examinations for certificates of competency as boiler attendants.

The department is under the administrative control of the Commissioner of Labour, Bombay, but the Chief Inspector of Steam Boilers and Smoke Nuisances, who is the head of the office controls the technical side of the work of the department. He is responsible for the smooth working and administration of the Indian Boilers Amendments Act, 1960, the Indian Boilers Regulations, 1950, and the Hyderabad Boiler and Machinery Rules so far as Aurangabad district is concerned.

The work of the department mainly comprises the registration and inspection of steam boilers, economisers and steam pipes including mounting and other fittings. The registration and inspection work of steam boilers in the district is carried out by the Inspector of Steam Boilers and Smoke Nuisances with his headquarters at Sholapur.

It was contemplated to establish eight labour welfare centres in the Marathwada region during the Second Five-Year Plan. Accordingly, labour welfare centres were established at Parli, Parbhani, Hingoli, Aurangabad, Jalna, Nanded and Latur during 1959-60.

Welfare Activities

The labour welfare activities in Maharashtra State are conducted by the Maharashtra Labour Welfare Board, Bombay, which is a distinct statutory authority.

In Aurangabad district, there are 10 welfare units, comprising two physical culture classes, workers education classes, nursery schools, *shishu mandir*, *shishu varga* and special tailoring classes for men.

The labour welfare centres provide both for indoor and outdoor games. Arrangements are also made for physical exercises and the equipment provided, consists of double bar, chest-expanders, spring dumbbells, iron dumbbells and weight-lifting sets. For recreational purposes *bhajans* are also arranged at the centres. Tailoring and embroidery classes are conducted for women workers. A reading room with popular newspapers and periodicals is also provided for.

The State Government had set up an Industrial Training Workshop at Aurangabad in December 1960, as a part of its 2nd Five-Year Plan programme. The object of this workshop is to train mainly industrial workers and their dependents in various trades so that they can learn a new job in their spare time which would enable them to tide over periods of involuntary unemployment. For this purpose, training is provided at this workshop in those trades which a worker can undertake himself alone or at the most with the help of his family members, needing little or no capital investment.

Industrial Disputes

From the year 1959 to 1966, 88 disputes were referred to industrial relations (conciliation) machinery. Of these, the Industrial Tribunal gave awards on 8 disputes, arbitration on 1 dispute and 4 disputes were pending for arbitration on which awards were awaited; 12 disputes were settled mutually and 7 disputes were not considered fit by the Government for referring to Industrial Tribunal ; 46 cases were closed/disposed off as they were not pursued or were withdrawn by the parties. Thus 10 disputes remained pending at the end of the year 1966. Demands for better pay-scales, dearness allowance, gratuity, house-rent allowance constituted the main reasons for these disputes.

PROHIBITION AND EXCISE DEPARTMENT

Prohibition and Excise

The prohibition policy of the Government aims at moral, ethical and economic uplift of the common man and achieving peaceful living conditions in the society. To implement this policy the prohibition laws have been enforced prohibiting production, possession, export, import, transport, sale, consumption and use of all intoxicants except those permitted by any rules or orders.

Prohibition was implemented in the then Bombay State from April 1, 1950. With the merger of Aurangabad district in the erstwhile Bombay State, it was decided to extend this policy to the newly merged district also and accordingly, total prohibition was introduced in the district from April 1, 1959.

Organisation

The Collector is in charge of the administration of Prohibition and Excise department in the district. He is responsible to the Director of Prohibition and Excise, Maharashtra State. The Director of Prohibition and Excise is the head of the Prohibition and Excise department and is responsible for the administration of excise and prohibition laws in the whole State. His office, therefore, forms a central organisation for directing proper implementation of the policy of the department and for guiding the Collectors and District Prohibition and Excise Officers in the State.

The Prohibition and Excise department administers the following Acts and the rules made thereunder :—

- (i) Bombay Prohibition Act, 1949.
- (ii) Bombay Opium Smoking Act, 1936.
- (iii) Bombay Drugs (Control) Act, 1959.
- (iv) Medicinal and Toilet Preparations (Excise Duties) Act, 1955.
- (v) Spirituous Preparations (Inter-State Trade and Commerce) Control Act, 1955.
- (vi) Dangerous Drugs Act, 1930.

The subjects dealt with by the above Acts are briefly as under :—

(i) The Bombay Prohibition Act, 1949, prohibits the production, manufacture, possession, exportation, importation transportation, purchase, sale, consumption and use of all intoxicants. However, these transactions can be permitted by rules, regulations or orders. The Act also regulates the possession, sale, etc. of *mhowra* flowers and molasses.

(ii) The Bombay Opium Smoking Act, 1936, prohibits the smoking of opium.

(iii) The Bombay Drugs (Control) Act, 1959, regulates the possession and sale of certain drugs which are used in a manner injurious to health and which are specified by Government in the Maharashtra Government Gazette as "Notified Drugs".

(iv) The Medicinal and Toilet Preparations (Excise Duties) Act, 1955, provides for the levy and collection of duty on medicinal and toilet preparations containing alcohol, opium, Indian hemp or other narcotic drug or narcotics.

(v) The Spirituous Preparations (Inter-State Trade and Commerce) Control Act, 1955, regulates, in the public interest, the movement on the inter-State basis of certain spirituous medicinal and other preparations.

(vi) The Dangerous Drugs Act, 1930, prohibits the manufacture, exportation, importation, sale, possession and transportation of manufactured drugs like cocaine, morphine, heroin, pethidine, etc., except in accordance with the rules made in that behalf.

Enforcement work

The enforcement of prohibition, *i. e.* detection, investigation, etc., of offences under the above Acts is entrusted to the Police Department. Besides the administration of the Acts mentioned above, the department plans and arranges prohibition publicity. Social workers of repute are appointed at regional levels as Divisional Honorary Prohibition Organisers and they attend to the work of prohibition publicity by addressing meetings and impressing upon the masses the evil effects of intoxicants. They also work for enlisting the co-operation of social workers and institutions for prohibition publicity. At the district level Prohibition Publicity Officers carry on intensive prohibition publicity particularly in the areas of the district known for prohibition offences.

The control in all excise matters is vested in the Director of Prohibition and Excise. He is also responsible for the general supervision of prohibition publicity work carried on by the departmental officers. The Collectors have certain function under the aforesaid Acts such as issue of licences, permits, etc., and in respect of such functions they are subordinate to the Director of Prohibition and Excise.

Aurangabad district is at present under the charge of the Superintendent of Prohibition and Excise, who assists the Collector of Aurangabad in all excise and prohibition matters. Under the Superintendent there is an Inspector of Prohibition and Excise at Aurangabad and one Sub-Inspector of Prohibition and Excise for executive work. There is also one Sub-Inspector of Prohibition and Excise in charge of the foreign liquor vendor's licence at Aurangabad. The Inspector and Sub-Inspectors

of Prohibition and Excise have also been vested with certain powers under the Bombay Prohibition Act, the Dangerous Drugs Act and the Bombay Opium Smoking Act. There is also a Prohibition Publicity Officer in Aurangabad district who carries out prohibition propaganda throughout the district under the guidance of the Superintendent of Prohibition and Excise, Aurangabad and the Divisional Honorary Prohibition Organiser, Aurangabad Division.

In each tahsil a medical board has been constituted, consisting of the Government medical officer or Government assistant medical officer in the tahsil. If there is no such officer in the tahsil, the nearest Government medical officer or Government assistant medical officer functions as a medical board. The function of the medical board is to examine medically any person who applies for a permit to possess opium, *ganja* or *bhang* for personal consumption and who is directed by the Collector or an officer authorised in this behalf to appear before the medical board. On examination, the medical board has to issue a medical certificate specifying the disease the applicant is suffering from, the drug recommended for personal consumption as a medical necessity and the quantity of the drug which may be permitted per month for personal consumption.

The main functions of this department are confined to licensing, inspection of licences and the enforcement of various controls enacted under the Acts referred to above, particularly under the Bombay Prohibition Act. The officers of the department have also to do propaganda on total prohibition and the various advantages derived therefrom amongst the people in the State and to supervise and organise recreation centres in their charges and to co-operate with the Police department in their duties of prevention and detection of prohibition crimes. The Excise staff is responsible for the supervision of bonded manufactories, warehouses, *neera* centres and management of Government liquor and drugs sale depots and inspection of various excise licences. They are also required to associate themselves in increasing measures with the ameliorative and social side of the prohibition campaign, and to tighten loop-holes when such are noticed. Briefly, they are responsible for control, propaganda and ameliorative work and their work now is of a liaison and supervisory type as also educational. Though, officers of the Prohibition and Excise department of and above the rank of Sub-Inspector have been vested with powers to investigate offences these officers generally pass on information of the commission of offences and hand over the cases, if any, detected by them to the Police for investigation. The Home Guards Organisation, also assists the Police in this work. Under Section 134 of the Prohibition Act, village officers or servants useful to Government and officers and servants of local authorities are bound to give information to the Police of breaches of provisions of the Act which may come to

their knowledge and also to prevent the commission of breaches of the provisions of the Act about which they may have knowledge. Under Section 133, officers and servants of local authorities are also bound to assist any Police officer or person authorised to carry out provisions of the Act. Under Section 135, occupiers of lands and buildings, landlords of estates, owners of vehicles, etc., are bound to give notice of any illicit tapping of trees or manufacture or transport of liquor or intoxicant drug to a Magistrate, Prohibition Officer or Police Officer as soon as it comes to their knowledge.

All revenue officers of and above the rank of Tahsildar, all Magistrates and all officers of the Department of Prohibition and Excise of and above the rank of Sub-Inspector have been authorised under Section 123, of the Prohibition Act, within the limits of their respective jurisdictions, to arrest without a warrant any person whom they have reason to believe to be guilty of an offence under the Act, and to seize and detain any articles of contraband. The officer so authorised, when he arrests any person or seizes and detains any articles, has to forward such person or articles, to the officer-in-charge of the nearest Police station.

Kinds of Permits.*—Various permits are granted for possession, use, etc., of foreign liquor. They are :—

Emergency Permit.—An emergency permit is granted for the use and consumption of brandy, rum or champagne to any person for his/her own use or consumption or to any head of a household for the use of his/her household for medicinal use on emergent occasion. The permit is granted for a yearly period upto 31st March and for a quantity not exceeding 4 drams i. e., 13-1/3 fluid ounces of brandy or rum or 8 drams i. e. 26-2/3 fluid ounces of champagne for three months. A permit is not granted to more than one member of a household at any one time. The term "house hold" is defined as a group of persons residing and messing jointly as the members of one domestic unit.

Health.—The health permit is granted for the use or consumption of foreign liquor to any person who requires such liquor for the preservation or maintenance of his health. Persons over 40 years of age are granted health permits for the quantity as recommended by a Registered Medical Practitioner but not exceeding 4 units per month for a period not exceeding twenty four months and persons between the age group of 30 and 40 years are granted three units per month for one year and persons below 30 years are granted 2 units per month for one year on recommendation of the Area Medical Board or the State Medical Board or the Registered Medical Practitioner as the case may be. Health permits granted to persons over 40 years of age and between 30 and 40 years of age are renewed as recommended by the Registered

* The prohibition policy was changed subsequently and was liberalised.

Medical Practitioner. Persons under 30 years of age should apply for renewal of their health permits through the Area Medical Board or the Civil Surgeon of the district.

Temporary Residents.—A temporary residents permit is issued to persons born and brought up or domiciled in a country outside India where liquor is usually consumed. No permit is granted for a period exceeding twenty four months from the date of its commencement. The permit is granted for such monthly maximum quantity not exceeding six units.

Visitor's Permit.—Any person visiting the State of Maharashtra for a period of one week is granted this permit which can be extended for a period not exceeding one month.

Special Permit for Privileged personages.—This permit is granted to a sovereign or head of a foreign state, a representative or officer of any international organisation to which privileges and immunities are given under the United Nations (Privileges and Immunities) Act, 1947, and to Consular officers and members of the staff appointed by or serving under them provided that such members are nationals of a foreign state. It is also granted to the consorts and relatives of the above persons. This permit is granted free of cost and is valid upto 31st March of the following year.

Interim Permit.—Any person who is eligible for a temporary resident's permit, health permit or special permit for privileged personages and desires to possess, use or consume foreign liquor pending grant of any of the regular permits mentioned above is granted an interim permit.

Tourist's Permit.—A foreign tourist holding a tourists introduction card or tourist visa visiting the State of Maharashtra is granted a free tourist's permit for a period of his stay in the State but for a period not exceeding one month. An all India tourist permit is granted for a period of three months by the visa issuing officers of Indian Mission Overseas, the Director and Assistant Director, Tourist Officer, Government of India at Bombay, Delhi and Madras.

Toddy.—With effect from December 1, 1968 the sale of toddy containing not more than 5 per cent alcohol by volume is permitted for consumption on licenced premises.

Denatured Spirit.—The possession and use of denatured spirit is prohibited, except under permit or licence. A permit for possession and use of denatured spirit for domestic purposes is normally granted for a quantity not exceeding one quart bottle per month.

Provided that the officer granting the permit may for any special reasons grant the permit for any quantity not exceeding three quart bottles per month.

Provided further that with the previous sanction of the Collector a permit may be granted for a quantity exceeding three quart bottles per month.

The possession and use of denatured spirit for medicinal, scientific and educational purposes and for purpose of art, industry or profession is regulated by the system of licences prescribed in this behalf. Industrial denatured spirit required for the use in any industry, etc., is allowed to be possessed on licences issued under the Bombay Denatured Spirit Rules, 1959.

Country Liquor and Wine.—Authorisations for use of country liquor and wine for sacramental purposes only are granted to priests of certain communities viz., Parsees, Jews and Christians. The possession, use, etc., of country liquor except for sacramental purposes is prohibited.

Ganja, Bhang and Opium.—A permit for personal consumption of opium, ganja and bhang is granted only on production of a medical certificate from the medical board constituted by Government or medical officer appointed for the purpose.

Neera and Palm Products Scheme.—Neera sale licences as well as licences for manufacturing gur from neera are granted only to (1) co-operative societies organised by constructive social workers (2) other similar organised institutions such as Gandhi Smarak Nidhi, ashrams, organisations in charge of intensive area schemes, sarvodaya centres, etc., on the recommendation of the Khadi and Village Industries Board for the State of Maharashtra. No neera licence to individuals are granted.

Prohibition has, in effect, raised the standard of living of the poorer classes. They eat better food and wear better clothes than before. Their children go to schools, and the womenfolk are happier. They can now purchase articles which prior to prohibition would have been regarded as beyond their means. Poorer sections of the society now resort to cinemas, hotels and other places of public amusement for entertainment frequently. Due to prohibition there has been a great change in the ideas of the social values and manners. Prohibition has resulted in lesser family feuds, better and cordial relations at home, greater and proper care for their children, almost complete absence of the street brawls and of quarrelsome atmosphere of the neighbourhoods.

Sanskars Kendras

In order to provide recreational facilities and counter attraction for the purpose of weaning the addicts from the drink and drug habit, *sanskars kendras* or recreation centres are established. They are run either departmentally or by the local social workers or social institutions interested in prohibition work. At the *sanskars kendras*, newspapers,

magazines and facilities for indoor and outdoor games are provided and programmes like *bhajans*, *kirtans*, music, folk songs, dramas etc., in which people of the locality are interested are arranged. Government grants subsidy to the *sanskars kendras* run by these institutions. In Aurangabad district there are two departmental *sanskars kendras* at Adool and Soegaon and one subsidised *sanskars kendra* at Phulmari.

SOCIAL WELFARE DEPARTMENT

Organization

At the Secretariat level the new Department of Social Welfare was constituted immediately on Reorganisation of States i. e., on November 1, 1956, with a separate Minister for Social Welfare. At the Directorate level a new Department of Social Welfare was constituted on September 15, 1957. The backward class welfare work done previously by the Backward Class Department is now under the charge of the reconstituted Social Welfare Department. The duties performed by the Chief Inspector of Certified Schools have also been transferred to the reconstituted Directorate. The designation of the Director of Backward Class Welfare has been changed to Director of Social Welfare who is the head of Social Welfare Department. The Chief Inspector of Certified Schools and Institutions has been re-designated as Deputy Director of Social Welfare (Correctional Wing) and he assists the Director of Social Welfare in matters relating to the correctional wing. There are three Deputy Directors who look after the work relating to (i) the education and rehabilitation of physically handicapped; (ii) propaganda, research and statistics, and (iii) sanitation and scavenging schemes. In addition to this, there are three Assistant Directors in charge of (i) education, (ii) co-operation and revenue, and (iii) administration respectively. One Statistical Officer and one Special Officer for scholarships for post S. S. C. students have also been provided. The backward class wing of the Social Welfare Department aims at amelioration of the conditions of backward classes so that they reach the standard of other sections of the society as quickly as possible.

From 1st June 1961, Divisional Social Welfare Officers have been appointed for each revenue division of the State. Provision has also been made for speedy implementation of the recommendations of the Scavengers Living Conditions Enquiry Committee. The Divisional Social Welfare Officers are of the status of class I officers.

At the district level, there is a Social Welfare Officer. He not only executes the schemes of the Social Welfare Department but also co-ordinates the work of the other departments relating to backward class welfare in the district. He looks after the tribal welfare schemes. Besides this, there is a Nomadic Tribes Welfare Officer in each division of the State, who looks after the welfare of the nomadic tribes and

Vimukta Jatis. Consequent upon the formation of the Zilla Parishads in May 1962, the implementation of the schemes for the welfare of backward classes is looked after by the Zilla Parishads and Panchayat Samitis.

A Tribal Research Unit was established at Poona in 1961-62 with the object of carrying research into traits and characteristics of the tribals and their problems so that the tribal welfare programme could be fashioned to serve their needs. This unit is headed by one Chief Research Officer who is assisted by two Research Officers, 4 Investigators and other staff.

Backward Classes

The backward classes are classified into three main categories, viz., (1) the scheduled castes or *Harijans*, (2) the scheduled tribes or *adivasis* and (3) the other backward classes who are socially, economically and educationally backward. The communities coming under the first two categories are notified by the Government of India under the orders of the President. The communities coming under other backward classes include :—

- (a) *Nav-Buddhas* i. e., scheduled castes converted to Buddhism.
- (b) Tribals residing outside the scheduled and specified areas of Vidarbha.
- (c) Nomadic tribes and
- (d) *Vimukta Jatis* or denotified tribes.

A number of privileges have been granted to backward classes under the Constitution of India. Special grants are being paid every year by the Government of India under Article 275 (i) of the Constitution for welfare of scheduled tribes and development of scheduled areas. Besides normal concessions made available to backward classes from time to time, special schemes have been formulated for backward classes under the Five Year Plans and these are being implemented vigorously.

The disabilities of backward classes are three-fold, viz., educational, economic and social. The Government have, therefore launched a three pronged drive with the object of eliminating these disabilities within the shortest possible time.

Education

Education is encouraged by instituting a large number of scholarships, general concessions of free-studentships to backward class students, payment of examination fees to the students belonging to scheduled castes and scheduled tribes and provision of hostel facilities for backward class students studying at all stages of education : primary,

secondary and collegiate. Special *ashram* schools for scheduled tribes, *vimochit jatis* and nomadic tribes and *sanskar kendras* and *balwadis* for scheduled castes, *vimukta jatis* and nomadic tribes are opened with a view to spread education amongst the backward classes.

Economic

Economic rehabilitation is mainly effected by, (i) rehabilitating backward classes in agriculture by granting them cultivable waste lands and such other facilities required for the development of land, such as supply of ploughs, bullocks, implements and seeds, (ii) establishing training centres for imparting training in hereditary crafts and providing financial help for their rehabilitation in various cottage industries, (iii) imbibing the co-operative spirit in their day-to-day life by providing them all facilities by way of concessions and safeguards, (iv) reserving certain percentage of vacancies for backward classes in service under State Government and local bodies and under the semi-Government organisations and (v) introducing special measures for housing.

Social

The activities under social welfare are designed towards the removal of the stigma of untouchability in respect of scheduled castes, assimilation of scheduled tribes in the general population without destroying their hereditary traits and rehabilitation of *ex-criminal* tribes and nomadic tribes in gainful and stable avocations. Legislation as well as propaganda through the medium of voluntary agencies are the means used to achieve this object. The Untouchability Offences Act, 1955 prohibits observance of untouchability in any form.

Financial assistance is made available by the Central Government under Article 275 (i) of the Constitution of India to the extent of 100 per cent of the expenditure incurred under centrally sponsored programme and 75 per cent and 50 per cent of the expenditure incurred on educational and other than educational schemes respectively under the State Five-Year Plans. The Third Five Year Plan provided for a programme of backward classes welfare for which a total outlay of Rs. 5.81 crores was made for the State of Maharashtra. Under the centrally sponsored programme an outlay of Rs. 306.40 lakhs has been provided for Maharashtra State. Under this programme scholarships are being awarded to backward class students studying in post-S. S. C. courses, 40 tribal development blocks have been opened, forest labourers co-operative societies are being assisted, tribal research unit is being maintained, assistance is being sanctioned for construction of houses for sweepers and scavengers and for purchase of wheel barrows and hand carts for the removal of night soil. The entire programme for the welfare of *vimukta jatis* is also being financed under the centrally sponsored programme schemes. In 1962-63, under the scheme of loan-cum-subsidy for cottage industries and professions, Rs. 20,150 were given to

174 beneficiaries from the scheduled castes and other backward classes, and Rs. 15,150 were granted to 271 beneficiaries under the scheme of assistance for purchase of milch cattle.

In accordance with the Maharashtra Zilla Parishads and Panchayat Samitis Act, 1961, the subject 'welfare of backward classes' has been entrusted to the standing committee of the Zilla Parishad. The Deputy Chief Executive Officer of the Zilla Parishad, is the secretary of this committee and the Social Welfare Officer acts as the joint secretary. The President of the Zilla Parishad is the *ex-officio* chairman of the standing committee.

Out of the total population of 15,32,341 in Aurangabad district 92,715 persons belong to scheduled castes, 24,455 to scheduled tribes and 1,31,416 are *Nava Buddhas*. The population of *Vimukta Jatis* and nomadic tribes is estimated to be 51,050 and 8,670 respectively.

Measures of uplift

Education.—Under this head poor and deserving backward class students are given scholarships, tuition fees and examination fees, textbooks, notebooks and educational appliances. Further, financial assistance is also provided for running backward class hostels, adult schools and libraries. In 1965-66, the Zilla Parishad spent Rs. 208,195 on scholarships, tuition and examination fees the benefit of which was obtained by 9,529 backward class students. During the same year, the Zilla Parishad also gave financial assistance to the extent of Rs. 96,561 to 10 backward class hostels with 125 inmates. Three *balwadis* and one *sanskarakendra* also received financial assistance from the Zilla Parishad during the same year.

There are in all 14 aided backward class hostels, 3 *balwadis*, one *sanskarakendra* and one *ashram* school in Aurangabad district. Sant Tukaram Vastigriha, a Government hostel for backward class boys is being maintained in Aurangabad city which provides accommodation for 150 inmates. There is a Government hostel for 25 scheduled tribes boys at Kannad. One Government hostel for scheduled caste girls was started at Aurangabad during the year 1966-67 under the centrally sponsored programme of the Fourth Five Year Plan in which to begin with accommodation was provided for 25 girls. Ultimately it is intended to provide accommodation for 75 girls. There are four primary schools for scheduled tribes and one for *Vimukta Jatis* which are maintained by the Social Welfare Department through the Zilla Parishad.

There are in all 4 forest labourers co-operative societies of scheduled tribes in Aurangabad district.

Health, housing and other schemes.—Scarcity of drinking water in rural areas is acute. Construction of drinking water wells has, therefore, been accorded very high priority after taking into consideration the needs of backward classes particularly.

Similarly housing condition of backward classes is not very satisfactory. Under the scheme of housing aid, Rs. 100 are paid in cash or kind to carryout repairs to houses of backward classes. Under individual housing scheme subsidy limited to Rs. 750 per house is given. The expenditure incurred on wells, housing and other schemes during the three years from 1963-64 to 1965-66 is given below :—

Schemes	1963-64	1964-65	1965-66
<i>New wells—</i>			
Expenditure	... Rs. 46,250	Rs. 17,500	Rs. 19,800
Beneficiaries	... 84 Wells	17 Wells	19 Wells
<i>Housing (individual)—</i>			
Expenditure	... Rs. 45,000	Rs. 72,750	Rs. 75,000
Beneficiaries	... 60 Houses	97 Houses	100 Houses
<i>Housing aid—</i>			
Expenditure	Rs. 20,600	Rs. 10,500	Rs. 3,900
Beneficiaries	224 Persons	105 Persons	39 Persons
<i>Medical aid—</i>			
Expenditure	Rs. 527	Rs. 2,634	Rs. 591
Beneficiaries	... 22 Persons	N. A.	10 Persons
<i>Transport facilities to patients—</i>			
Expenditure	... Rs. 60	Rs. 60	...
Beneficiaries	... 1 Person	1 Person	...
<i>Repairs to wells—</i>			
Expenditure	... Rs. 800	...	...
Beneficiaries	... 9 Wells	...	...
<i>Oil pumps—</i>			
Expenditure	... Rs. 3,000	Rs. 8,000	Rs. 4,000
Beneficiaries	... 2 Oil pumps	4 Oil pumps	2 Oil pumps

There were five co-operative housing societies of backward classes in Aurangabad district.

CHARITY COMMISSIONER

Bombay Public Trusts Act

Before 1950, the religious and charitable trusts in the former State of Bombay were governed by Central as well as Provincial enactments which were based mainly on religious principle. In 1950, the Bombay

Public Trusts Act (XXIX of 1950) was made applicable to the public trust without distinction of religions. The Act defined public trusts as "an express or constructive trusts either for a public religious or charitable purpose or both and includes a temple, a *math*, a *wakf*, a *dharmashala* or any religious or charitable endowment and a society formed either for a religious or charitable purpose or for both and registered under the Societies Registration Act (XXI of 1860).

The Act was made applicable to the following classes of public trusts in the former Bombay State from 21st January 1952, and in the Marathwada and Vidarbha regions with effect from 1st February 1961 :—

(a) Temples.

(b) *Maths*.

(c) *Wakfs*.

(d) Public trusts other than (a), (b) and (c) above, created or existing solely for the benefits of any community or any section thereof.

(e) Societies formed for either religious or charitable purpose or for both registered under the Societies Registration Act, 1860.

(f) *Dharmadayas* i. e. such monetary assets which according to the customs or usages of any business or trade or agreement between the parties relating to any transaction, as are charged to any party to the transaction or collected under whatever name as being intended to be used for a charitable or religious purpose ; and

(g) All other trusts, express or constructive, either for a religious or charitable purpose or for both.

The charitable endowments formed under the Charitable Endowments Act (VI of 1890) have not been brought under the purview of the Bombay Public Trusts Act of 1950.

An Assistant Charity Commissioner has been appointed for the Aurangabad division consisting of 5 districts. He is responsible to the Charity Commissioner, Bombay.

Duties of Trustees

As per the provisions of the Act, it is obligatory on the part of a trustee of a public trust to apply for registration within a period of three months of the application of the provisions of the Act. The application must contain the following points : (1) the approximate value of moveable and inmoveable property owned by the trust, (2) the gross annual average income of the trust property and (3) the average amount of expenditure of the trust. However, the registration is not necessary in case of *dharmadayas* which are governed by the provisions of the Act in certain respects. Trusts registered under any other Acts are deemed to be registered under this Act.

The registration fee ranging from Rs. 8 to 25 is levied upon the public trusts. An annual contribution at the rate of 2 per cent of the gross annual income is recovered and credited to Public Trusts Administration Fund, created under the Act. Public Trusts mainly for the purpose of advancement and propagation of secular education or medical relief and public trusts having gross annual income of Rs. 1,000 or less are exempted from the payment of this contribution, so also the deduction from gross annual income for computing contribution are allowed in respect of amounts spent on the advancement and propagation of secular education, medical relief, donations, grants received from governments or local authorities, interest on depreciation or sinking fund, taxes to be paid to various authorities, etc. The contribution is levied upon the net annual income of a public trust conducting business or trade.

Every trustee has to keep regular accounts of public trust, which is to be audited by the chartered accountant or any other person authorised under the Act. The person who has audited the accounts has to submit a report to the Assistant Charity Commissioner of his region on the points such as whether accounts are maintained according to law, whether an inventory has been maintained of the moveables of the public trusts, whether any property or funds of public trust have been applied for the purpose not authorised by the trust, whether the funds of the trust have been invested or immovable property alienated contrary to the provisions of the Act etc.

On the receipt of the report from the auditor or any other person authorised, if the Deputy or Assistant Charity Commissioner is satisfied that the trustee or any other person has been guilty of gross negligence, breach of trust or misconduct resulting in a loss to the trust, he has to report accordingly to the Charity Commissioner. The Charity Commissioner, after an inquiry into the matter, determines the loss, if any, caused to the trust, and surcharges the amount to the person found responsible for it. No sale, mortgage, exchange or gift of any immovable property and no lease for a period exceeding ten years in case of agricultural and three years in case of non-agricultural land or buildings belonging to the public trust, is valid without the previous sanction of the Charity Commissioner. The trustee of public trust is under duty to invest the surplus funds of the trust in securities or first mortgage of immovable property. For making investment in any other forms the permission of the Charity Commissioner must be obtained.

Application of funds by cypres

If the original object of a public trust fails wholly or partially, if there is a surplus income or balance not likely to be utilised, or if the original intention of the author of a public trust was not proper in the public interest, an application can be made to the District Court or City Civil Court, Bombay, as the case may be for the application by cypres of the property or income of the public trust.

If there is a breach of trust or a declaration is necessary that particular property belongs to the public trust or a direction is required to recover the possession of such property, two or more persons having an interest in the trust or the Charity Commissioner, can file a suit in the Court to obtain relief mentioned in the Act. If the Charity Commissioner refuses consent, an appeal lies to the Maharashtra Revenue Tribunal. The Charity Commissioner can also file such suit on his own motion.

The Charity Commissioner may, with his own consent be appointed as a trustee of a public trust by a Court or the author of a trust, provided he is appointed as a sole trustee. But the Court is not empowered to appoint the Charity Commissioner as a sole trustee for religious trust.

Inquiries by Assessors

Inquiries in respect of registration of public trust or regarding loss caused to the public trust registered under previous Act, in consequence of the act or conduct of trustee or any other person, have to be conducted with the aid of assessors who are not less than three and not more than five. These persons are selected from religious denomination of public trust to which the inquiry relates. A list containing the names of assessors is prepared and published in a official gazette after every 3 years.

Charity Commissioner and Charitable Endowments

The Charity Commissioner is deemed to be the treasurer of charitable endowments for the Maharashtra State appointed under the Charitable Endowments Act, 1890.

In the case of religious and charitable endowments and institutions, the management of which vests in the State Government, they are vested in the committees of management to be appointed by the State Government for each district. The Charity Commissioner is empowered to inquire into the duties of these committees and to direct expenses in respect thereof to be paid from the funds belonging to the institutions or endowments.

The Charity Commissioner, also acts as the Commissioner of Wakfs under the Wakfs Act, 1954. An Assistant Commissioner for Wakfs has been appointed for the Aurangabad division.

Punishment

Contraventions of the Act amount to offences and are punishable with fines ranging from Rs. 500 to Rs. 1,000 depending upon the nature of offence. The Charity Commissioner is the sole authority in launching the legal proceedings in such cases of contraventions.

Following is the table showing the position of various trusts in Aurangabad district as on 26th June, 1967 :—

TABLE No. 1

PUBLIC TRUSTS IN AURANGABAD DISTRICT

Section	Total No. of public trusts	Value of property (in Rs.)		Gross average annual Income (in Rs.)	Average annual expenditure (in Rs.)
		Moveable	Immoveable		
'A' (Trusts for the benefit of Hindus).	266	173,356	1,887,915	224,165	214,175
'B' (Trusts for the benefit of Muslims).	...	...	—	...	...
'C' (Trusts for the benefit of Parsees)	...	...	...	...	...
'D' (Trusts for the benefit of Christians).	...	...	—	—	...
'E' (Trusts for the benefit of not any particular Community).	42	111,636.17	597,450	143,844	128,011
'F' (Trusts registered under the Societies Registration Act, 1860).	126	1,545,739	1,925,750	1,283,862	1,244,304

MANAGED ESTATES

Aurangabad district is governed by the provisions of the Hyderabad Court of Wards Act (XII of 1350 *Fasli*) in so far as the administration of estates of minors, lunatics, widows and persons declared by Court to be incapable and of unsound mind for managing their own property, is concerned. The Government manages the property of such persons in order to secure proper care and management, and to safeguard the interest of such persons. Assumption of superintendence of the estate is undertaken only when the estate is mismanaged, encumbered with debt and the Government is of opinion that it is useful in the public interest to preserve the property of person for the benefit of his family.

Court of Wards Act

The Court of Wards is empowered, with the previous sanction of the State Government, to assume the superintendence of the property of the said persons. The Guardians and Wards Act, 1890, also applies to the estates of minors. Under the Hyderabad Courts of Wards Act, the Collector of the district acts as Court of Wards within the territorial limits of the district.

In Aurangabad district there are no such estates taken under the management of the Collector, Aurangabad.



सत्यमेव जयते

CHAPTER 18—PUBLIC LIFE AND VOLUNTARY SOCIAL SERVICE ORGANISATIONS

INTRODUCTION

THE VOLUNTARY SOCIAL SERVICE ORGANISATIONS HAVE A PLACE OF IMPORTANCE IN THE PUBLIC LIFE in general and in the socio-economic scheme of society in particular. Considered in the historical perspective, they are of a recent origin. As a matter of fact their growth in recent times and their non-existence in the past could be attributed to the nature of human existence in the historical and political surroundings in these times. Human life in the past was not so eventful as it is today. What could be regarded as the various aspects of the cultural and civilized life were mostly in a backward and semiprogressive state. Human wants both material and non-material were very few and far between. There was no richness and fullness in human life in those days and strangely enough it was not desired also. Human existence was more natural than normal. There were no complexities and intricacies in the social life of the individual and the energies of the human beings were more directed towards the satisfaction of their needs rather than towards the search of the unknown. Not that science and increasing knowledge of life did not spur the imagination of a few in the society. These few did see a full and beautiful life, leading a more sophisticated existence but the prognostications of a few did not materially affect the even tenor of life which the majority sought for. The life of the individuals as the members of the social organization and as citizens of a State was guided by certain norms of behaviour and moral codes of conduct with which the individuals were content. The necessity for competitive and complementary associations to supplement the efforts of the society and the State was not felt and if it was felt by some under the pressing urge of advance and progress, their existence would not have been tolerated by the political power which guided the course of social events under its auspices. These conditions underwent a radical change during the last hundred years or so. Tremendous progress was visible in every aspect of human activity—social, economic, political, moral, scientific, literary, artistic and aesthetic. Fields unknown were opened in wild stretches which the developed and scientific intellect of those pioneers in the social and scientific fields could not very well fathom. Development of transport

brought together hitherto separated parts of the world and created a feeling of commonness, fraternity and brotherhood. Scientific advance solved the problems of life which were getting more complex with the march of time and made life more material and easier than what was in the past. Literature and art developed bringing out forthwith the hidden and unbounded virtues of human life and created an altogether different political philosophy which gave prime importance to individual in the general scheme of things. These developments were sure to have a profound effect on the life and psychology of the individuals. The new knowledge that was fed to the individuals through the media of books, newspapers and periodicals that came to be published, widened his horizons, affected his outlook on life and created in him a hankering for a better and rich existence. This process of thinking was accentuated by the developments that were taking place in the socio-economic organization of the society. Almost everywhere the villages lost their character of economic self sufficiency, mass production replaced and relegated to the background the concept of localised and limited production, a new class, numerically powerful *viz.*, the working class came into existence and the very panorama of human existence in its economic and social perspective changed. These factors made life more complex and increased the needs of the individual and though they added to the material comforts of life they now made life more machine like, rigid and a humdrum existence. The tired human intellect started finding avenues where he could refresh his mind and mental faculties and get relief. The State was now, however, a silent spectator of these phenomenal changes that were taking place in human existence and its environments. It had taken upon itself the role of satisfying those human needs and fulfilling those human aspirations which the individual could not do on his own. The power of the State had increased enormously and so also its responsibilities. No State could lead an isolated existence in the world which was now living a life of co-operation. But even the powers of the State failed to respond to the convulsions and the urges that were felt in the inner depths of human mind. The State could supply the material wants of the individuals and create circumstances to make life worth living but it could never touch those inner compartments of human mind which seek satisfaction which cannot be measured in material terms. This urge is diverse and the atmosphere where this urge requires fulfilment is incompatible with the rigours of discipline that go with the functions of the State. Hence, the necessity of such outlets where this urge could be fulfilled and where human mind could recapture its essence. This is provided by the Voluntary Social Service Organisations whose very name indicates their voluntary character. These institutions are in a way competitive to the State but they differ from it in that they allow free play to human emotions and volitions and supply the individual with a moral force

that the State may be incapable of providing. It may not be misunderstood that their voluntary character and the looseness with which they bind their members implies an inherent weakness in them. As a matter of fact their very voluntary nature provides them with a strength of character which the very powerful of the States may fail to supply because if the State appeals to the intellect of the individual they touch the very core of the human existence—that is the heart of the individual. History has proved time and again that if results are to be judged by the means with which they are achieved, then these organisations supply a far more powerful means than the one supplied by the State. That does not mean that the aims and objectives of the State and these organizations are conflicting. Far from that, these organizations supplement the efforts made by the State towards the development of human personality and by their power and influences over the lives of the individuals make it rich, resourceful and worth living. They are a part and parcel of the public life and though morally superior they are subordinate and subservient to the political organization. Their importance in the social organization cannot be minimised, because they reflect the culture and civilization of the social group of which they form a part. As a matter of fact they represent the various aspects of the public life in a social organization. They exercise a formative influence on the public opinion which is a conglomeration of distinct social, political and economic views held by the majority of persons in the community. The concepts of public life and public opinion are complex and intricate. If public life is more concerned with the social and cultural sides of human existence and is an expression of individual feeling through social organism, public opinion is more concerned with the political and economic sides of human existence. Both, however, are complementary to each other because the aim of both is to educate the masses and bring about social, political and economic reform. In this context it may be noted that the factors that are responsible to create public life and public opinion may differ in their characteristics and connotation but unequivocally these factors are in one way or the other a representation of voluntary organizations that are working in the society.

PUBLIC LIFE

Newspapers

Public life in Aurangabad has been enriched by the effective publicity of newspapers which voice popular grievances and sufferings of the people from time to time. There are, at present, twelve journals in the district which survey district news and national events and educate public opinion. Of these three are dailies, two evening dailies, four weeklies and three monthlies. '*Marathwada*', the oldest former bi-weekly journal restarted as daily because of its effective and popular

writings and its wide popularity. The '*Ajantha*' established in 1959 is second highest in popularity in the entire Marathwada region because of its national and inter-national news publicity. To fulfil the necessity of daily evening news the '*Lokneta*' and '*Lokvijay*' were started as evening dailies in 1961 from Aurangabad. *Vivek* a weekly journal published from Bombay also publishes its Marathwada edition from Aurangabad. Besides, '*Panchasheel*' a weekly published from Aurangabad gives news about Grampanchayats and other subjects of social significance. '*Pragati*' is daily published from Jalna mainly for industrial and occupational news. *Pratishthan* is a literary monthly published from Aurangabad. *Sahakar Samachar* and *Sahakar Darshan* are monthly magazines giving the news of co-operative movement in Marathwada region and are published from Aurangabad. There is no periodical published from Aurangabad in English. Besides these local journals a number of English and Marathi daily newspapers from Bombay and Nagpur have found popular patronage in Aurangabad. These include *Tarun Bharat*, *Maharashtra*, *Nagpur Times* (all published from Nagpur) and the *Times of India*, the *Free Press Journal*, *Indian Express*, *Maharashtra Times*, *Loksatta*, *Maratha* and *Marmik* (all published from Bombay).

Representation

In the 1967 general elections the Aurangabad district had three Parliamentary constituencies of which one was for Rajyasabha and two for Lok Sabha and eleven constituencies for State Legislature out of which one was reserved for scheduled castes.

The following table shows the party-wise votes polled in the Parliamentary and Assembly elections held in 1971 and 1972.

TABLE No. 1
STATISTICS RELATING TO GENERAL ELECTIONS HELD IN 1971 AND 1972 IN AURANGABAD DISTRICT

Sr. No.	Constituency	Total Electorate	Total Number of electors voted	Party-wise votes polled				
				Congress (R)	Bhartiya Jansangh	Socialist Party	Commu- nist Party of India	Republi- can Party of India
<i>Parliamentary 1971 :—</i>								
1	Aurangabad	..	5,30,926	2,79,390	52.62	1,94,926	47,015	...
2	Jalna	..	5,31,700	2,60,630	49.02	1,82,017	...	11,398
	Total Parliamentary	...	10,62,626	5,40,020	40.92	3,76,943	47,015	13,901
						55,441	...	10,630
<i>Assembly 1972 :—</i>								
1	Kannad	..	95,792	48,136	50.25	25,765	25,765	...
2	Sillod	..	95,250	39,587	41.56	25,888	...	...
3	Bhokardan	..	99,131	47,401	47.82	30,817	14,809	...
4	Vaijapur	..	87,515	40,154	45.88	33,404	...	...
5	Gangapur	..	91,407	44,836	49.07	28,812	...	...
6	Aurangabad (West)	..	1,03,144	60,398	52.56	32,781	10,790	8,525
7	Aurangabad (East)	..	97,256	47,904	49.26	20,429	18,685	...
8	Jalna (North)	..	88,026	37,418	42.51	14,262	...	6,168
9	Jalna (South)	..	97,166	48,225	49.68	22,062	4,098	4,509
10	Paitan	..	98,028	55,121	56.23	40,953	5,810	2,017
11	Ambad	..	95,669	54,531	57.00	24,786	1,986	5,238
	Total Assembly	...	10,48,384	5,23,731	48.96	2,99,939	50,368	23,567
						31,575	8,525	6,7100

Foot Note.—The old Congress secured 3,898 votes in Paitan constituency, Communist Party 8,525 votes in Gangapur constituency and Peasants and Workers Party 611 and 2,050 in Jalna (north) and Paitan constituencies respectively.

VOLUNTARY SOCIAL SERVICE ORGANISATIONS

Vasant Club, Vaijapur

The Vasant Club was started at Vaijapur on 27th June 1942. The club is one of the biggest and the oldest social institutions of its kind in Vaijapur. The Club was originally founded in 1918 as City Club, Vaijapur which was later renamed as 'Osmania Club' in 1942. In 1948 the Club received its present name in memory of a young social worker and a member of the Club who died in India's freedom struggle. The object of the Club is to develop reading habit and make attempts to protect Indian culture. The Club had 65 members in 1967.

The day-to-day affairs of the Club are looked after by the managing committee of 9 members which is composed of president, vice president, secretary, joint secretary and five executive members. The collector of Aurangabad is the *ex-officio* president of the Club.

For the realization of its objectives the Club has donated land *gratis* for the construction of a Community Hall, Hostel for students and a Basic Training College. The club also conducts a number of tournaments. The Club has its own tennis court built in 1966. To encourage the students in their education, the Club arranges Essay, Drama and Debating competitions annually and distributes attractive prizes in cash and kind for deserving students. The Club also provides reading facility to all by keeping newspapers, magazines etc., in its reading room. Talented people from educational field are invited to coach the students in different subjects. The Club also conducts cultural activities, including entertainment programmes, annual social gathering, etc., at the time of festival occasions. The Club also conducts short trips to places of interest in the district and nearby and a picnic every month.

The Club donated handsomely towards the cost of construction of the building for the Primary Health Centre. It also contributed to the defence fund during the Indo-Pakistan war of 1965.

The property and assets of the Club include a piece of land admeasuring 5 acres, its own spacious building, furniture and other requisites. The Club derives its income from contributions and donations. The total annual income of the Club amounted to Rs. 4,000 in 1967-68 whereas the expenditure amounted to Rs. 3,500 during the same year.

Mahila Mandal, Aurangabad

The Mahila Mandal was started on 12th June 1964 at Aurangabad with the object of bringing about an all round progress of women in educational, social and cultural spheres and to extend help to needy children and women irrespective of caste, creed or religion.

The day-to-day affairs of the *mandal* are managed by an executive committee of 11 members composed of president, vice-president, secretary, treasurer and 7 executive members. The *mandal* had 25 members in 1968.

Presently the *mandal* runs a *Balak Mandir*. The *mandal* also celebrates festivals and days of national importance. Besides, the *mandal* also arranges dramas and variety entertainment programmes at the time of festivals. The *mandal* has now a proposal to start tailoring class for the benefit of women.

The income of the *mandal* is derived from entrance fees and monthly subscription from the members.

Nagarik Hit Samrakshan Samiti, Aurangabad.

The *Nagarik Hit Samrakshan Samiti* was established on 19th July 1964 under the Bombay Public Trusts Act of 1950. The objects of the *Samiti* are to protect the fundamental rights of the citizens by constitutional ways and means and to create among them a feeling of fraternity, unity, equality and brotherhood irrespective of their caste, creed, religion and sect. The *Samiti* had 109 members in 1968.

The day-to-day affairs of the *Samiti* are looked after by a managing committee of 11 members consisting of president, vice-president, secretary, treasurer and 7 executive members. The members of the *Samiti* are classified as primary members, trustees according to their financial assistance to the *Samiti*.

The *Samiti* has rendered extremely useful service to the community of people in time of conflicts and atmosphere of tension. The *Samiti* has an advisory body of 3 members who are legal experts. They render legal advice to the *Samiti* on such occasions. The *Samiti* also helps the poor in obtaining justice as also to do away with their grievances.

Rotary Club, Jalna

The Rotary Club was started in 1940 at Jalna with the object of undertaking social work for the well-being of the people in the entire district. It had a membership of 26 in 1968-69.

The management of the club is vested with the managing committee consisting of president, vice-president, secretary and treasurer.

To realise its objectives the club has instituted awards to be presented annually to those workers who are found to be conscientiously and honestly performing their duties in the respective fields where they are working. Thus many students with high academic achievements to their credit were given awards and prizes in 1968. The most conscientious policeman, homeguard, conductor, postman and nurse were

also given Best Service Awards in the same year. The club has started a 'Rotary Book Bank' for the students who cannot afford to purchase those because of poverty. These books are given on loan basis. Besides, the club arranges annually inter-school and inter-collegiate debating competitions to create awareness among the students. Attractive prizes and silver shields are awarded to the best students in the debating competition.

The work of the club in the field of education is also impressive. In 1968 the club gave Rs. 50,000 as loan to the Arts, Commerce and Science College, Jalna, in co-ordination with the Lions Club, Jalna. In the same year the club collected a sum of Rs. 31,000 (Rs. 10,000 by way of donations and Rs. 21,000 as a loan) for the same college.

The club also runs an Eye Camp. One such camp was held at Jalna from 18th to 23rd of January 1969. During that period 500 cases were examined and 100 cases were most successfully operated. For the attendance in the camp prominent eye specialists were called. Medical treatment as well as medicines were given free of charge to all the patients. These medicines were donated to the club by the manufacturing concerns. Besides, the patients were accommodated free of charge by the club. People from adjoining districts such as Nanded and Buldhana took advantage of this camp. The club plans to run such eye camps annually. The club received two 'Awards' for efficient and valuable community service at the District Rotary Conference held at Aurangabad in 1969.

The club is housed in its own building at Jalna. The income and expenditure of the club amounted to Rs. 11,090 in 1969.

Samata Darshan Association, Aurangabad

The Samata Darshan Association established in 1958 and registered under the Societies Registration Act XXI of 1960 is a branch of the Bombay State Women's Council which is inter-linked with the International Council of Women through the National Council of Women in India. Among the manifold objectives of the association are to establish a bond of kinship among women of all classes in the Marathwada region and to bring about their all round development.

The management of the association is vested with the managing committee of 13 members which consists of President, Vice-President, Secretary and Treasurer. Besides, there are 3 sub-committees of 4 representatives elected from the general body. The tenure for all the office bearers is for 2 years. The managing committee is vested with wide administrative and financial powers. The membership of the association consists of patron, donor, life member and ordinary member. The association had a membership of 75 in 1968.

At present the association runs the (i) *Shramik Mahila Vasatigriha* and (ii) *Udyog Mandir*. The *vasatigriha* is mainly for employed women as also for those who are learning. The association has its own building which houses the *vasatigriha* and has an accommodation of 18. This is the only hostel of its kind in the city. There is a proposal to have a more specious building for the hostel. In the *Udyogmandir* eatable articles such as *masala*, *papad*, *pickle* etc., are prepared on "no profit no loss" basis. Besides, the association runs a library for its members where about 800 books on various subjects have been kept.

The association also renders useful social service. At the time of the Chinese aggression on India in 1962 the association gave sweaters and scarfs to the *jawans* and donated Rs. 7,151 to the Defence Fund. During the Indo-Pak conflict of 1965 the association sent clothes, and donated a sum of Rs. 1,121 to the Defence Fund. In December 1967 aluminium pots worth Rs. 200 were donated to the Koyna Earthquake Relief Fund. Besides this the association gives scholarship to the student who stands first in the Pre-University course of the Marathwada University alternatively in Science and Arts subjects.

The association also organizes religious and social activities such as group *kumkum* function at the time of *Sankrant*, *Kojagiri Pournima*, *Sharadotsav*, *Hartalika* etc., and also holds annual gatherings.

The association is housed in its own building. The annual income of the association amounted to Rs. 2,000 in 1967-68 whereas the expenditure amounted to Rs. 600 during the same year.

Kasturba Kanya Chhatralaya, Kannad

Kasturba Kanya Chhatralaya, a branch of Adivasi Seva Samiti, Nasik, was founded at Kannad in 1954-55. The object of the Chhatralaya is to spread education among the women and to improve the lot of downtrodden and backward Adivasi communities.

The day-to-day administration of the Chhatralaya is looked after by an executive body of nine members including president, treasurer, secretary and executive members of the Adivasi Seva Samiti, Nasik, which was founded by the late Karmaveer Bhausahab Hirey in 1945. At present there are 11 members in the Seva Samiti from Kannad. The Chhatralaya accommodates girl students from first standard upto S. S. C. level. In 1968-69 there were 32 girl students residing in the hostel, out of whom 15 were adivasi, 5 scheduled castes, 6 Vimukta Jatis and 6 caste Hindus. Since its foundation 380 girl students have taken advantage of the facilities provided by the Chhatralaya. During the Mahatma Gandhi Birth Centenary year 1969-70, the inmates of the Chhatralaya built a house by *Shramdan* for a poor Harijan. Free medical treatment is given to the inmates of the Chhatralaya by a private medical practitioner of Kannad. The Chhatralaya also provides meals to the inmates free of cost.

The income of the Chhatralaya comprises donations, grant-in-aid and financial assistance from Adivasi Seva Samiti. The total income of the Chhatralaya as also its expenditure amounted to Rs. 11,945.36 in 1968-69. The institution received Rs. 7,722 as grant-in-aid from Social Welfare Board of the Maharashtra Government in the same year.

Ganesh Shikshan Sanstha, Deogaon Rangari.

The *Ganesh Shikshan Sanstha* was established on 19th June 1961 at Deogaon Rangari in Kannad tahsil with the following objects :—

To promote the cause of education in the remote rural areas by establishing and conducting institutions with a view to develop the personality of students and thereby making them useful members of society. The *Sanstha* proposes to achieve this aim by adopting the following means.

- (1) To establish colleges for higher education.
- (2) To establish industrial and technical institutions for vocational training.
- (3) To run hostels for students taking education in the institutions run by the *Sanstha*.

The administration of the *Sanstha* is run by an executive committee which had a strength of 15 in 1968-69. Of these, one is a president, two vice-presidents, two secretaries, one treasurer and rest are members.

The *Sanstha* has been managing Shri Ganesh Vidyalaya since 1961 where classes from VIIIth to XIth standards are conducted. Besides the *Sanstha* also runs a hostel for the students of the high school. There are, at present 700 students on the roll of the high school and 150 inmates in the hostel. The *Sanstha* provides all facilities including food and accommodation to the students on very nominal charges. The *Sanstha* conducts physical competitions where successful candidates are given attractive prizes.

The *Sanstha* is housed in its own spacious building. There is a separate building for the hostel. The total property of the *Sanstha* including movable as well as immovable is worth of Rs. 1,43,691.42. The annual income of the *Sanstha* amounted to Rs. 38,822.37 in 1968-69 whereas the expenditure was Rs. 38,330.94 in the same year.

CHAPTER 19—PLACES

STYLES OF ARCHITECTURE

THE PREVIOUS EDITION OF THE AURANGABAD GAZETTEER DEVOTED A SEPARATE CHAPTER TO ART AND ARCHITECTURE wherein the objects of interest were arranged under their respective architectural styles. For easy reference this edition has abandoned the earlier arrangement and placed the objects of interest location-wise. Below are catalogued the major objects falling under different styles with a short introduction.

HINDU

The architecture of the Aurangabad district divides itself into two branches: one relating to “cave temples” and the other to “structural works.”

The Indians borrowed the idea of using stone from the Greeks; and the history of Indian art begins with the introduction of Buddhism as a State religion under Ashoka, in the middle of the 3rd century before Christ. Previous to this, the buildings seem to have been of wood, and stone was seldom, if at all used for purely architectural purposes. The Indians did not adopt any of the forms of Greek architecture, and at first they did not even take any details from the Greeks. One of the principal points of interest in the Indian style, is its origin in wood and its gradual development into stone architecture, without any foreign admixture. The earlier caves are noted for their originality and their truthfulness of purpose; but every decorative feature appears to have been copied from a wooden original. The incongruity of wooden forms was, however, soon perceived, and a style was evolved of more than Egyptian solidity. The architecture became more of a monumental kind, having much of the colossal grandeur and vastness of Egyptian forms, to which, in the general outline, it possesses a similarity of design. There are many features which suggest an Assyrian origin, as found copied in stone of Persepolis. All the capitals either grew out of the necessities of their own wooden construction or were taken from the bell-shaped Persepolitan style. The sculptures of the 3rd century before Christ are perfectly original, and some animals, such as elephants, deer and monkeys are well represented, and so are trees, while human figures are truthful to nature; but in the 1st century after Christ, Indian sculpture became intermixed with Greek Art. The classical element in Buddhist architecture is strongest from the 1st to the 7th or 8th century after Christ. There was distinct progress in sculpture from the age of Alexander to that of Constantine, and the highest point of perfection was apparently reached in the 4th or 5th century. After this, the art declined, and in each succeeding century, the execution is inferior, the architectural details are less elegant, and the figure sculpture fails in drawing and dramatic power.

1. Cave Temples

(i) Ajanta Caves.

contd.—

There is no evidence to show that before Ashoka's time the inhabitants of Western India were dwellers in caves, or used rock for any monumental or religious purposes; but immediately afterwards they commenced excavating, and continued to do so for more than a thousand years. The Buddhist caves, with their contemporary sculptures and paintings, furnish a vivid and reliable account of the ethnology, history, and religion of a period, extending from the origin of Buddhism to its decay in India. The sculptures on the Buddha Gaya rails, supply a complete picture of Buddhism, and of the arts and manners of the people, in the 2nd century before Christ. The gateways at Sanchi record similar information up to the first century of our era; and the rails at Amravati up to the 4th century. From this time to the extinction of Buddhism in the 7th or 8th century, there is a superfluity of material in the sculptures and paintings of the western caves, illustrative of the same subject.

The Buddhist works consist of *stupas*, *dagobas*, rails, *stambhas*, *viharas*, *dharma-shalas*, and *chaityas*.

The *stupa* or *tope* is an ornamental mound, erected over some sacred relic of Buddha, or marking a spot consecrated as the scene of his acts. It was also raised over the ashes of distinguished Buddhist worshippers. The relic was subsequently exhibited on an altar, called a "dagoba," which is a monolith, consisting of a hemispherical dome supported on a cylindrical base. A square stone box, covered by a series of thin slabs, each projecting over the one below, was usually placed on the top of the altar; and an umbrella surmounted the whole.

Rails are found in connection with *stupas*, pillars, sacred trees and temples; and the early Buddhist architects lavished all the resources of their art on them. The sculptures represent Tree and Serpent worship; veneration for *dagobas*, wheels, and Buddhist emblems; and domestic scenes of love-making and drinking.

Stambhas of *lats* are pillars, erected in front of temples, etc. Ashoka raised a great many stone pillars, inscribed with edicts, intended to promulgate the tenets of Buddhism. He also constructed splendid *dagobas* in places sacred to Buddha and was the founder of a great many *stupas*, *viharas*, asylums, etc. It is said that despatches were received on the same day from 84,000 cities announcing the completion of such religious and charitable works.

The *viharas* are monasteries intended for the accommodation of mendicant monks, living together in communities. The oldest *viharas* have one or more cells, with a stone bench or bed in each cell, and a verandah in front, to protect the openings into the interior from the sun. The stone bench is a constant feature in all the earlier cells, but disappears about the 2nd century after Christ. The verandahs seem to have been originally of wood, but afterwards they were of stone and became the most ornamental parts of the structure. A permanent spring or cistern called "pandhi" was indispensable and was close to the *vihara*. When the *Bhikshukas* or mendicant monks became very numerous, the *viharas* were made larger, and consisted of cells arranged externally around three of the sides of a square or rectangular hall. These had few architectural features beyond the pillars and arches of a portico or arcade, which they occasionally possessed. In some instances, the *viharas* were two, three, or more storeys in height, each storey diminishing in horizontal dimensions and the cells were placed on the successive terraces of the structure, which assumed thus a pyramidal form. There was a structural *vihara*, in five or more storeys, the origin of all the temples in Southern India, belonging to the Dravidian

(ii) Ghatotkach Caves.

(iii) Pitalkhora Caves.

contd.—

style of architecture. The abodes of priests were called *samgharamas*; and Fa Hien described one with five storeys, the lowest storey containing an elephant; the 2nd a lion; the 3rd a horse; the 4th an ox; and the 5th a dove, implying that the several storeys were adorned with these animals. Large assembly halls called "dharmashalas" seem at first to have been wooden structures, but subsequently they consisted of large rooms surrounded by cells. As the size increased, pillars were introduced and were either arranged in rows in separating the central square area of the hall from the aisles, or were disposed in equidistant lines as in Cave XI, at Ajanta.

The term *chaitya* means an altar, but in course of time it was employed to indicate a temple containing such a monument. The earliest form of a *chaitya* in Western India is a flat-roofed oblong room, twice as long as wide, with a *dagoba* near one end and the entrance at the other. The flat roof was soon replaced by a semi-circular one; and the central cave was separated from the side aisles by a row of plain octagonal shafts which passed round the *dagoba*. A strong light was thrown on the shrine by an arched opening in front; and the facade was ornamented with sculptures of the rail pattern, of the *dagoba*, and of the horse-shoe arch, repeated in every variety of size and arrangement. The oldest *chaityas* in Western India were adorned with wooden ribs internally; and before the commencement of the Christian era, nearly the whole of the facade was constructed in teak-wood. The ornamentation, and the difficult parts of construction, were either literal copies from wooden originals, or were executed in wood attached to the rock; and a great deal of this wood work still remains. The opening was occupied by a wooden front, of which the chief features can be easily recovered from what is now found at Ajanta, etc. In fact, everything that could be made in wood remained in this material, and only the constructive parts necessary for stability were executed in rock. The sloping inwards of the pillars was requisite to resist the thrust of the circular roof in wooden buildings; and in order to follow the lines of these sloping pillars, the jambs of the doorways were also made to slope inwards. There is no better test of age, than the extent to which this system was carried out. By degrees the pillars and jambs became more and more upright and the wood-work disappeared as an ornament, and was replaced by forms more and more lithic, till the wooden forms from which they took their origin can barely be recognised. The *chaityas* were devoted solely to worship; but a complete Buddhist establishment consisted of a temple, one or more monastic halls with surrounding cells, and occasionally, separate hermitages for ascetic monks.

The Buddhist caves prior to the Christian era, and during the first century after it belonged to the Hinayana sect, and are generally plain in style and contain no images of worship. They manifest a grandeur of conception, but contain little sculpture, and the ornaments are simple. The oldest pillars are very slender and have an appearance better suited for wooden architecture. They are square in section, but change to an octagon in the centre. No statue of Buddha can be traced before A. D. 100. The *dagobas* are perfectly plain; and some of the other emblems in the interior of *chaityas* consist of the trident, the shield, and the wheel. The peaked arch over the facades of door and window fronts is obviously copied from an original wooden form; and a repetition of the rail decoration is a fair test of age, as it becomes less and less used afterwards. Foliaged ornament surround the semi-circular heads of the tympano over the doorways and on the jambs. A semi-circular moulding, like basket-work, is found in the very oldest caves; but it was so unsuited for stone-work, that it was dropped very early, and no example of it is known after

(iv) Aurangabad Caves and

(v) Ellora Caves.

2. Structural Works

The structural works of the district belong chiefly to the Indo-Aryan and Chalukyan styles of architecture, but there are also specimens of Jain and Dravidian styles and in fact all the Indian styles are more or less represented.

A. *Jain Style*.—(i) Kali temple at Daulatabad, (ii) Anva temple, (iii) Kannad temples, (iv) Indra Sabha temple at Ellora.

B. *Dravidian Style*.—The Kailas rock-cut temple is Dravidian in style, having no affinity, except in plan, with the Indo-Aryan temples of

contd.

the Christian era. The capitals are usually sculptured with the frieze and cornice of Grecian architecture; and in other examples, plain painted surfaces fill up the same space. The Buddhist *stambhas* have a *trishula* or a wheel, or emblems of animals on their capitals; and the necking consists, either of the honey suckle ornaments of the Greeks with Ionic order, or the more purely Buddhist ornament of a flock of sacred *hansas* or geese. The Persepolitan capital is also seen on the “lats” of Ashoka’s time, with a necking of cable ornament, and the “bead and reel” of classic art.

The Mahayana sect commenced to influence the architecture of the caves about the beginning of the 2nd century after Christ; but it is not possible to state with precision the exact period at which the transition took place. There seems to have been a pause after the disappearance of the Satakarnis and there are no caves that can with certainty be dated in the 5th century. After this period, the Mahayanist sculptures become very decided and it was within the next century and half that all the Mahayanist caves were excavated. In architecture, the grandiose design and simple details of the early caves, give place to facades and interiors crowded with pillars, carved or painted with the most elaborate and minute ornaments. The caves prior to the 4th or 5th century do not contain more than one conventional figure of Buddha; and the reduplication of such images occurs subsequently, when sculptured figures and paintings began to assume great prominence. The rail ornament becomes less and less frequent and disappears wholly about this time but before the final decay set in, the sculptures show some technical advance, although they do not possess the vigour of execution which characterised the earlier examples. The *dagoba* is now confined to *chaityas*, and has an image of Buddha attached to it in front. Figures of Buddha, or of saints, occupy the sanctuaries of *viharas*, with Bodhisattvas as *chauri* bearers; the latter being frequently accompanied by female figures or Shaktis. In the latest Buddhist ornaments, the cells are ignored; the *dagoba* has been superseded; the images become very numerous; and the prominence of Buddha is threatened by Bodhisattva Avalokiteshvara or Padmapani. The doorways are occasionally marvels of elaborate design. The animal figures disappear from the capitals and are replaced by brackets richly ornamented and filled with figures and representations of the most varied kind. The pillars become elaborately carved. The old slender forms disappear, and in some of the caves at Ajanta, the pillars are under four diameters in height; while in Lankeshvara near Ellora, they are a little more than two diameters. See Fergusson and Burgess, *Cave Temples of India: History of Eastern Architecture, etc.*

Maharashtra, an allusion has also been made to other rock-cut temples among the Brahmanical and Jain caves of Ellora which possess Dravidian features.

- (i) Savkheda temple
- (ii) Satara temple
- (iii) Bhaironath temple at Jalna
- (iv) Sankeshvar temple at Nevargaon
- (v) Khandoba temple at Ambad.

C. *Indo-Aryan Style*.—The Indo-Aryan temples in the Aurangabad district show that they have been largely influenced by Dravidian architecture and the two styles have acted and reacted on each other, to such an extent, that there is scarcely a temple of the one kind that does not possess some feature of the other.

- (i) Siur temple
- (ii) Rameshvar Mahadev at Kaigaon
- (iii) Ghrushneshvar temple at Ellora
- (iv) Siddheshvar Mahadev temple at Paithan.

D. *Chalukyan Style*.—The star-shaped temples of the Chalukyan style are not very common in the district, and consist for the most part of minor structures without any architectural pretensions.

- (i) Mahadev temple at Vaijapur
- (ii) Raja Jai Singh's *Chhatri* at Harsul
- (iii) Masonry *ghats*
- (iv) Baulis.

MUHAMMEDAN ARCHITECTURE

The Indian Saracenic architecture of the district is illustrated by numerous Muhammedan *dargahs*, *masjids*, *madrissas* and *sarais*. The oldest Muhammedan structures belong to the beginning of the 14th century, and are in the Pathan style but few of these remains can now be distinguished although it is a historical fact, that Muhammad Tughluq Shah raised many grand buildings, when he tried to transfer the capital from Delhi to Daulatabad. Various styles of architecture subsequently grew up as the later dynasties of the Deccan succeeded one another, and strove to surpass their predecessors in architectural magnificence in their respective capitals. Most of the dynasties commenced by building out of Hindu remains; but they afterwards abandoned all tendency to copy Hindu forms or Hindu details and carried out a pointed-arched, or domical style of their own. The structures of Ahmadnagar and Aurangabad, ought perhaps to be enumerated alongwith those of Gulbarga, Bijapur, Bidar and Golconda (A. D. 1497-1707); but they do not possess sufficient individuality to project them into separate styles, nor are the differences sensible to those who are not

personally acquainted with the examples. The styles of Deccan besides acting and re-acting on one another were influenced by the parent style at Delhi while the architecture of Aurangabad also borrowed from the rich and varied style which was adopted from the Jains at Gujarat (1396-1572).

PATHAN

1. DAULATABAD :—(i) Nizamabad *sarai*, (ii) Jumma *masjid*, (iii) Minar in Daulatabad Fort.
2. JALNA :—(i) *Dargahs* to Shah Nasir-ud-din and Shah Latif Kadari, (ii) *Dargah* of Zacha Bacha, (iii) Jumma *masjid*.
3. KHULDABAD :—(i) *Dargahs* to Gunj Rawan; Muntajab-ud-din; Burhan-ud-din; Zain-ud-din and Sayyad Yusuf, (ii) Malik Ambars' *dargah*, (iii) Ahmad Nizam Shah' *dargah*.
4. BIABANI *Dargahs* AT AMBAD.
5. AURANGABAD : (i) Bharkul gate, (ii) Naukonda palace, (iii) Kali *Masjid*, (iv) Jumma *Masjid* of Malik Ambar, (v) Chita Khana.
6. MAKABARRA AT WAKALA.
7. SAYYAD SADAT *dargah* AT PAITHAN.

MOGHAL

The Moghals introduced their bulbous domes and slender minarets ; and their scolloped arches which partake of the shape of their domes, can be readily distinguished from the pointed forms of the Pathans.

1. AURANGABAD : (i) Pir Ismail *Dargah*, (ii) Chauk *Masjid*, (iii) Lal *Masjid*, (iv) Begum Rabia Daurani *Makabarra*, (v) *Killa Arak*, (vi) Soneri *Mahal*, (vii) Shah Mosafar's *dargah*, (viii) Shah Ganj Mosque, (ix) Barra Darri, (x) Damari *Mahal*, (xi) City Walls.
2. DAULATABAD :—(i) Tana Shah's prison. (ii) Masonry tanks. (iii) Masonry dams.
3. KHULDABAD : - (i) Aurangzeb's Tomb, (ii) Khan Jahan's Lal Baghs, (iii) Bani Begum *Makabarra*.
4. JALNA :—(i) Jan Alla Shah's *dargah*, (ii) Nur Shah Wali's *dargah*, (iii) *Killa*.
5. PAITHAN :—(i) Jumma, Mukeri and Koti *masjids*, (ii) Maulana Sahib's *masjid*. (iii) Sunder Beg's *masjid*.
6. RUKN-UD-DIN'S *dargah* AND *idgah* AT VAIJAPUR.
7. FARDAPUR *sarai*
8. AJANTA :—(i) Jumma *masjid*, (ii) Barra darri, (iii) *Sarai*.
9. SIVNA FORT

ADUL BK.

Adul Bk. is a village situated in 19°40' north latitude and 75°30' east longitude in Paithan tahsil about 22 miles north-east of Paithan and having a population of 3,359 according to the 1971 Census. It is surrounded by a good wall and has several old Hindu buildings, which contain some fine wood-carving. A handsome temple to Hanuman is at the entrance to the village. There is a post office and a medical dispensary. Weekly bazar is held on Thursdays.

AJANTA

Ajanta, four miles north-west of which lie the worldfamed caves of Ajanta, is situated in latitude 20°32' 30" north and longitude 75°46 east. It is a village of 6,519 inhabitants in 1971 in Sillod tahsil and was, along with 23 other villages, held in *jagir* by Navab Salar Jang Bahadur. The wall surrounding the village had a raised banquette but no regular rampart; and some of the platforms within had a few honey-combed guns. There are three gates *wiz.*, the Sarai *darvaza*, the Pul *darvaza* and the Sivna *darvaza*. The entrance by the southern gate is over a substantial bridge of ten arches thrown across the Vaghora river. A Persian inscription over the gate states that the wall was built by Asaf Jah in 1040 Hijri (A. D. 1730) who likewise built the stone bridge. A spacious and a well-built octagonal *sarai* is near the northern gate and bears an inscription recording that it was the work of Asaf Jah. It has sixty-four recesses for the travellers. The gateway of the *sarai* is a quadrangular two-storeyed building, with a balcony standing on ornamented brackets on either side of the second storey. The roof slopes in front and is supported on slender posts, each of which throws out a strut over the projecting eave; while a line of cusped moulding hangs under the roof and conceals the tops of the struts. The front corners have slight projections formed into polygonal columns and are adorned with four plain bands and a projecting cornice. The latter serves as a balcony; and the columns are continued through the upper storey and become minarets. A neat Jumma *masjid* within the town and the handsome *barra darri* on the southern face are also attributed to the same nobleman. The Jumma *masjid* resembles the Chauk *masjid* at Aurangabad. The main building projects a little and has five arches in the front and another row of five arches behind. This portion carries the central dome. There is a wing with five arches on either side of the main building. The *barra darri* overlooks the Ajanta ravine and was occupied by General Arthur Wellesley immediately after the battle of Assaye, to lodge and treat the sick and the wounded. Immediately outside the northern gate are the tombs of two or three officers who died as a result of their wounds; and another tomb dated 1825 is to the memory of Colonel Strahan. The Vaghora river, after flowing underneath the bridge of the southern gate, is dammed across near the *barra darri*, and

holds back a fine sheet of water. The surplus flows past the western wall, through a deep ravine, in a northerly direction for about $4\frac{1}{2}$ miles, and issues into the plain below to the left of the Ajanta *ghat*. A branch of this stream sweeps round the base of the hill in which the celebrated cave temples of Ajanta are excavated. The village has a middle school, a post office, a medical dispensary and a rest house. Weekly market is held on Sundays.

AJANTA CAVES

The Ajanta Caves¹, in north latitude $20^{\circ}25'$ and east longitude $76^{\circ}12'$, in a wild lonely glen, about four miles north-west of the chief passes in the Ajanta or Indhyadri hills lie about three and a half miles south-west of Fardapur the nearest village. Here there are a guest house and an inspection bungalow.

The caves can be easily approached from Aurangabad and Jalgaon. Aurangabad, the district headquarters, is 62 miles away from the caves. It is a railway station and is connected with the caves by a good all weather motorable road, on which buses ply regularly. Buses also run to Pachora and Jalgaon railway stations, 34 and 37 miles distant respectively. From Fardapur the way to the caves lies for about four miles, southwards along the wide open valley of the Vaghur. It then enters a smaller valley that strikes to the south-west and leads along the rocky bed of a stream, also called Vaghur, between ranges of stony brushwood-covered hills from 200 to 300 feet high. After about two miles the stream bends sharply to the west, and shows to the right, a steep hill face about 250 feet high, sweeping round in a horse-shoe curve, with a narrow belt of its rocky face cut into a line of low flat pillared cave mouths, relieved here and there by higher arched fronts. Beyond the line of caves the ravine ends in a cliff about 200 feet high, over which, with seven leaps (*sat-kund*), the last from seventy to eighty feet high, the stream falls into a deep dark pool. From cave XVI the visitor can have a convenient view of the waterfall. At the top of the steep hill-face in which the caves are cut, stretches a waving plateau, and beyond the plateau, the hill rises gradually some 200 or 300 feet to the level of the Deccan plain. On the plateau are a few remains of a village, known as Lenapur, or cave town, once united with the caves by a flight of steps that ran down the scarp close beside the caves.

This site, lonely and picturesque and at the same time close to a main line of traffic, combines the three leading characteristics of the sites chosen by the builders of the rock temples of Western India.

1. The details of caves and sculptures are taken from Mr. Burgess' Notes on the Buddha Rock Temples of Ajanta, and the remarks about the paintings from Mr. Griffiths' Reports (1874-1879). Although many of the paintings have disappeared since these details were prepared, their description has been retained for the sake of record.

Early References

Ajanta is probably referred to by Ptolemy, under the name of 'Sazantium', which is mentioned in connection with Ozene, Tiagura, Nascica and other places.¹ The Chinese pilgrim Hiuen Tsang (642) also makes a reference to these caves. But when at capital, probably Badami in south Kaladgi of Pulakeshin II, king of Maharashtra, he heard that on the eastern borders of the kingdom a convent had in old times been built in a dark valley in a range of hills, with tops rising one above other, chains of rock, two storied peaks, and scarped crests. The raised buildings and deep halls of this monastery, filled wide openings in the rock and were supported (or roofed) by the upper part of the hill. Its porches and two storied tower (or facade) stood out in front of the caves and faced the ravine. The convent was built by Lo-han' O-tche lo (Arhat Atchara). The monks' quarters were about 100 feet high (above the stream). In the middle was a seventy feet stone statue of Buddha and over the statue, hanging without any apparent support, were seven stone canopies about three feet apart, kept up, it was said, by the power of Lohan's prayers. Round the monastery were sculptured stone walls showing the events of Ju-lai's (Tathagata's)² life in all the places where he had played the part of a Buddhist teacher: the happy omens that marked his rise to the dignity of saint, *arhat*; and the divine wonders that followed his entry into the state of rest, *nirvana*. The artists' chisel had given them all with the minutest detail. Outside of the convent gates, to the left and right, were stone elephants, which at times were said to utter frightful cries and shake the earth.³

1. *Memoir on the Cave Temples* by Dr. Wilson, J. R. A. S., Bombay Branch, Vol. III.

2. Tathagatⁱ, corresponding to the Chinese Ju-lai, means 'thus come' (Sansk. *tatha* thus and *agata* come) 'he who has come according to expectation,' (Beal's *Fah-Hian*, 66, 83, notes). Burgess (*Cave Temples* 15) holds that the word means 'who came in the same way as the previous Buddha.' In the index (Voce Tathagata), he gives one who goes in like manner, a mortal, a Buddha.

3. Stan. Julien Mem. Sur. les Cont. Occident, II. 151, quoted in Fergusson and Burgess' *Cave Temples*, 282. The account is confused and difficult to render, as the translator, and probably the writer, thought that the monastery was a building in a narrow valley or natural cleft, not caves cut in hill side.

According to Bhau Daji, one would almost think that Hiuen Tsang, in speaking of the convent of Avarasila Samgharama of Dhanakatseka (Denuka Katha or Maha Andhra), was describing the caves of Ajanta. The passage is as follows: "From there to the south, he made 100 li and arrived in the kingdom of Zena-Kietse-kia (Dhanakat-cheka?). East of the capital the convent of Fo-Po-chi-lo-kia-lan (Purvasila Samgharama) has been built upon a mountain west of the town; on the opposite side of the mountain the convent O-fa-lo-shi-lo-kia-lan (Avarasila Samgharama) has been constructed. An ancient king of this realm had built it to the honour of Buddha and had displayed in it all the magnificence of the palaces of Tahia (Baktrian). The thick woods by which it was surrounded and a multitude of bubbling fountains made it a charming abode. This convent was protected by the

When and why Ajanta ceased to be a place of pilgrimage and a settlement of Buddhist monks is not known. Hiuen Tsang's account of the decay of the Amaravati monastery, near the mouth of the Krishna, is probably true of Ajanta. 'The hill people' he writes, 'changed their feelings and did not cease to show their violence and anger. Travellers no longer dared to go to the convent. Thus it has become deserted, and neither monks nor novices are to be seen.¹

For several years after the British conquest (1818) the country round Ajanta was most wild and unsafe. In 1819, the Madras Army officers who first saw them, found the caves most difficult of access.² In 1824 Lieutenant, later General, Sir James E. Alexander, on his way to the caves, was warned by an officer in the Nizam's horse, that he would never return, that if he escaped the tigers, he would fall victim to the stony-hearted Bhils. Near the path, several cairns, covered with rags, marked spots where travellers had been killed, and in one of the caves was a human skeleton and footprints of tigers, jackals, and bears.³ Since then the state of the caves, and of the road to the caves, has been considerably improved and neither marauders nor man eaters are encountered. Between 1849 and 1855, the late Major R. Gill, while employed by the Court of Directors in copying the paintings, cleared away much rubbish and debris.

Cave Details

The caves are cut in a shallow horizontal stratum of hard trap, damaged by intrusions of green stone, and bedded in a softer rock, which, weathering badly, has caused many of the columns to crumble away. In cutting the caves long alleys seem first to have been dug by the pick-axe, the intervening walls, except where they were wanted for support, were next broken down; and the sides of the caves smoothed by an iron punch, from a point to a quarter of an inch at the cutting

contd.—

spirits of heaven, and the sages and saints loved to walk about it and to inhabit it. During the space of 1000 years which have followed the *Nirvana* of Buddha, thousands of lay people and monks were seen, who came together, to spend there the times of retreat during the rainy season.

At a small distance to the south of the town there is an enormous rock. There Po-pi-wai-kia (Bhavviveka), the master of the *Shastras* dwelt in the place of the O-su-lo (Asuras) waiting for the Tse-shi-pu-sa (Maitreya Bodhisattva) to become Buddha and to dissipate his doubts.—*J. R. A. S.*, Bombay Branch, Vol. VII.

Mr. Fergusson thinks this account refers to the Amaravati monastery at the mouth of the Krishna : Fergusson's *Tree and Serpent Worship*, p. 154.

1. *Histoire de Hiwen Thsang*, 188, quoted in Fergusson's *Tree and Serpent Worship*, 154.

2. Trans., *Bom. Lit. Soc.* III, 250.

3. Trans. *R. A. S.* II, 362, 368.

end, worked with a hammer used in either hand.¹ About 600 yards long, and from thirty to a hundred feet above the stream, the line of caves stretches, a row of twenty-four flat pillared monasteries from ten to fifteen feet high, broken near the centre and west by fine chapels, whose fronts, at least twice as high as the monasteries, are formed either of a large single arch or are two-storied with horse-shoe shaped upper windows. Of the twenty-nine caves five are temples or *chaityas*, and the rest monasteries or *viharas*.

Temples

Temple, or *chaitya* caves (IX. X. XIX. XXVI. XXVII) are about twice as long as they are either wide or high, and have almost always a rounded inner end. The roofs are lofty and vaulted. Some of them (IX and X), have been ribbed with wood, while in others (XIX and XXVI) the stone has been cut in imitation of wooden ribs. A colonnade runs round each dividing the nave from the aisles. In the oldest specimens (150-50 B. C.), the columns are plain eight-sided shafts, without bases or capitals; the more modern pillars (525-650) have both bases and capitals, and have highly ornamented shafts. Within the semicircular end of the nave stands the relic-shrine, *daghoba*, a solid mass of rock, either of the simple or composite pattern. The front of the cave is formed by a wall or screen of varying height. It is pierced by three doors, or one door and two windows, the larger and central opening forming the entrance to the nave, and the two smaller ones to the aisles. Springing from the top of this screen is a large open arch, with, as a rule a span of one-third the height or breadth of the cave. In front of one temple cave is a verandah, and in front of another is a portico, both with upper terraces, not quite so high as the bottom of the great arch, from which springs a second and outer arch somewhat larger than the inner one, and having, at the foot of it, a parapet wall about three feet high. These terraces may perhaps have been for musicians.

Monasteries

Monastery, or *vihara* caves are usually square, with low flat roofs, and cells at the sides and ends. They are supported by rows of pillars, either running round them and separating the central hall from the aisles, or disposed in four equi-distant lines. Opposite the entrance of the cave is the sanctuary, invariably occupied by a statue of Shakyamuni or Gautama, the last Buddha of the present age. The shrine is usually approached through an antechamber, in front of which are two pillars and pilasters running parallel to the back of the cave, in which, as well as on each side, are cells. All the monastery caves have front verandahs with chapels or cells at the ends, and some consist of a verandah only, with cells opening from the back of it. Both in the temples and

1. Gill's Ajanta Photos, 5. Burgess 'Ajantha Notes' 62. The process is best shown in XXIV, an unfinished cave.

monasteries there seems, at first, a want of harmony in the style of the pillars. Closer examination shows a certain regularity of system. In the temple caves, the columns, over against one another on each side of the nave, correspond in the order, and in the monastery caves, in each face of the colonnades, the two central pillars are alike, then those to the right and left of the central pillars, and so on to the corner pillars, all four of which are occasionally of one pattern.

Sculptures and Paintings

Very few of the caves seem to have been completely finished ; but of all, except one, every portion, walls, ceilings and pillars, seems to have been painted¹. Except the most eastern of the caves whose whole facade is covered by beautiful and varied designs, the sculptures in the monastery caves, male and female figures and beautiful frets and scrolls, are found chiefly round the doorways and windows and about the openings of the sanctuaries. In the most ancient temple caves the sculpture is confined to the facade ; in the more modern temples it covers the walls of the aisles, the columns and entablatures of the pillars, and the relic shrines.

History

The making and adorning of these caves is supposed to have lasted for about 1000 years, from the second century before to the eighth century after Christ. Historically the caves form two groups. Near the centre of the row where the line droops towards the river bed, are the five oldest caves VIII, IX X, XII and XIII,² built under the Andhrabhritya or Satakarni kings, probably in the second and first centuries before Christ. Cave X seems to have been added to, and both IX and X to have been adorned with paintings in the second century after Christ.³

After this no additions seem to have been made till the fourth century or even later. From this time new caves were cut in rapid succession ; the place being apparently in its greatest glory in the sixth and seventh centuries.⁴ According to present information the order in age of the second group of caves is XI, XIV, XV, XVI, XVII, XVIII, XIX, and XX, the last probably some time in the latter part

1. Great part of these paintings has disappeared. In half the caves are no remains of paintings, and in only thirteen are there any considerable fragments. Burgess' *Ajanta Notes*, 3.

2. The numbers given in the text are in the order of position. The order of age is, as far as can be determined, XIII, XII, X, IX, VIII

3. An inscription in Cave X 'Then gift of a cave door by Vasishthiputra' probably belongs to Vasishthiputra Pulumayi of the Nasik caves and dates in the first half of the second century A. D. Burgess' *Notes*, 50.

4. Fergusson and Burgess' *Cave Temples*, 298.

of the sixth century ; then, or perhaps before XIX and XX, VI and VII, and last, but all about the same age, approximately between 525 and 650 A. D., the five caves (I-V) to the east and the seven (XXI-XXVIII) in the west.

As far as they have yet been translated, the inscriptions, which are much mutilated, throw little light on the history of the caves. The earliest inscription is supposed to be one in cave X, which refers to the gift of a housedoor by Vasishthiputra. This Vasishthiputra is, from the character of the alphabet, believed to be the Pulumayi Vasishthiputra of the Nasik inscriptions, and so to belong to the second century A. D.¹ There is another very old fragment in the same cave which has not been translated.² Cave XVI has a mutilated inscription in a character supposed to belong to about 500 A. D. It details the prowess of a dynasty Vindhya-shakti or Vakataka kings, who, in the fifth century, ruled Berar and parts of the Central Provinces. Cave XVII, has an inscription with the names of five chiefs of Ashmaka, who seems to have been local rulers of the sixth century but of whom nothing is known. In cave XXVI, an inscription records the making of the cave by Devaraja and his father Bhavviraja, ministers of the Ashmaka chief and so connected with the excavators of cave XVII. From the sculptures no direct evidence as to the date of the caves has been drawn. The general style of ornaments is supposed to belong to the fifth and sixth centuries.³ The earliest paintings in caves IX and X, are, from their close resemblance to the dresses and ornaments in the Sanchi and Amaravati stupas, supposed to belong to the second century after Christ.⁴ The rest of the paintings are believed to date from the fifth and sixth centuries ; and of certain Persian pictures in cave I (17 and 20) about the first quarter of the seventh century.⁵

Life in India 200-700 A. D.

Though they furnish few historic facts, the cave ornaments throw much light on life in India between the third and eighth centuries of the Christian era. Most of the sculptures are religious and many of them are fanciful. But the greater number of the pictures are drawn from life, and though the treatment of the hills, the sea, and to some extent the houses is conventional, most objects are painted with truth and life, and show something of the manners and religion of, at least the upper classes of the people among whom the artists lived.

1. Fergusson and Burgess' *Cave Temples*, 293.

2. Burgess' *Notes*, 61

3. Cave IX. has sculptures belonging probably to the fifth century ; the frilled head dress in II belongs to the fifth or sixth century ; the Buddha Litany in IV shows that it is late ; and the style of ornament in I, XIX and XXV is of the sixth century. Burgess' *Notes*, 29, 47, 80, 83.

4. Burgess' *Notes*, 47.

5. Fergusson in *Jour. A. S. New Series*, XI. 165.

Chiefs

In almost all of them the central figure is the prince or chief. In the older pictures (X-150 A. D.) the prince is fair¹ with long narrow eyes, thick lips, and heavy ears, the face hairless except a slight moustache, the head covered with a thick shock of hair gathered in a bunch on the right side. The body is soft and rounded with little muscle, and except for a long five-corded necklace, a handsome ornament on the upper arm, and heavy plain wristlets, is bare to the waist. The later pictures (300-630 A. D.) would seem to contain chiefs of many tribes. Most of them are tawny, but there are also pale (XVII. 50), dark clay (I. 11), red (I. 17), and green (XVII. 2, 7) chiefs. All seem to be Indians, with supple soft bodies and long slender limbs, the face oval and hairless, the eyes long and narrow, the nose and lips heavy, the ears clumsy, and the hair falling in ringlets on the shoulders. They are shown, both indoors attending to State affairs and dallying with their wives, and out of doors fighting, hunting, and travelling by land and sea. Indoors, except a loose waistcloth bound round the hips, and rich ornaments, a high jewelled tiara or bands round the beads on the brow, a loose heavy necklace, rich armlets, and light plain wristlets, the body is bare. Seated on cushions or thrones, generally with their wives near them and surrounded by female attendants and other women, they hear complaints, receive ambassadors, give audience to strangers or merchants, consult their ministers, listen to reciters and musicians, fondle their wives, or are anointed by their servants. Out of doors, wearing a skull cap with pendant earflaps and apparently a tight-fitting jacket and trousers, and shadowed by an umbrella and wearing his crown, the chief leads his army, riding or driving a great white elephant (XVII. 46, 53), shooting arrows (XVII. 46), and hurling javelines (XVII. 29), or, with dogs and beaters, starts for a deer or lion hunt (XVII. 28), or puts to sea (I. 4), and travels by land to gain a devotee's blessing (I. 3).

Houses

The houses or palaces, though to some extent conventional would seem to have been of wood, two storeys high, with flat, peaked, or pyramidal roofs (XVII. 28, II. 22, XVII. 47). The rooms were divided by pillars (I. 5). The chief of them the state or reception room, had a blue cushion, a stuffed seat with quilted cover and pillow, or a four-footed canopied throne with lower seats, a low dais with a high back (I. 18), foot stools, and spittoons (II. 13, I. 16, 17), and a floor strewn with flowers and leaves; next come the ladies' rooms with sofas (I. 1) or beds like the modern cot (XVI. 5); finally there were cooking rooms with stone slabs and rolling pins, dishes, water jars and drinking cups. The upper storey was reached by a stair or ladder (I. 1); and had

1. The colour is so darkened with oil, that it is difficult to say. Those on columns are fair.

windows (I. 5) with sun shades (XVII. 11). Where the roofs were flat they were reached by a ladder (XVII. 43), were hung with flags and were used as a lounge and a place to look out from (XVII. 43).

Chiefs' Wives

Seated on a chair on her husband's right (I. 11), or on a cushion near him (I. 16), or in her own room swinging (II. 30) or lying on a couch (I. 19), the chiefs' wives, even more than their husbands, seem to belong to different tribes or even to different races. Some had faces of great beauty almost European in colour and expression. But the features of most were of the same cast as their lords, long narrow eyes with heavy lashes and arched eye brows, heavy nose, thick lips, and rather clumsy ears. The figure, almost always exposed, had full deep breasts and slender limbs, with long tapering fingers and pointed nails. The hair was worn in many ways. With some it was smooth in front bound by a fillet across the brow, and drawn back in a knot on the top of the head (I. 12); others wore it frizzled and with small front ringlets hanging in loose curls on the shoulders; other had brow and head ornaments, and some had coronets of flowers. The dress was almost always of the thinnest gauze as fine as the world-famed Dacca, so transparent that, but for a few light touches across the thigh and for the waist chain that held it up, most of the figures seem naked.

Ministers

Next to the chief and his wife, the leading persons were the chief's son and minister who sometimes wore tiaras slightly lower than the chief's, and like him were, except for rich ornaments always bare from the waist upwards. The prince sat below the throne (I. 17), presented flowers to his father (I. 10), or rode with him to pay respect to a devotee (I. 3). In the palace the minister, who in some cases (II. 13) was fairer than his chief, sat on a low stool in front of the chief (I. 16) or rode with him on horseback (I. 4). Of the courtiers some of the men had fair or dark brown curly hair (I. 4); some of them were, except for jewels, naked above the waist, and others were clad from head to foot with a cloth round the head and the whole body covered with blue or grey and gold garments ornamented with scrolls, stars, and animals (I. 1). The ladies varied greatly in colour, and, like the princesses, were dressed in rich jewels,¹ and thin, almost transparent gauze robes.

Servants

Men and women servants thronged the palace. The men servants were reddish and green (XVII. 5), fair haired,² and black with curly

1. Though the Ajanta paintings are not so richly studded with jewelry as most of the Bharhut sculptures, the artists everywhere display great richness and profusion of personal ornaments. This taste of the ancient Indians was noticed by the Greeks; "In contrast to their parsimony in other things, they indulge in ornament." Strabo's *Geography* XV. 1.54.

2. One was fair-bearded.

negro-like hair (XVII. 18). Many of them were dwarfs. They generally had fewer jewels and more clothing than their masters. Some, usually the porters, were clothed from head to foot (XVII. 45); others had a white cloth wound round the head, a white sleeved jacket and short red and white striped drawers (I. 5), or a white skull cap and closely fitting coat. Out of doors they bore the umbrella or the standard (I. 5), held horses (XVII. 43), and carried bundles of grass or leaves on a pole (XVII. 37). Indoors they anointed the chief (I. 5), watched the gates (XVII. 45) and carried water pots on their shoulders or dishes on their heads (I. 5). The women attendants took a more prominent place in the indoor scene than the men. They varied much in colour and appearance. Some were fair (I. 1, 3, 4, 16, 19; II. 13, 14; XVII. 18, 19, 28), some yellow (II. 37), some red (I. 1, 2, 4, 11, 16, 17; II. 22, 35; XVII. 6), some green (I. 5; XVII. 19), some dark (I. 1; I. 4; II. 13; XVII. 19), and some were dwarfs (I. 8, 11, 16, 17; II. 22). The hair was smooth, bound in fillets, curly or covered with a cloth (I. 1, 11, 12; II. 33). They wore fewer jewels and had generally more, or at least more apparent, robes than their mistresses. Some of them had dresses cut and sewn to fit the body and embroidered (I. 1). Others wore a bodice and striped kirtle (I. 1), or a striped blue loincloth and short kirtle (I. 11), or a flowered bodice with limbs tattooed or draped in tight-fitting drawers (I. 19), or a dark bodice with white flowers (I. 19), or striped blue and black petticoats (II. 33), or a peaked head-dress and a sort of sack (XVII. 5). Both in the public rooms and in the ladies rooms the women attendants held the fly-flap and the umbrella (I. 5), presented dishes of flower (I. 5) and sweet-meats (I. 11), offered salvers (I. 4), and carried vessels and chopsticks (I. 1), held bracelets (I. 8), or jewel caskets (I. 12); in the ladies' room they poured water over their mistress's head, chafed her feet (I. 19, XVII. 58), carried bags (II. 22) or basons (II. 33), or, fully clothed and with a staff in their hands, watched the gate (I. 19).

Soldiers

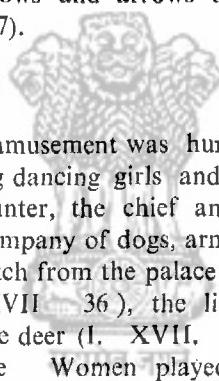
In times of war, riding on an elephant and surrounded by horse and foot, the prince led his army, wearing his crown, shadowed by his state umbrella, and armed with a bow, a javelin, or a sword (XVII. 29, 45, 46). In the early pictures (X) all were foot soldiers with thick heavy features, large ears, shock heads of hair either bare or tightly wrapped in cloth, and bodies bare to the waist except for a small neckless and armlet. They were armed with axes, spears, and staves. Later on (400-600), some of the soldiers were shaved, and others bearded, with long curly hair. There were mounted troops, archers, and spearmen (XVII. 25, 46), and foot soldiers, dressed in small or striped waistclothes with long trains and with abundant hair tied by a ribbon. Their defensive armour was a small checkered shield and a helmet. Their weapons

of attack were straight and long crooked Nepalese swords, spears, bows and arrows (I. 3, 14), clubs, and the discus (XVII. 43, 46). Some of them (I. 3) carried standards with oval discs at the tops of the shafts.

Craftsmen

Though no craftsmen or traders are represented, the women dress and ornaments prove that the goldsmiths, weavers, and embroiders were most skilful workmen.¹ The use of carts and ships shows that there was some trade both by land and sea. Of the husbandmen the paintings tell little. They had horses, cows, oxen and goats and grew plantains (I. 19), betelnuts (I. 18), mangoes (V), and grapes and custard apples (XIX). Flowers were in great demand as offerings to chiefs and ascetics and as hair ornaments for women and warriors (I. 5, 8, 10). Of wild tribes there were cave dwellers, rollicking creatures seated on rocks (I. 4, 8), and mountaineers, Kiratas or Bhils, red of skin and with brushed-up moustache, armed with bows and arrows and peeping out from the rocks (I. 8; II. 2; XVII. 7).

Amusements



Out of doors the chief amusement was hunting and indoors listening to musicians and watching dancing girls and snake charmers. Following the red-skinned hunter, the chief and his courtiers went on horseback, with a great company of dogs, armed beaters and elephants, the ladies crowding to watch from the palace roof (XV I. 28). They hunted the elephant (XVII. 36), the lion and tiger (XVII. 38) the wild ox (I.) and the deer (I. XVII. 28). Music seems to have been a favourite pastime. Women played the guitar and cymbals (I. 1), and men the flute, the drum, the conch, and the trumpet (I. 5, II. 32). Dancing women turned out their elbows and dressed much as they still do dark half-naked snake-charmers carried about cobras in small flat baskets and made them stand and show their hoods to the sound of the small drum (I. 11).

Religion

On the religion of some, at least, of the chiefs and tribes the caves throw much light. All are Buddhist. But the contrast between the extreme plainness of the early and the lavish richness of the latter caves, shows that the early builders belonged to the *Hinayanas*, who reverenced relics and relic shrines and the later builders to the *Mahayanas*, who, from the fourth century, introduced crowds of idols, Buddhas past and to come, Bodhisattvas and Hindu gods and goddesses.¹

1. Fergusson and Burgess' *Cave Temples*, 297.

In the two oldest monasteries (XII. and XII.) there is no object of worship and the relic shrines, *dahgobas*, in the two oldest temples (IX and X) are nearly or entirely plain. In the later (300-650 A. D.) temples (XIX. and XXVI.) the relic box is still the object of worship. But in its sides are sculptures and the front face is occupied by a figure, of Shakyamuni. In all the latter monastery caves (350-600) the shrine contains a large statue of Shakyamuni. Except one that is red and another that is blue these statues are stone coloured.¹ All are seated and some are of colossal size. In some the legs are crossed in front, the soles turned up and in others the feet hang down. The face in all is the same, hairless with thick lips and heavy features settled in a look of calm unconcern ; very long clumsy ears ; and hair dressed in crisp curls with a top-knot covered in one case (VII.) by a high tiara. The hands bless, the right hand raised ; or touch, the tip of the left little finger held between the right thumb and forefinger ; or one hand holds a flower or the upper hem of the friar's sheet. The body seems bare but all are draped from head to foot in a robe that in some cases passes round the neck and in others is thrown over the left shoulder leaving the right shoulder bare¹. The wheel and deer emblems show that the image in all the shrines is that of Shakyamuni, the last Buddha of the present age.

Besides the objects of worship in the temples and monastery shrines, most of the finished caves are rich in sculptured and painted Buddhas. In one painting (XVII. 7) are the eight earth born Buddhas, in another (XXII.) are seven of the eight, and in one sculpture (IV.), Padmapani, the Bodhisattva of Amitabha the fourth divine Buddha, the same who is supposed to be incarnate in the Dalai Lama of Lhasa, forms the central figure of a large group. But the favourite Buddha, who has always the chief share and very often the whole of the honour, is Shakyamuni or Gautama the last Buddha of the present age. Both in the sculptures and in the paintings his images are endless and the whole story of his life is given over and over again. He is shown as an infant nursed by his mother (sculpture II.) and held in Asita's arms (XVI. 13) ; as a boy sitting with a musical instrument (ditto) ; very often he is a friar, in humble guise with the friar's sheet and alms-bowl (X VII. 30, XXVI.) ; in positions of honour, surrounded by attendants (XVII.), crowned by three umbrellas (XVI. 7) or canopies (XIX.), with a glory behind his head (XVII. 8) : worshipped by chiefs and ladies (XVII.), enthroned and teaching a great assembly (XVI. 12) ; overcoming Mara's temptation (II. 7 and XXVI.) ;

1. The available details of these figures are incomplete and the account given in the text may not be accurate. Mr. Burgess mentions twelve shrines with statues of Buddha (I, II, IV, VI, VII, XI, XV, XVI, XVII, XX, XXI, XXII). All are apparently seated. One (cave I.) is mentioned as colossal, one (XVI) as gigantic, and one (XVII.) as great.

and finally entering *nirvana* (XXVI). These pictures of Shakyamuni vary in colour. Most of them are light, but some are dark and a few are yellow. Several of the figures are standing, but most are, like the statues in the shrines, seated on thrones or lotuses, the legs either hanging or crossed front with up-turned soles. All have the same hairless face, self-possessed and without care, the same long narrow eyes, heavy nose, and thick lips, and apparently very large clumsy ears, the hair is either worn short and crisp with a small top-knot or central knob, or with a tiara. The hands are blessing or teaching, or they are laid along the knees with upturned palms (II.). All are dressed in a robe, red, blue or white, worn hanging from the neck or thrown across the left shoulder. Besides images of Buddhas, both in sculptures and pictures, relic shrines are often shown as objects of worship.

Other Buddhist dignitaries to whom divine, though lower, honours seem to have been paid, were Padmapani, or Avalokiteshvar, Manjughosha and Lokeshvar. Besides to these beings, high respect is, in some of the more modern caves, shewn to the old Vedic gods Indra and his wife Shachi, and to Kubera the god of wealth. Of other super-human beings there are of the angelic or heavenly class, *Kinnars*, *Gandharvas*, *Apsaras*, *Vidyadharas*, and *Yakshas* and of the diabolic or hellish, Mara, Kali, and Rakshasas. There are also wizened old men, many of them in Persian dress with the Persian love for the flagon.

Of ascetic there are many representations. Most of them are Buddhist, but Brahman and Jain devotees are also shown. Of Buddhist devotees there are disciples in white, standing with folded hands before their superiors (I. 3); devotees, some of them white-skinned, with hairless or bearded faces (I. 18 and I. sculpture), with the hair rolled in a top-knot, dressed in a robe that covers the whole body but the right shoulder, waiting with the alms-bowl at the palace gates (I. 5), sitting in a cave with a water jug (XVII. 2), or in a house with the alms-bowl in the lap and some clay dishes in a niche in the wall (I. 5). In others the ascetic is raised to a position of honour; a king comes to ask his blessing (I. 4), a prince dismounts and worships him (I. 3), and noble women make him offerings (I. 5); finally he is raised to a state of glory and floats on the clouds (II. 4). The Brahman devotees are dressed in white sheets drawn over their left shoulder (XVII. 18); one of them is offered but refuses, four human heads on a salver (I. 5). There is one group of *Digambar* or naked Jains (XVII. 33), some of them hairless and without clothing and others with hair and clothes.

Foreigners

Of dealings with foreign countries there are traces in four of the later caves (I, II, XVI and XVII). Some of these traces perhaps hardly prove a connection with foreigners. The blue Nepalese swords and the robe closely resembling those now worn in Nepal and Burma (I. 1 and 3),

may have been of local make and the likeness to Egyptian (II. 2). Japanese, European and Chinese faces may be accidental. But there seems no doubt that some of the figures are Africans (XVII. 4, 18), and others Persians (I. 17, 20). The Africans (XVII. 18) are almost all servants or slaves and are of little general interest. But one of the pictures (17) in the first cave, the reception of a foreign embassy by a Hindu king, shows by the fair skin, short beard, high kurd-like cap, jacket and long robe, that the foreigners are Persians. And in three other drinking scenes (20) in the same cave, the figures, both men and women are also Persian. Mr. Fergusson has given a special interest to these Persian drinking scenes by suggesting that the embassy was from Khushru II (591–628) of Persia to Pulkeshin II. The Chalukya king of Maharashtra, whose capital was probably Badami in Kaladgi, and in whose territory Ajanta lay, and that the drinking scenes are copies by native artists of a picture of the same Khushru II, and his famous queen Shirin.

Among the ancient rock cut monuments of India, the caves of Ajanta form a class by themselves. They send the visitors into ecstasies of joy and in artistic finesse and splendour they compete with the Taj at Agra. No ancient remains in India exhibit such an admirable combination of architecture, sculpture and painting as the Ajanta caves which furnish the most complete and interesting series of monuments of the kind known, and present every variety of style of Buddhist art. Besides the comparative beauty of many of the numerous architectural forms, the sculptured ornaments are characterised by a sharpness and crispness; while the many paintings resembling fresco, are highly illustrative of the geographical relations of India and the state of its ancient society.

Art Value of Paintings

As works of art both the sculptures and the paintings rank high. The early monasteries (XII and XIII) have little sculpture and the early temples (X and IX) were at first plain, though a good deal of sculpture has been added possibly in the fifth century. The facades of these caves are covered with very handsome and varied designs; but the ornaments in most of the viharas are found above the door ways, windows and the openings of sanctuaries, and consist of male and female figures and beautiful frets and scrolls. The later caves, probably most of them cut in the sixth century, are rich in sculptured traceries and images. Among these are belts of elaborate and beautiful tracery more like what would now be worked in metal than in stone (XIX. XX. XXI. I), pretty statuettes (XX), lively and well drawn elephants (I), spirited hunting scenes (I.), charmingly natural human figures (XI), and beautifully cut faces (XXVI.). The paintings supply a more vivid picture of the feelings and aspirations of the Buddhists during the period of their

greatest expansion in India than can be obtained from any other source; and their artistic value is much higher than that of the sculptures.¹ The walls, ceilings and pillars of nearly all the Buddhist caves appear to have been adorned with paintings, but about half of the caves have remains of paintings and six (IX. X. XVI, XVII. II. I.) have large pictures. The work probably lasted over several centuries. The oldest paintings (IX. and X.) may possibly date as far back as the second century after Christ. But most (I. II. XVI and XVII) probably belong to the sixth century and there is one (I. 17) the Persian embassy picture, apparently about fifty years later than the rest, whose probable date is about 630.

The paintings are not frescoes in the true acceptation of the term, and the mode of work appears to have been as given below : To receive the paintings, the somewhat rough surface of the wall seems to have been covered three-quarters of an inch deep with a layer of plaster composed of cow dung and fine dust, in some instances at least, of powdered brick mixed with fibre and rice husks. This was smoothed and covered with a coating of some ground colour; on this surface the outlines were first drawn boldly, the spaces were then filled with requisite colours and different shades and tones to achieve rounded and plastic volumes. The colour-scale is extremely simple and limited, their being only red, and, yellow ochre, *terra verte*, lime, lamp-black and lapis-lazuli. Except the last, which is still exceptionally fresh and which is absent in the earlier paintings all the basic colours are locally available. The scenes are generally taken from the *jatakas* and from the legendary history of the Buddha and represent the visit of Asita to the infant Buddha, the temptation of Buddha by Mara and his forces, Buddhist miracles, the *jatakas* of king Shibi, Indra and Shachi, court scenes, legends of the Nagas, etc. Besides religious subjects, the

1. The account of the paintings given in 1819 when they were in fair preservation (T. B. L. S. III 520); Lieutenant, later Sir, J. Alexander's notice of their bright colouring and clever drawing in 1824; Mr. Ralph's (1828) enthusiastic tribute to their grace and refinement; and the detailed description of them by Lieutenant Blache (1839) were brought by Mr. Fergusson to the notice of the Royal Asiatic Society in 1843. The result was that the Society petitioned the Court of Directors that the caves might be preserved and the paintings copied. The Court (29th May 1844) directed the Madras Government to carry out these proposals, and an excellent artist, the late Major, then Captain, R. Gill of the Madras army, was for five or six years (1849-1855) engaged in copying the frescoes. About thirty pictures, many of them of large size, were from time to time sent to London. All but five were shown in the Indian Court of the Sydenham Crystal Palace and were destroyed by fire in the latter part of 1866. No copies or photographs had been taken, and except the five pictures that were not exhibited and some small engravings, in Mrs. Speir's *Ancient India*, no trace of Major Gill's work remains. To replace this loss a yearly grant of £ 5,000 was, in 1872, sanctioned by the Government of India. Mr. Griffiths, Superintendent of the Bombay School of Art, with a number of School of Art students, copied numerous frescoes and sent the most notable paintings to the India Museum in Kensington.

paintings are full of scenes of daily life, street processions, buying and selling, interiors of houses, marriage and death scenes, servants working, musicians playing and dancing, girl dancing, elephant, ram and bull fights, battle and hunting scenes. To a certain extent the treatment is conventional. Brick-like blocks stand for hills (I-6), fantastic rivers and seas are recognised only by the help of boats and fishes (I-4) and houses are represented by a flat line over the inmates heads (I-5). But conventional treatment is the exception and most objects are rendered with a faithfulness and exactness that show the authors to have been keen and practised observers and masters of execution. When the paintings are viewed quite close, they look rough and meaningless; but when seen at their proper distance of not less than seven feet, every touch falls into its right place and the beauty and design of the whole becomes apparent. The state of mind in which these paintings originated and were executed, must, says Mr. Griffiths, have been very similar to that which produced the early Italian paintings of the fourteenth century. There is the same slight attention to the scene of art, the same crowding of figures, the same want of aerial perspective, and the same regard for a truthful rather than for a beautiful rendering of a subject; but beauty is not discarded although it is not the primary motive of representation. The strength of light and shade is subdued and the whole has a look of flatness which is suited to mural decoration.

The painters, Mr. Griffiths continues, were giants in execution. Even on the walls some of the lines drawn with one sweep of the brush struck me as very wonderful ; but when I saw long delicate curves traced with equal precision on the horizontal surface of a ceiling, their skill appeared to me nothing less than miraculous. For the purposes of art education no better examples could be placed before an Indian art student. The art lives. Faces question and answer, laugh and weep, fondle and flatter, limbs move with freedom and grace, flowers bloom, birds soar and beasts spring, fight, or patiently bear burdens. Of the picture of the 'Dying Princess' (cave XVI), Mr. Griffiths says, for pathos and sentiment and the unmistakable way of telling its story, this picture cannot, I consider, be surpassed in the history of art. The Florentine could have given better drawing and the Venetian better colour, but neither could have given greater expression¹. Again, he

1. *Ind. Ant.* III. 27. Compare Mr. Ralph (1828). Are these paintings as well done as Europeans could have executed ? In the expression of the countenances certainly they are. What a lovely female ! Yes, the last one we discover seems always the sweetest. Here is another heavenly face. The man is her lover : a handsome fellow. You have profile looking to the west. How eager, how full of ardent desire. The woman has just turned her face to him and looks with timid satisfaction and self-approving coquetry. It is excellent. Here is another beauty: she is entreating. Her head is turned towards some one above. Is she supplicating or in prayer ? Shame to the villains who have destroyed these paintings.
J. R. A. S. Ben —V. 2, 599.

says, in the panelled ceilings, naturalism and conventionalism are so harmoniously combined as to call forth our highest admiration. For delicate colouring, variety in design, flow of line, and filling of space, they are, I think, unequalled. Although every panel has been thought out, and not a touch in one is carelessly given, yet the whole work bears the impression of the greatest ease and freedom of thought as well as of execution. Besides, in variety, grace and pathos, some of the paintings are rich in humour, with droll elves climbing flower stems and teasing geese, and quaint shrivelled, liquor-tasting and liquor-smelling imps in Persian hats, streamers and socks. Who the painters were is doubtful. The grace, freedom and truth of paintings favours the suggestion that the artists were, or belonged to a school whose founders were Baktrian Greeks, and the common occurrence of the Greek fret as an ornament supports this view. On the other hand, their intimate knowledge of native life, and the almost utter absence of foreign allusions, seem to show that the artists were natives of India. On the whole it seems probable that they were natives of India, who belonged to one of the many schools of art which flourished among the Buddhists in their times of prosperity, and of which the founders were Yakshas, perhaps Baktrian Greeks and Nagas, who were an art fraternity in Kashmir, supposed to have been under the special charge of the snake-gods. The sameness of detail, and the way in which, in many cases, a story runs on from a painting and is taken up in the sculpture, have satisfied Mr. Griffiths that the sculpture and painting are the work of the same artists.

It is not known for certain under whose initiative and patronage the nucleus of these monastic aeries sprouted, but behind the selection of the spot was at work an artistic mind, keenly appreciative of the beauties of nature. The caves, excavated for the use of the monks during their retreat in the rainy season (*Varshavasa*), when the valley was as it is even today at its best in verdant beauty with the stream attaining its utmost breadth and volume were laid amidst idyllic surroundings, completely shut off from the distractions of the mundane world. This natural beauty, coupled with a perfect seclusion, contributed to the serene and calm contemplation of the monks and was not an inconsiderable factor in promoting inspiration in the artist.

The following are the chief details of the different caves beginning from the east and working west.

CAVE I

Cave—I is one of the latest (550), finest, and most richly ornamented monasteries. Its facade is the only instance here of a *vihara* decorated with sculpture. In front of the verandah there has been a porch, supported by two advanced columns, of which only fragments of the bases and elegant capitals remain. The beauty of this cave, though

somewhat marred by the collapse of the small porch, lies in its richly carved pillars and the entablature. At each end, outside the verandah, there is a room whose open front is supported by two pillars, the floors being raised a few steps in order that the elaborate entablature of the facade might be carried round the whole front at the same level. The room on the east opens into another, nearly $13\frac{1}{2}$ feet square, and all but perfectly dark; that on the left opens into two others somewhat smaller. Of the six columns and two pilasters of the verandah, the pair in the middle, which originally formed part of the porch have, like all the others, square bases and elaborately carved bracket capitals. Above the bases, they are first octagonal then there is a belt of sixteen faces, above this they are fluted with bands of beautiful elaborate tracery up to the thick compressed cushion between two fillets, on which rests the carved facia under the capital. The next pillars on either side are similarly rich in carving, but have narrower bands of tracery round them supporting a very deep, square, carved facia under the bracket capital. The pilasters beyond these have short, fluted necks with tracery above and below them, more like what would now be worked in metal than attempted in stone. The central compartment in each capital has its own group of human figures. The wings of the brackets of the columns are ornamented with cherubs, *gandharvas* and *apasaras*, and the central panels with figures of Shakyamuni and his worshippers. That on the sixth pillar is apparently a version of the temptation of Mara. On his left are two women. On his right, a man is shooting at Shakyamuni with a bow, another above in a peaked cap is throwing a stone at him. The entablature is broken over the porch and the projecting rooms at the end. But, in order that it might run round in parallel lines, an architrave has been introduced over each of the side chapels, ornamented with representation of the horse-shoe temple window, each enclosing figures. The architrave all along the front is sculptured. Above each column there is a compartment containing human figures only; at the corners are terminal figures apparently intended for heraldic lions or rampant goats, *shardulas*, and the remaining spaces are filled principally with elephants in every variety of attitude and cut with great spirit and correctness. The part over the front of the porch has been mostly destroyed when the pillars gave way, but from a fragment that remains, the lower frieze or architrave seems to have been filled with groups of figures, possibly scenes from the life of Shakyamuni. The left side is carved with elephants fighting, and with the figure of a rider on a lion at the corners. Continuing the same number along the front to the left, there are, after the usual corner lion, two figures beating drums and one playing on some sort of flute, followed by others with Nepalese swords, oblong shields, three figures on horseback, one blowing a long trumpet, then three elephants and another horse with their riders. The next to the left is an indoor scene, a chief or *raja* and his wife in earnest converse with three attendants. Outside a saddled

horse is being led out towards a tree, and to the left a little figure, carrying a bag on his back, walks towards two figures sitting talking under foliage with birds in it. Beyond these a male elephant stands facing a man sitting at the foot of a tree with a stick in his hand. Then comes another in-door scene in which the wife has her arms round her husband's neck and two women servants stand by. Outside are four elephants, the first butting against a tree; the next, a young one, following its dam, who is pinning a tiger to the ground; the fourth is behind, and has apparently turned tail. Then come two buffaloes at strife, a man behind each urging it on. To the left are two more human figures in front of the left side chapel. To the left of the corner lion are four figures, a woman, a man with a stick or sword, another with a shield, and a figure sitting on the ground. Towards these comes Shakyamuni in his chariot with two horses and the driver. Next is a royal figure on a seat in a garden under a tree, while a woman plays to him on a musical instrument and another waits on him behind. A palm tree separates this from the next scene, in which Shakyamuni is driving to the left, and passing a plantain tree, meets an aged man with a staff. Behind him is Shakyamuni in his car and before the car are some men carrying a dead body and a woman walking by it wailing. This sculpture when entire represented the four predictive signs which led to Siddharth's escape and his becoming an ascetic. The rock is here broken, but to the left there is a royal figure seated on a throne with attendants, and a horse looking at him; beyond is a man walking, and, after another defaced piece, a horse with an attendant beside it. On the right of the porch is a spirited wild ox hunt. On the front of the facade, to the right of it, is another hunting scene, perhaps of deer; the first horseman on the left is spearing one, and by the side of the next runs a dog or leopard. Behind are three elephants with riders, followed by a fat ill-proportioned figure, bearing some load at the ends of a pole over his shoulder. In the next compartment is a domestic scene, a stout squatting figure with a cup in his hand, caressed by his wife, behind whom stands a servant with a flagon.

To the right of this is an out-door scene, first an elephant before whom a man sits as if feeding or addressing it, while beyond him another man stands with a staff in his left hand. A woman moves to the right with a vessel in her left hand, towards a man who squats under a tree addressing another woman, who kneels before him in an attitude of supplication. Behind her is a dwarf with a bag on his back and beside it a man leading a saddled horse, behind which stands another man holding an umbrella, probably the attendants of the kneeling woman. Another small compartment to the right of this represents a chief and his wife seated together, attended by two women servants. The next contains six wild elephants, the first two fighting and the next dragging

a huge snake in its trunk; then a horned lion terminates the front. Over the right chapel the continuation begins as usual with the horned lion in front of a group of cattle, to the right of which are two figures seated and beyond them is seen the head of a bearded old man. Then under trees, are two more men with beards, their hair done in the top-knot style; behind them is a third head. One has a bottle and beside the other is a vessel hung in a tripod stand. Another bearded ascetic is leaving these, with something like a club in his right hand and a bend rod over his left shoulder. He is meeting a man who appears to address him and to the right is another with an uplifted sword as if about to strike this last. To the right is a plantain tree and a saddled horse led by a man. The second compartment is a small indoor scene in which a man sits listening to a lady attended by two maid servants. The last compartment is broken. It began with a kneeling figure offering some present to a portly man seated.

Above the entablature is a projecting band, carved with representations of the window, each containing a human head; then comes a frieze, ornamented with compartments containing men and women attended by maid servants. These are separated by space filled with figures of the sacred goose in various positions, with the wings extended into elaborate floriated tracery so as to fill the spaces. Above this frieze is a line of tigers' heads, then a toothed fillet, then another with a line of string tracery, surmounted by a belt, containing human heads within miniature temple windows, each with hair dressed like a heavy wig. The wings of the brackets of the columns are ornamented with cherubs and the central panels with figures of Shakyamuni and his attendants. The verandah is about sixty-four feet long by $9\frac{1}{2}$ wide and $13\frac{1}{2}$ high and has a chamber at each end. A wide door in the centre, with elaborately carved jambs and entablature, leads into the great hall. Inside the next opening is a band of jewel ornaments. A projecting member above is carved with the usual sculptured groups, first a single figure, above that five pairs of males and females standing in various attitudes and on the lintel five more figures sitting, some of them playing on various musical instruments. On the outer edge are the usual pilasters supporting two female figures standing on the heads *makaras*. Each figure stands under a tree, that on the left is *ashoka* and that on the right the mango tree. There are smaller doors near each end and two windows. The side doors are the only ones of their kind at Ajanta that have any carving round them. The great hall, *shala* is nearly sixty-four feet square and its roof is supported by a colonnade of twenty pillars, leaving an aisle of about $9\frac{1}{2}$ feet wide all round. The columns are about $5\frac{1}{2}$ feet apart; but the middle ones on each side of the square are $6\frac{1}{2}$ feet as under. Their bases are about $2\frac{3}{4}$ feet square, and, with the four pilasters in continuation of the front and back row, are mostly very richly carved.

The front of the brackets in the first row of columns in the hall and the inner sides of all the rest are sculptured; the inner side of the front row and those that face the side and back aisles have been painted with similar figures. The wings of the brackets are very much alike. Of those facing the front aisle the two central and two corner pillars have horned lions with riders; the other two pillars have elephants with two riders on each of those that face the inner area of the hall; the two central ones on each side have an *apsara* and a *gandharva* and the others a human figure coming out of the mouth of a dragon, except that the first column on the left side has two fat figures on each wing and the fourth has angels. The central panels are more varied. In the two middle pillars in the front row are figures worshipping a relic shrine; in the pair outside these, is a small fat figure under an arch held between the mouths of two dragons; in the corner pair is Shakyamuni seated between two fly-flap bearers; in the middle area of the hall the two central columns on the right hand have in this position, four deer so arranged that one head serves for any one of the four; the panels of the brackets on each side of these have elephants fighting. The left central pillar on the left hand has a chief, his wife and child, a minister, two fly-flap bearers, and an attendant, perhaps Shuddhodana and Mahaprajapati with the infant Shakyamuni and on the right hand pillar, two chiefs seated, with attendants much as in the two chapels of cave II. The first pillar in the left row has an eight-armed fat dwarf attended by two others one of them probably a Naga figure; in the fourth two Naga chiefs are worshipping a relic shrine. In the back row, the two central columns have Naga figures with Naga maidens worshipping richly decorated relic shrines. On the first pillar, to the left are two half human figures with a lotus flower between them and on the fourth, two deer with the wheel, Shakyamuni's usual emblem, between them.

The most elaborate description would convey but a faint idea of the rich tracery and sculpture on the shafts of the back row of pillars. Above the base they are ornamented by mythological dragons or crocodiles, *makaras*; the upper part of the shaft is encircled by a deep belt of the most elaborate tracery, in which are wrought medallions containing human figures; the facia above is supported at the corners by dwarfs. Again, on the left side, on the corners of the bases are the dragon and dwarf together, and on eight facets round the upper part of the columns are pairs of rampant antelopes, bridled by garlands held in the mouths of grinning faces between each pair. Strings of beads are a marked feature in the ornamentation, a row with pendants surrounding each shield, another in festoons surrounding the pillar just below them, and a triple row festooned round the bottom of the sixteen sided portion of the shaft. The corner pillars have three brackets each. On the capital is Buddha in the meditative pose, with

a *chauri*-bearer on each side; and on the wings are *Shardulas*, one of them with a rider. Two sections of the shaft are carved in shallow flutes twisting round in opposite directions. On each side of the cave there are five monks' cells, and in the back four, two on each side of the shrine. In the middle of the back are two pillars with brackets of human figures, and between these is a passage into an antechamber, about ten feet by nine, leading into a shrine about twenty feet square, in which is a colossal¹ statue of Shakyamuni with figures of Indra at each side as supporters, wearing rich tiaras, and their hair in curls. That on Shakyamuni's left has the *Vajra* or thunderbolt in his left hand. The wheel in front of the throne is set edgewise, as with the Jains, between two deer, with three worshippers on Shakyamuni's left and five on his right, behind the deer. The shrine door is most elaborately carved, at the bottom, on each side by a *dvarapala*, overshadowed by the five-hooded snake; above are four compartments with a male and a female figure in each; and beyond are two figures on pillars, representing the Ganga and the Yamuna. The sculptured figures are even surpassed by the sculptured foliage with which they are interwoven.

Every inch of this cave was originally painted, but near the floor the painting has entirely disappeared. Though, much of the painting has fallen off or been defaced, there are still some most interesting fragments, most of which were copied by Major Gill and Mr. Griffiths.

The cave contains some of the masterpieces of painting in the world. The figures of large size Bodhisattvas are the *chef d'œuvre* of the artists here. Dr. R. C. Majumdar observes, "of large dimensions they are yet weightless; fully bodied forth in solid rounded plasticity, they are yet melting in *karuna*, and seemingly in motion in the midst of a radiantly moving and rejoicing world, they seem to have become stilled into silence before a great realisation. With eyelids lowered they withdraw themselves into their own depths."

Beginning from the left end of the front aisle, the painting has been much destroyed, but it appears that a band, about eight inches deep above the cell-door, cut off the upper scene from those on each side, which are almost entirely gone, except two female heads on the right, an arm and part of a red-skinned figure.

1. The scene above the door can still be made out. Near the centre, in a place, represented by a flat roof over the figures' heads

1. There are several notices of the belief that Shakyamuni was of gigantic size. Buddha is said to have been twelve and sometimes eighteen cubits high (*Manual of Buddhism*, 364). His sandalwood staff, says Fa-Hien (Beal's translation, 44), was between nineteen and twenty feet long. Hardy tells a story of a Brahman trying to measure Buddha, and failing even though he brought two bamboos each sixty cubits long. On this Buddha said to him, "Brahman, if you were to fill the whole circuit of the earth with bamboos, and could find a way of fastening them all together, end to end, even this would be too short to measure my height." (*Ditto*).

is a Naga chief seated under a canopy on a blue cushion; his head is overshadowed by a five-hooded snake, and his wife, with a single snake hood over head, sits almost in his lap, dressed in garments visible only by the richly flowered border that passes across her thighs. He holds in his right hand some green object, perhaps a pomegranate, while his left rests on his wife's shoulder. A maid servant, in blue, with many plain bracelets, chafes her mistress's feet. On her mistress's left a red-skinned maid servant holds a fan. A fair-skinned maid in a thin close-fitting dress, marked with a flowered pattern, and with her hair in a white napkin, bends forward towards her master and mistress holding what look like chopsticks in her right hand, and in her left carrying a vessel. Behind her is a dark red-skinned woman, and another who looks round to the right at a person of distinction with a cloth over his head, dressed in a blue grey or gold garment ornamented with scrolls, stars, swans and oxen covering his whole person, who enters on the right, as if for an interview. A woman, behind him, leans against a pillar and also looks at him while apparently clashing a pair of cymbals. Beyond the red-skinned woman is a man looking up and perhaps playing on a stringed instrument. Among these women the manner of dressing the hair is varied and fanciful. Some hold their curly locks in their hands.

At the chief's right hand sits a woman servant and behind him stands a woman with a fly-flap, while an old man enters from the left, somewhat stout, and with a bald or shaven head. In a building behind this man is seen a ladder or stair and a person going up. Outside the palace, on the right, a fair face looks round a pillar; the back view of a lady richly jewelled, appears above, looking over her right shoulder and holding a wand in her left hand and fragments of other figures, but principally dresses connect this with the right corner, where a lady of rank highly jewelled, rests her elbow daintily on a pillow and looks out to the left. Behind her is a sofa, or the dress of a dancing girl or a maidservant. The rest is destroyed.

The polychromatic decoration of the architecture is fairly represented. The general colour of the wall is green, divided by horizontal bands of red filled in with scroll and leaf ornament in grey. These bands are further emphasised by a border on either side of the fillet and head ornament. The shafts of the pillars are divided by ornamental bands into three distinct divisions, the upper and lower are coloured, as if intended to represent marble or granite, while the middle are mottled blue. The ceiling is blue, as are also some of the long bottle-shaped caps, upon which are placed cushion-shaped members, coloured similar to the upper and lower divisions of the shafts. Immediately above and behind the chief is a partly opened door. The way of wearing the waistcloth and the decoration and colour of the material forming it, running in horizontal bands, resemble, in a remarkable manner,

a similar robe worn in Nepal and Burma at the present day. This painting, together with others, affords unmistakable evidence of the existence of made dresses, cut and sewn to fit the body, and ornamented by means of embroidery.

2. Covering a portion of the wall to the right of the pilaster adjoining the last, is an open air and mountain scene. In a mountain cave in the upper left corner sits a Buddha and before him a chief on a cushion, who makes obeisance to the Buddha while behind him is his wife and a red-skinned attendant. In front of the lady at the chief's left, a dwarf, in a short striped kirtle, brings forward a green box, and in front, between the chief and Buddha, sits a woman holding her hand to her hair. The figure of this seated woman listening in rapt attention with her back turned shows a masterly drawing. To the right of this group a red man seems to have hold of a great snake, while further to the right, seven men pull a cord fastened to the snake's teeth or tongue, and two others stand beside them. Before the man grasping the body of the snake, are six oxen. To the left, and below the chief, a man holds something in his hand, and still further to the left, a Naga chief with seven snake-hoods, leads a man like the one holding the snake, to the edge of a pool and seems enticing him to go in with him.

3. The next scene stretches from between the first and second cell-doors, but above their lintels, to the right side of the third. A chief and his wife sit in their palace, and before them are two servants. Behind the lady is a maid with a fly-flap, and behind the chief a red-skinned maid; while another of lighter complexion brings in a vessel with flowers. In the verandah, to the right, are three more women, one apparently bringing news. To the right again, under a booth, is a draped dancing woman, showing her elbows in the approved fashion. Two on her left play flutes. One, on the other side, plays on two large standing drums. Two have small cymbals, and one stands behind to the left looking on, while two are seated in front, one with a guitar, the other with a long drum very narrow in the middle. To the right is the conventional gateway, out of which the chief passes on a light coloured elephant; before him, is perhaps his minister and the heir on horseback, the latter with an umbrella borne over him. A green and a chestnut horse, the latter prancing, appear in the crowd. The soldiers of the retinue have long blue Nepalese swords, slightly crooked and broad near the point; one has a shield, and one a spear, and three carry standards with oval discs at the top of the shafts. The procession seems to turn round to its left, towards the upper part of the picture, and then back to the left, where a devotee sits, with a blue band across his knees for support, and a rosary in his hand. The horses and elephant, the latter covered with a tiger's skin, stand on the extreme right of the picture, and the chief and his retinue dismounted appear before the devotees where all the principal figures shown below can be identified

The heir makes profound obeisance to the devotee, at whose left side are two blue-coloured deer and a sacred goose. A man in white, perhaps a disciple, stands behind, and two laics, with joined hands, below and before him. Below the palace is an inner chamber, in which a woman rolls out something on a flat stone or board, with several dishes beside her. To the right, another is raising her right hand, as if listening to, or looking out for something, while in her other hand she holds a vessel. Still to the right is a third woman. Below are three soldiers, one with a spear. On the right side of the cell-door are the remains of, perhaps, another part of the scene, but all that is left is a striped conical object, possibly the top of a tent.

4. The next scene may be regarded as beginning above the third cell-door and seems to be continued to the back pilaster starting from the front or left hand side, we have a chief seated in his palace and in front of him, on another seat, his wife, richly jewelled and with a striped robe round her loins, is earnestly talking with him. Behind him, to the left, is a very fair woman, and behind her again a reddish one, both with fly-flaps. In front of these a lady, with jewels and a kirtle, talks to another, and a servant beside them seems to listen. At the chief's right foot sits another servant. Beyond the lady, a fair woman, with lemon-shaped eyes, stands with a fan over her shoulder, and a second listening, while, looking round the back of the lady's seat, a third stares with wide open eyes and grasps the cushion. Behind these to the right, a fourth woman listens to a fifth coming in at the door, who by the gesture of the hands, seems to tell some startling news. Outside the door, the chief, with the umbrella borne over him, his minister, and retinue, go out on horseback. To the right is the sea shore, and those who reach it point to the water, and look back, as if telling the chief something. On the sea are two boats; in the first the people are at their ease, and a chief sits near the stern under an umbrella. The other boat has made shipwreck, for the water with fishes in it, is flowing across it. One man is in the water with terror painted on his face, apparently, lest the fish or a horrible monster and sea bull, which are represented in front of the boat, should swallow him, while below are shells. Another man in the boat raises his hands in despair. On the extreme right, beyond the sea, are two men walking behind some plantain trees, and lower down is a man sitting and receiving some present from another. Below the latter portion of this picture, a Naga chief sits in an interior and four people beside him. Outside is a man, apparently in deep grief, appealing to another, and behind him a demon-monster appears to be doing deadly harm to a figure of which only the foot remains. Between the third and fourth doors on this wall is the top of a large car, with at least four people inside, one in the right side with a rich tiara, while outside, to the right, is a fly-flap bearer, and two others with curly hair, one of them wearing a high

tiara, then four more heads, two of women, one very fair; and still to the right, two more looking in the opposite direction, one holding an umbrella over her mistress, who looks down towards two smaller heads below.

5. The next scene is on the back wall. At the left end of it a chief in his palace is seated on a square lion throne with a high carved back, being anointed. A green woman presents him with a dish of flowers, and behind her stands a fly-flap bearer and another; while two men behind, with white cloths round their hair, pour the oil upon him from large round vases. In another division of the palace, to the left, a man with his hair in a white cloth and wearing a striped waist-cloth, brings in a large water-pot on his shoulder, and another in front of him, with a white sleeved jacket and short red and white striped drawers, leans upon a stick looking towards the chief. Up the steps, in front, a boy passes with a large round dish on his head, from which a young woman, apparently naked, lifts out something. Beyond her, another woman with striped kirtle, takes a plate of flowers to the chief. Behind the pillar, separating the apartment, a green woman plies the fly-flap over the chief. Outside this second apartment four beggars stretch out their hands for alms, one with an umbrella and another with the top-knot head-dress. Beyond them are plantain trees. To the left is another building in which sits a devotee with his alms-bowl in his lap, and above him, in a niche of the wall, are some earthenware vessels. In another apartment, to the left are four women in thin transparent robes and jewels. One kneels as if making some mark on the ground; another holds a basin with some offering for the devotee. To the left, in a third apartment, behind these ladies, a chief is seated with some attendants; but the painting is too much defaced for description. Below the first part of this scene is an interior in which a man followed by his wife or other woman, presents in a salver, four human heads to a devotee, not a Buddhist who seemingly refuses them; and to the right he is shown going away. Other people look on. At the left end of this wall, between the last cell-door and the corner, is a portion of a scene, in which, from four windows, four women and one man look on some sight below, now entirely destroyed. In the end of the back aisle no portion of the painting is left.

6. To the right of number five, and between it and the left side of the antechamber, is a mountain scene, in which the tall central figure is perhaps Shakra or Indra, a favourite personage with the Buddhists. He is represented as somewhat fair, with a high jewelled tiara, a blue water-lily in his right hand, and wearing the Brahmanic sacred cord made of strings of pearls. About his loins is a striped waistcloth. On his left stands his consort Shachi much darker than Indra, wearing a waistcloth similar to his, with a flower in her right hand, and a high

crown. Between the two appears a figure, standing behind, in close-fitting blue clothes and also with a high crown, but not so richly jewelled as the other two, and holding the fly-flap. Close to Indra's right leg are two figures, the first with the features of a woman behind them is a mace-bearer. Above Indra's left shoulder is a monkey, climbing up the rocks, and a bird; above are two others but larger and of blue colour, and behind them, among foliage, a cherub, apparently pouring something into a cup in his left hand, while a second cherub leans on his right shoulder. On the other side are a monkey, approaching a pair of cave dwellers seated on a rock and behind them a pair of heavenly musicians, *kinnaras*, represented with human head and bust, and the tail, feathers and legs of a bird, the male playing on a guitar, and the female on small cymbals, with a cloud behind them. A little below and to the left of these, a pair are seated together, also on a rock, the lady in a transparent robe shown only by her girdle, her husband looking over her right shoulder. Behind are monkeys, climbing the rocks, and above are angels, with long straight swords and small shields, floating on the clouds. High in the extreme left is a fairly painted lion.

7. On the left end of the antechamber is the representation of Shakyamuni beset by the emissaries of the god Mara. The scene illustrates Gautama's determination not to leave his seat until the attainment of perfect enlightenment and Mara's efforts to thwart his purpose. This picture, when complete, filled the whole left wall of the antechamber to the sanctuary, twelve feet nine inches by eight feet four and a half, but one foot from the top and three feet five inches from the bottom have been entirely destroyed. In the centre of the picture, on a raised green dais, is Shakyamuni, seated with folded limbs, and the right hand stretched out. He wears his devotee's robe and a glory appears behind his head, above which foliage may be traced, probably the Bodhi tree. On Shakyamuni's right is a woman, probably a daughter of Mara, half leaning against the dais, on which her left hand rests; while her right is held out very expressively as she addresses Shakyamuni. Behind her, and a little higher, is a long curly-haired warrior in a striped waistcloth and a cloak loosely tied round the neck and floating in the air behind him. In his right hand is a long straight sword, while his left arm is stretched to its full length, and the hand is bent back at right angles to it, as if in the act of warning Shakyamuni. Above this figure is a demon, with the little finger of each hand thrust well into the corners of the mouth, the other fingers drawing down the eyelids, not unlike children's efforts at making 'bogie faces'. On its head is perched an owl, the symbol of destruction and in the demon's ear is a small blue bell. Behind this figure is what appears to be a (tiger, with its head well thrown back and ridden by a) figure dressed in a blue chequered waistcloth; the upper portion of the figure is destroyed. Next to this is a green figure with a horse's head,

holding a club in its right hand. A little behind and below is Kali, a thin gaunt old hag-like figure with long hanging breasts and well developed ribs. Her left arm is extended as if hurling defiance at Shakyamuni, while in her right hand she holds a quaintly carved hatchet-shaped instrument and has a tiger skin thrown round her waist. She is a very good representative of the old witch of popular tradition. In front of her is the figure of a warrior, with a long straight sword, making desperate efforts to get at Shakyamuni. Directly below him is a very impish-looking face, and next we have a figure with a pig's head, holding a large ornamental club. Below are three figures in a line, the first is of a green colour, and is turning away from the fray, possibly under the conviction that further effort is useless, while the second, entertaining the opposite opinion, is in the act of gathering all his strength to hurl a javelin at Shakyamuni. The third, with curiously formed head-dress of a skull and what appear to be blue feathers, is also aiming a javelin and pointing with the finger of the left hand to Shakyamuni. Immediately below these figures is one of a bearded warrior, clad in a tight-fitting yellow coat, under which is a blue garment, with a belt in which he carries a dagger. A striped blue shawl is tied round the neck. On the left arm he carries a large shield, and in his right hand he flourishes a blue scimitar. A wreath decorates his hair. Next is a figure represented as having just discharged an arrow. Below are two figures too indistinct to be described.

Proceeding to the group of figures on the right of the picture : Immediately on Shakyamuni's left is a woman holding a similar position to the one on the other side, but the attitude is more constrained and less graceful and natural. Behind her, and above on the picture, is a warrior in a striped and chequered waistcloth, with a thin band round the waist, a kind of shawl tied round the neck, the ends of which float behind. He is aiming a blow with a club at Shakyamuni. Then, between him and Shakyamuni comes another large 'bogie-face,' with huge mouth, teeth, and eyes. Above this is a very ghastly looking face with a blue snake issuing from its mouth. Besides it is a figure with a blue-striped waistcloth, in the act of hurling a spear at Shakyamuni. Next to it is another figure with a pig's head, having in its right hand a straight sword, and in its left a small circular shield. The row of figures above is very indistinct, but portions of two are visible, one green, and the other an animal with large open mouth and sleepy eye, similar in position to the tiger on the opposite side. On the right, midway down the picture, is Mara richly jewelled. A figure to his left holds over him the ennobling umbrella, while, below, a dwarf is carrying a standard, composed partly of a peacock's feather. The other part is unintelligible. To Mara's right, and looking up into his face, is another dwarf, significantly displaying an empty quiver. Mara is in the act of walking away from Shakyamuni, and from his action and the expression of his face, seems to be giving up the contest.

Below Shakyamuni, in front are the women, two of them remarkable for a redundancy of jewellery and a scarcity of clothing, whom Mara bade use all their wiles to induce Shakyamuni to relent and give way to his passions. In obedience to their lord's command, they went, with mincing gait, towards the spot where the sage sat beneath the tree, and standing at a short distance from him, they proceeded to put into practice every ogling show way and lascivious art. Some, with dainty smiles, show their white teeth; some look at him with eyes askance; others stoop before him and look upwards into his face; others droop their faces, and look at one another; others with their hands toy with their heads so as to conceal their breasts; others are half uncovered with their breasts and hips bare; others are entirely naked, walking to and fro, with their heads turning this way and that, and their eyes darting side glances. In spite of these temptations, Shakyamuni remains unchanged, tranquil, and at rest, without fear or care, entirely self-possessed¹.

8. To the right and left of the shrine-door are two scenes, slight variations of one another. Both are laid among the mountains, with a large male figure in the middle, almost certainly Indra, for on the right side of the door may be seen his thunderbolt in his left hand, and his consort Shachi by his side. He is represented with the high jewelled tiara, large necklace, ear-rings, bracelets, and armlets, like those represented on some of the figures at Elephanta, and a sacred cord formed of several strands of pearls twisted together and hung over the left shoulder. He has a small waistcloth round the loins held up by a jewelled waist-belt, and in the right hand he holds a string of flowers. He has a dreamy meditative expression, and the general contour of the figure differs little from the slim narrow-waisted Hindu of the present day. To the left is Shachi with a tray of flowers. Below is a little female dwarf with upward gaze, holding in her right hand, apparently a bracelet. On the same level, to the right of the large figure, is a fragment of another dwarf. At the top left-hand corner of the picture are a man and woman seated on a platform, well grouped and composed the graceful delicate action of the woman being remarkably well expressed. Over her limbs is thrown a gauze covering with a blue border as delicate in texture as the world-famed Dacca muslin. Beside this group are fragments of two birds and to the right are two figures, male and female; the man, apparently, is in the act of salutation, and the woman is carrying flowers. Below is a portion of two small rollicking figures. On a level with the head of the large figure to the left are a man and a woman standing behind a wall. He leans on his left hand on the top of the wall, with the right arm bent and with the hand directing attention to the large figure, while she peeps coyly from behind his back with her left hand resting on his shoulder. In a niche below are two blue birds.

1. A detailed account is given under cave XXVI.

The painting on the right side of the door is very similar with differences of detail. In it is the upper portion of Indra, larger than life, with an elaborate jewelled head-dress and a necklace of pearls and blue stones. The left arm is bent, and in the hand is the blue thunderbolt. Below, to the right, is his consort Shachi, remarkably well drawn and depicted in a most graceful attitude, holding daintily, with both hands, a tray, made either of rope or twisted reeds, containing flowers, of which one is large white lotus partly open. She is dressed in an almost transparent robe. Beside her is a female dwarf, who is gazing upwards, with partly opened mouth, at the large figure of Indra. Hanging from her left hand is a casket resembling an insensory. Behind this group is the conventional representation of the mountain interspersed with foliage, birds, and figures in pairs. In the right hand corner a man and woman are seated, the man playing on a stringed instrument and the woman on cymbals. Below are two figures of mountaineers behind a wall, represented as if listening. The one with his foot resting over the top of the wall, holds in his left hand bow and two arrows, and the other carries a small bag. In a small niche in the wall, just below, are two reddish birds. On the left side, nearly on a level with the upper two of these figures, stands a man, to whom a woman offers a vessel containing flowers, and high up on the same side is a cherub floating in the clouds with a vessel and flowers in it.

9. On the right hand wall of the antechamber are a large number of painted Shakyamunis with the glory round their heads, mostly seated, but some standing on lotus flowers, the leaves and stalks being shown in all the spaces. The delicate foliage, which fills the space between the figures, gives some idea of the power of these old artists as designers, and also of their knowledge of the growth of plants.

10. Between the front of the antechamber and the first cell-door to the right, is a mountain scene represented in the usual conventional style. In the centre is a colossal figure of a chief with richly jewelled tiara, holding a flower in his right hand and leaning his left on the shoulder of an attendant, whose left hand passes through a black leather strap which comes over his shoulder and supports a long straight sword at his back, the ends of the strap being fastened by a buckle. This man has a chain about his neck. Behind him is a tall female figure, perhaps a fly-flap-bearer, and above, to the right, is part of a sitting figure with his legs crossed. At the chief's right side is perhaps the heir, wearing a tiara and bringing forward and offering a trayful of flowers. Between the chief and his heir, a bald head is thrust forward from behind, perhaps that of an eunuch, who is richly dressed, and rests his chin upon his right hand. In front of him, and to the left, are two ladies with coronets on their heads, leaving the presence, one, with a tray of flowers, looking wistfully back. Special interest attaches to this picture from the fact that nearly all the personal ornaments are in very good

preservation, and are most admirably drawn, especially the twist given to the string of pearls on the colossal figure and those round the neck of the woman in the left hand corner, and the chain round the neck of the figure to the right, with an accidental hitch in it. Many of the bracelets differ little in design from those now worn, and the white wreaths of flowers in the hair of the woman are similarly worn by native women of the present day.

11. Over the two cell-doors in this back wall is a large scene. It consists of twenty-six fragmentary figures. Towards the right of the picture, over the second cell-door, a chief sits in his palace, with a pillow of blue and gold at his back, and leans forward as if looking intently at, if not speaking to, a man with a large snake which rises from a basket at the lower right hand corner of this part of the scene. Between the chief and the snake-charmer is a stout red-skinned man, perhaps a minister, and over the chief's left shoulder is seen a maid servant probably a fanner, behind the minister is another figure, and to the right of him is seated the chief's wife, with her hair falling on her shoulders, her left hand resting on her raised knee, and her right raised towards her chin, while she looks enquiringly towards the chief. Behind her are three men standing, one with a sword, and in front, to the left, are two seated, one with a moustache, all apparently listening to the conversation. In the lower right hand corner the snake-charmer opens a basket, out of which rises a snake, to which he speaks. To the left, behind the chief, are a woman with a fly-flap, a man, and more in front, a woman wearing a bodice and striped kirtle, pushing forward a boy. Behind are indications of the scene being in a hill with trees. To the left of this is another portion of the scene, perhaps an earlier part of the story. In a palace, seated on a stuffed seat with quilted cover and pillow, the blue ends of which are seen behind him, a rather dark clay-coloured chief rests his right hand on his queen's knee, who is seated on a chair beside him, and to whom he speaks. On the other side is a reddish female dwarf in striped blue loin-cloth or short kirtle, presenting flowers on a tray. Behind her is a woman holding strings of jewellery in her hand, and behind a pillar another woman is seated gazing on the chief. Out of doors, to the left, is a tall woman and a very fair-skinned boy to whom she seems to beckon. The height of the base of the picture from the floor is seven feet, ten inches.

12. Below this last and between the cell-doors in this wall, is a very lively in-door scene. The two prominent figures in it are a Naga chief, on the left with the five-hooded snake over-shadowing his head, and on the right, another chief-like personage, seated on a large draped couch, talking interestedly. The Naga chief seems to be speaking and to the left is a female with a fly-flap. Her hair, and that of the principal figures, is bound with fillets. Behind the Naga chief is a dark red attendant with a straight sword, the richly-jewelled hilt held up, and

then a woman holding a chased casket in her left hand and a jewel with a string of pearls hanging from it in her right. Next to her, and behind the second speaker, is a man with blue and gold flowered robe, and an Iranian head-dress, also holding a sword with blue hilt. At the Naga chief's left side sits a woman in blue and white striped-kirtle, the face turned up and the left hand stretched forward as if speaking or calling attention to something she has to say. Behind the other chief one woman is handing a tray of flowers to another, and in front of the second, a third brings in another flat vessel covered with flowers and leans forward as if listening. Behind this last stands an old man, very fair skinned, with wrinkled brow and white hair. In front, on the left, are two ladies seated and listening with interest. Most of the women in this picture have their hair hanging in ringlets. Out-side the doorway, to the left a chief is gone away, with a high tiara on his head and the state umbrella borne over him, and with him is another figure with a large five-hooded snake canopy over his head. In addition to the natural grace and ease with which she is standing, the drawing of the woman holding the casket and jewel is most delicately and truly rendered. So also is the drawing of the woman seated on the ground in the left hand corner. The upward gaze and sweet expression of the mouth are beautifully given. The left hand of the same woman is drawn with great subtlety and tenderness. The size of the picture is six feet three inches by three feet nine inches.

13. To the right of the second-cell-door is a picture that seems related to the last. The dresses are very nearly, if not quite the same, and some of the figures seem to be identical. It is also a palace scene, in which four of the seven figures have the snake-hood over their heads, three women with one hood each, and one with five. Their hair falls in ringlets, held back in some cases by a fillet. On the left is a Naga chief, and beside him sits another without snake hoods, over whose head a bearer holds the umbrella. A Naga figure, with a single hood and loose hair, stands a little behind and seems to be receiving a long straight sword of state from a woman, still more to the right, who also has a snake hood and long ringlets. Before her, and either kneeling or sitting, is a lady of rank looking importunately at the face of the chief. Behind her is still another Naga woman and in front of her is a portion of one more. The porch behind, with the partly open door, is a very fair piece of perspective. The height of the base of the picture from the floor is five feet two inches.

14. The painting on the right wall is so destroyed by holes made by bats as almost to defy description. Above, between the second and third cell-doors, and cut off from the next portion by a white gateway is a large scene much destroyed. Above are eight elephants. In front have been numerous soldiers, one on horseback, one green skinned, dressed in striped waistclothes and armed with long crooked

Nepalese swords. Three figures have deep collars round their necks, and all advance towards the left, led apparently by a demon. In front of them are four or more wild elephants without housings. Then, in a hill scene, Shakyamuni is seated with his feet down, two men stand before him in the garb of beggars and behind him, a disciple or beggar stands talking to a man in white, who may be a devotee and who offers him a vessel. Beside him is a woman also in white.

15. Over the first cell-door in this right wall, a fair skinned chief and his wife sit on a throne, a woman appears in front, maidservants behind, and to the right, in a door, two people stand looking out. On the left side is another door from which also a man is looking. To the left of this are fragments of a scene in which have been numerous men with short hair, one with a necklace and ear-rings, and one who wears a white shawl.

16. In the right end of the front aisle, over the cell door, is a large fragment of painting. To the left sits a chief with snake hood on a seat covered with green cloth, holding one hand up as if addressing the audience. Behind him, to the left, a tall woman wearing a kirtle of striped stuff like Gujarat silk, leans against a pillar. At her left hand is a reddish skinned dwarf or servant girl, and before her, sits another woman with a fly-flap, wearing a striped waistcloth, and holding the forefinger of her left hand to her chin as if pleased, while she looks up towards the right. Near her, and beside the chief's foot stool, is his spittoon. To the right, and on a lower level than the chief sits a man perhaps his minister, with whom he seems to be talking; while, on a green cushion, at a higher level, sits the queen, in transparent gauze, with rich necklaces of single and twisted chains and jewelled waistbelt round her loins. Behind her stands a tall badly-drawn woman with a fly-flap in her right hand, and clothed from the loins to the knee in a vertically striped stuff. Behind, and seen between these, is a fair-skinned woman, with very simple head-dress, holding a vessel, perhaps a milkmaid. Behind this, and beyond the chief's wife, is another woman. Over the minister's head is another woman, with flowers in her left hand, and a hand-fan or mirror in her right. Before the chief's wife sit a very short man and woman, probably servants, the woman with a basket or bag on her shoulder. To the right, over the cell door, is one of the conventional gateways with a lattice window in the side of it and in the recess of it a water pot, on the top of which is a green ball or cup, the mouth turned down. Beyond this, to the right, is a pastoral scene with a herd of cows of different colours, two cows and a calf green, some lying, others standing, most of them with bells around their necks, the bovine characteristics remarkably well expressed. Behind them stand two green demons, and a third figure, as if about to carry them off. Much of this has been destroyed. The height of the base of the picture from the floor level is six feet ten inches.

17. The painting on the front wall is much destroyed. Between the window on the right and the central door is a large piece, differing from any yet described by its inferiority of style and peculiar physiognomy and dress. It is probably fully half a century later than the rest.

A pale-skinned prince sits on a cushion placed on a dais higher than usual, with a semicircle of green over the middle of its back, and having a gilt border with little figures on each side, and dragon mouths at the corners of the back. The ends of his striped scarf are most carefully folded. From the right three fair bearded men in Iranian costume, with peaked caps and completely clothed, approach him in crouching attitude; the first bearing a string of pearls; the second a jug or bottle, perhaps of wine; and the third a large tray filled with presents. Behind the third stands another figure near the door in white clothing, perhaps the porter, with a stick in his hand and a dagger in his belt apparently speaking to another Iranian in the doorway, bringing in some present. Behind the porter is another foreigner in full white clothing, with stockings, curled hair and peaked cap, holding a vessel in his hands, and with a long straight sword at his back. Behind the throne stand an attendant and a woman with a fly-flap; to the right of her a reddish fair figure in blue clothes; and besides him, one still fairer, with a rich head-dress and striped loincloth, holding a green stick. In front of him is a stool broad at the upper and lower ends; and to the right are a red and a fair man, the latter with his arms crossed on his breast and wearing a red turban. In front of him is a reddish-skinned man, his left hand on his knee while he bends forward, and holds up the fingers of the right hand as if addressing some information to the prince. Probably he is the interpreter. Beyond him, to the right, are other two figures, one having in his hand a dish, perhaps with fruit, and a spear with a small flag attached to it. In front of the three Iranians, sit three royally dressed figures, perhaps members of the royal family, the reddish one in the centre, perhaps the heir. To the left of them is a man with a basket, and in front of the throne a woman sits with a fly-flap, and beside her is an elegantly chased spittoon. On the left, at the proper right side of the throne, sits another lady with rich head-dress, a breast-band, a basket beside her and some object in her lap. Behind her is a short red woman or dwarf, with blue ear-rings, and not so richly dressed. Behind these two again is a third richly dressed young woman with breast-band also, and looking towards the prince. Above is a fourth with a fly-flap, while a fifth face looks over the back of the throne on the prince's right. Outside the palace, to the right, an Iranian, like the one seen in the door, appears speaking to a green man with a stick in his hand. Behind are two horses, and in front of them a soldier with a sword. The floor is strewn with leaves and flowers. The height of the base of the picture from the floor level is eight feet five inches. This

Iranian Embassy is supposed to have been sent by Khushru II of Persia (591–628) to Pulakeshin II. (609–640) of Maharashtra, whose capital was probably at Badami in south Kaladgi. Tabari, the Arab historian, gives clear evidence of close relations between the two kings. The date would be about 625.¹

18. In a similar position, on the other side of the door, is another fragment, probably of about the same age. Above the left of the centre of the picture, a chief, with a blue and white bird in his lap, sits on a low dais, with a high back. Behind it are the faces of two attendants; and to the right, a woman fly-flap bearer. Below, a dark curly-haired boy brings forward a jug. To the left, in front of the chief are two women, one with a vessel or casket and her hair tied in a chignon; and, sitting on the floor with crossed arms and looking up, is a child to whom the chief seems to speak. In another compartment, to the right, a clay-coloured man with jewelled head-dress, and a green skinned companion with a long nose, both look at the chief.

Outside, to the right, is a *Pipal* tree, and beyond it, in front of a building, a chief probably the same as in the last part of the picture, with striped drawers, holds the cord of one of a pair of scales in which he has placed his left foot. Behind him, on his left, is a man in white clothes with a rod in his hand and three figures from the other end of the beam look on from the clouds.

To the left of the chief are five women, the one in front with a child towards which the chief stretches his hand as if to put in the scale. The women seem to object to this, one fair, another of greenish complexion beating their breasts. Behind these two is one with a very ruddy complexion wearing a striped robe. She is directing an appealing look to the prince, her right hand rests on her breast, and the left holds by one arm the obstreperous child below, whose cries are attracting the attention of the women seated in front, probably his mother. The general pose of this figure is most graceful and natural. Beside her is seated another woman with a pathetic expression of face, who is holding a child on her lap with both hands. Behind this group of women rises a betelnut palm and a group of large leaved foliage, the young clusters of brown leaves contrasting favourably with the older green ones. Behind the scales, to the right of the prince, is a ruddy figure with a white skull cap and close-fitting white coat and waistband arranged in three distinct rolls. He is saluting the prince with his right hand and carrying a staff in the left. Overlooking a wall, behind the chief, two red-bearded devotees with their hair in the top-knot style seem to speak to the prince. Above these are fragments of two standing figures and next is one sitting cross-legged, apparently in conversation with two figures, likewise seated to the right, one of whom is of a greenish colour and the other is represented with the palms of his hands brought

1. Mr. Fergusson, *J. R. A. S.* XI. 165.

together in front as a mark of respect. These figures are seated upon rectangular blocks of some undistinguishable substance. This scene is probably intended to represent a trial by ordeal. Hiuen Tasang notices that in the ordeal by weight they set the accused in one scale and a stone in the other. If the man out-weighed the stone, he was deemed innocent; if the contrary, he was pronounced guilty. Thus Krishna offered to weigh himself against the warriors of his army, and when Muhammad was weighed by the angels against a thousand of his people, he "out-weighed them all".

Below the first scene the chief again appears together with the little boy, apparently at the hut of some devotees, where an old shaven-headed man meets him, while behind stand five disciples each with a cloth over his left shoulder. The first of these holds a water vessel, and with the other hand signals to the chief apparently to stop. To the right of these are two red-bearded devotees near a forest, the one with flowers, the other with grass. Part of another figure can be made out, but the rest to the right is much destroyed.

19. From above the left window to the end of the front aisle are a series of scenes that were probably all connected, but parts of them are so defaced that they cannot be satisfactorily made out.

Over the window is a female figure, perhaps Mayadevi, Shakyamuni's mother, reclining on a couch and looking down towards a maid who has her hand on the lady's necklace as if removing it. Another to the right with flowered bodice holds a fly-flap. At the head of the couch a fair maid servant holds a large water-pot, pouring its contents on her mistress' head, as does another to the right, with a blue and white loin-cloth and rich necklace. Beyond the couch one fully covered holds a stick as if for defence. To the right of all and a little lower, in the doorway, is another servant with a large vessel having a spout on one side of it. To the right of this again, the same lady is seated in a palace, in a transparent robe with a slave at her right hand, with bands on her thighs either the result of tattooing or tight-fitting drawers. Two women stand behind, and a third, a female slave, covered, sits talking with her. Further to the right, and lower, a man is seated, perhaps an astrologer his person covered with a flowered cloth, apparently addressing the lady. Behind him, but nearer to her mistress, is a very fair woman with a large flat dish or tray, on which are some objects which she seems about to offer to the man. Behind these, to the right, a man in a white dress comes in by the door which divides this from the next part of the picture. Below is a defaced fragment with two figures in it. Above, to the right, is another episode in which the lady and her eunuch are seated together; while, behind the lady, another woman comes in holding out her hand, her lips apart and eyes wide open as if in astonishment. A pillar of the palace separates this from what follows. Here a large piece of plaster out of the centre, hinders a satisfactory reading

of the picture. On the left is a half-naked fly-flap woman. To the right is the head and hand of another attendant holding a rod, both looking towards a figure with rich pearl sacred thread now destroyed. Behind him a lady perhaps the same as in the other scenes, leans forward looking up to the left. Beyond and behind her an attendant in a dark bodice with white flowers, also looks in the same direction as the first two, while behind and lower, at the left side of the lady, are two more servants in white clothes. A plantain palm indicates the open air on the right, and beyond this some female figures can be partially made out. Over this, from the window to within eighteen inches of the wall, is the only piece of ceiling fresco left in this aisle. It contains chiefly fruit and flowers in small compartments, but one has two figures in Persian dress.

Although a great portion of this ceiling is destroyed, enough remains to give the general arrangement of the whole. At first sight it appears very complicated but after a little study, it will be seen how simply the whole thing is arranged. Keeping to the idea of imitating their wooden originals, an idea which pervades everything they did at Ajanta, the Buddhists, in decorating this ceiling merely adopted the principal divisions formed by the several timbers in one of their wooden floors. In fact, the plan of the ceiling is nothing more than the plan of a wooden-floor taken from below; or, to put it plainer, if another floor were added to the present cave, the timbers, which would enter into the construction of that floor, on looking up at them from below, would be represented by the principal lines on this ceiling. Taking one unit of the ceiling and reducing it to its simple constructive lines, it is found to be made of a plan of four columns, with connecting girders. Across these run joists and at right angles to these again are smaller joists. The space is thus divided into a number of panels, varying in shape and filled with ornament. This principle of division is carried out in every painted ceiling that remains in the monastery caves, except that in XVII. The principal arrangement consists of circles. These panels are filled with ornaments of such variety and beauty, naturalism and conventionalism so harmoniously combined, as to call forth the highest admiration. For delicate colouring, variety in design, flow of line, and filling of space, they are unequalled. Although every panel has been thought out and not a touch in one is carelessly given the whole work bears the impression of having been done with the greatest ease and freedom of thought as well as of execution. The ornament in the smaller squares is painted alternately on black and red ground. The ground colour was first laid in, and then the ornament was painted solidly over this in white. It was further developed by thin, transparent colours over the white.

On three of the panels of this ceiling is a drinking scene of a Persian attended by his wife and servants. In its simplest version the scene represents a sofa placed in front of a cloth-screen and covered with cushions and a check-pattern coverlet, and on it are seated a big, stout,

burly looking man and a lady by his side. The man is seated cross-legged, and is in an amatory mood, perhaps somewhat fuddled with wine. His face is heavy and square, and he has both a beard and moustache. He wears long hair, covered by a thick conical cap with a turban or a fur band around it like the Qilpaq cap of the Central Asiatic races of the present day. On his body is a coat or tunic reaching to the knee and trimmed apparently with patch-work decorations knee-breeches and striped stockings complete his dress. He holds a cup in his left hand and before him, on the ground, in front of the sofa is a covered tray. The lady beside him has a gown reaching to the knee, a shell jacket (both set off with patch-work trimmings), and a pair of striped stockings. She has a skull-cap on her head and ear-rings. Her right hand is lifted as in the act of telling something interesting to her lord. To the right of the man, in front of the sofa, stands a maid arrayed in a long flowing gown, which leaves only the tips of her shoes visible, and holds a flagon, shaped like a soda-water bottle, with a long narrow neck, ready to replenish the cup of her lord. Behind the mistress there is a second maid with a wide-mouthed covered jar in her hand. In the second version the man holds the cup in his right hand and a stick or straight sword in his left. He has also an elaborately worked belt, and the trimmings of the coat and gowns are of different patterns. The lady leans with her right hand on the shoulder of her lord, and by her attitude expresses great solicitude to please him. There is also a third maid squatting in front and ready to serve edibles from the covered tray beside her. The third version is even more developed. The screen behind the sofa is adorned with floral designs. The coat of the hero and the gown of his lady, and also that of her maid, are set off with triangular striped streamers flying from the back. The features of the lady are vivid with life, and the expression of endearment on her face is admirable. The second maid holds a goblet, instead of a jar. The lady has, instead of a cap, a fillet round her head with an aigrette in front and the maids similar fillets, but without the jewel. The third maid is replaced by two bearded thick-lipped negro-looking servants, who are serving out dishes from the covered tray. The stockings in the last two versions are white. In two small panels the male figure is reproduced in company with another male, two jovial companions, engaged in pledging their faith to each other over a cup of liquor. The striped stockings are distinctly seen in these, as also a pair of check-pattern trousers, not striped.¹ Dr. Rajendralal Mitra, from whose description the above details are taken thinks that the figures are Bactrian. But the streamers, or banderolles, are Persian and taken in connection with the embassy picture it seems possible that these have been copied by native artists from a picture of Khushru II, and his beautiful wife Shirin.²

1. *Jour. As. Soc. Ben.*, XLVII. 68-72.

2. *Trans. R. A. S.* XI. 155-170.

CAVE II

Cave II, is, like cave I, one of the latest and richest monasteries. It is smaller and somewhat different in the style of its front columns. The verandah, 46 $\frac{1}{4}$ feet long is supported in front by four pillars and two pilasters, all of the same style, having a torus and fillet at the base, but no plinth; to about a fourth up they have sixteen sides, above they have thirty-two flutes with belts of elaborate tracery. The capitals are flower-shaped, along which the flutes of the column are continued as petals; first there is a deep calyx, widest near the bottom and ending in a double row of petals, then, above a very small fillet there is a thick projecting torus, surmounted by a bell-shaped flower of about the same depth as the torus, and on this rests a thin plain abacus. Over them runs a plain architrave on which the roof rests and beyond which it projects very considerably, with indications of the patterns in which it was once painted. At each end of the verandah are chambers with pillared porches similar to those in cave I; the architrave above the pillars in front of them being filled with carving. In the central compartment of the front of the chapel, in the right end of the verandah, is a Naga chief and attendants. In that on the left end is a woman and child. The figure is probably that of Hariti. The side compartments in both are occupied by pot bellied *yakshas*, the right one being Kubera. Each chapel opens into inner cell. At the left end of the front, in a niche, Shakyamuni squats in the teaching attitude, and over each shoulder is a smaller image. The cave has two windows, and a fine central door with an elaborate architrave, at the bottom of which are porters with a five hooded snake canopies, each apparently holding a flower; above this, the compartments on each side are filled with pairs of standing figures, male and female, in varied attitudes above the door the figures are seated with a single fat figure in the centre compartment. Outside the architrave are three members of florid tracery, then a pilaster, similar in style to the columns and surmounted by a female figure standing under the foliage of a tree leaning on a dwarf. Over the upper architrave is a line of prostrate figures with what resembles a crown in the centre. The hall inside is forty-seven feet seven inches wide by forty-eight feet four inches deep, and is supported by twelve pillars similar to those just in front of the sanctuary. These pillars are very similar to those in cave I. Those in the front row, and the central pair in the back row, have little fat dwarfs with four arms supporting the corners of the square caps. The central pairs of pillars in the back and front rows are the richest in carving, and the corner ones have flutes running in spirals up two belts of the shaft. The brackets have cherubs or *vidyadharas* and *apsaras* on the projections. In the central panels of the brackets, in the back row, numbers of people worship a relic shrine; in those of the right side row are single fat figures canopied by arches rising from the

mouths of dragons; and in the rest are a fat chief, his wife, and maids. The pilasters are beautifully carved. In a line with the side aisles in the back wall there are chambers with two pillars and pilasters in their fronts. In the chamber on the right, or east side of the sanctuary, are sculptured a pair of portly sitting figures, both with rich head-dresses; the woman holds a child on her knee, apparently amusing it with a toy held in her right hand; to the right and left of them are female slaves with fly-flaps, while one behind holds a parrot and fruit. Below are eleven small figures, some of them making rams butt others wrestling, and some playing on musical instruments for the child's amusement. This is probably intended to represent the infancy of Shakyamuni nursed by his mother who sits by his father Shuddhodana. In the upper corners are representations of a holy man (perhaps Asita) giving instruction. In a corresponding compartment on the other side are two fat male figures with elaborate head-dresses, neck-chains, and armlets, one holding an egg shaped object in his hand. The frilled back to the head-dress on the right hand figure is of the style in vogue in sculptures of about the fifth or sixth century A. D. Female slaves with fly-flaps stand on either side, and cherubs with large wigs appear in the upper corners. Below are two semicircular representations, perhaps meant for vegetables. Over the fronts of these side chapels, in the back wall, are also sculptured groups, the central one over the left chapel having a Naga chief and his family. The shrine is about fourteen feet by eleven, but owing to the cave being only eleven feet five inches high, it is very dark. Shakyamuni squats in the teaching posture with the wheel and two deer in front, and behind them, to the right, is a woman in the attitude of adoration before a male with a long object like an empty bag; to the left is a woman kneeling with a long twisted object, and behind her a kneeling male worshipper round his head. The right fly-flap-bearer is richly dressed with a tiara and a glory round his head, the left one is Avalokiteshvara who has the top-knot head-dress, and in his left hand a bottle shaped object. The doorway to the shrine is rich and elegant; and the inner pilaster consists of five panels, each containing a male and a female, the male in the lowest being a dwarf. The outer face has also five panels, and with the exception of the top one, each panel has a male figure canopied with the five hooded snake. The lintel has seated figures in pairs, and the central compartment has three figures. The sculpture of the doorway is superior to that in cave I but the architectural ornamentation is inferior.

Although much decayed, a good deal of the painting still remains and the drawing, colour and design of the ceiling of the verandah, when it was entire must have been remarkably beautiful. The ceiling of the great hall and aisles, the antechamber, shrine and chapels, contain much floral decoration, with Nagas, flying figures, and figures with human and animal heads, but with the lower extremities ending in scroll work. Like cave I, the painting on the ceiling takes the form of

compartments filled with a variety of designs. The colour-schemes, however, are different. The central panels are square and are much larger than the others; their subject is also different. Here there are painted bands of concentric circles with spandrels filled in with different motifs of which the flying figures are most exquisitely rendered. It is the only cave that retains any painting in the shrine. On palaeographic grounds the paintings have been assigned to the first half of the sixth century after Christ.

1. Much of the richly decorated verandah ceiling still remains in such a state that the pattern can be made out. When entire, it must have been remarkably beautiful and delicate, both in colour and design. The spandrels of the central compartment are admirably designed, the one on the left with two floating figures, a man and a woman; the one on the right with two men wrestling terminating from the waist in conventional scroll work. Half of this spandrel is drawn in red, and appears to have been left incomplete, although its diagonal spandrel to the floating figures is entirely destroyed. The wreaths of leaves and flowers are admirable specimens of ornamental art.

2. The little that remains of the painting in the verandah is enough to show that it was of a very high order as regards design, drawing, and colour. Taking into consideration the fact that the whole of the verandah is exposed to all changes of weather from the extreme moisture of the monsoon to the intense dry heat of the hot season with its accompanying hot winds, it is remarkable how well the colours have stood. The blues are as vivid now as they were the day they were put on. The back wall of the verandah has suffered much. On the extreme left, in the upper corner, are two deified devotees on clouds, having a slightly redder cast of skin than the other figures in the composition. Both are clad in simple garments worn like a woman's robe thrown over the left shoulder, one being of a green striped material and the other gray. The hair is gathered into a tuft at the back of the head with a few tresses streaming gracefully round it. Neither figure has a vestige of jewellery. The foremost has the hands represented in the act of begging, adoring or saluting. The two figures below are very dilapidated. The one to the left has a decidedly Egyptian cast of expression, the figure, whether man or woman, it is difficult to say; probably the latter, appears to be putting on ornaments; one hand is seen near the ear, while the eyes are directed to looking glass, which is being held by an attendant. To the right, next in order are two, one male and the other female, very perfect illustrations of those quaint little creatures, half human half bird formation, called *kinnaras*. The male is playing a blue flute and the female blue cymbals. They are standing on conventional rocks. Above these are two figures, one a man and the other a woman. The man, who is richly jewelled, and whose curly locks fall gracefully round the head, holds in his right hand a blue lily, while the left rests on the right

shoulder of the woman, who is dressed in a blue bodice and carries in her hands a leaf-full of flowers. The strip of blue below is a fragment of a large sword. Passing to the right, we have the head and shoulders of a colossal regal figure, the ornamental head-dress of which is admirably drawn. Above are two *kiratas* peeping from behind rocks. The delicate brushed-up moustache of the lower is curious. This figure is appealing to the one above him, pointing down with the right hand, apparently to the colossal figure below, while holding in his left a bow and two arrows. These old artists were such keen observers of nature that the smallest detail did not escape their observation, they have painted the plugs which are inserted in the punctures in the lobe of the ear to prevent them closing. Next in order, and on clouds, is a small angel with a blue sword in the right hand, while the left supports the back of his female consort, who is reclining on a green ledge of rock. Her right elbow is resting on the man's shoulder with the forearm doubled forward; her left hand is slightly raised to meet the right. Behind are what appear to be white and blue clouds. The old man, leaning to the right below with the well-drawn head sparsely covered with a few grey hairs, the ear admirably rendered, and the drawing of the shoulder and back well understood, makes one regret that so little is left of him. In front is a woman. The height of the base of the picture from the floor is seven feet one inch.

3. The second fragment is to the right of the door, and contains little more than two floating figures, an angel, with a long thin sword in the right hand and a small shield in the left supporting another, whose form is beautifully rounded. Below can be traced a fragment of a turban and a well drawn hand.

4. In the third fragment, which is at the right end of the verandah between the window and the wall, are, on the left, two Buddha devotees, who have attained to the power of flying on the clouds, and on the right two angels with a regal figure, perhaps of Indra, in the middle with high ornamental head-dress, to the left, is Shachi his wife, and to the right a green-coloured fly-flap bearer.

5. In the chapel, at the right end of the verandah, are some fragments of painting. On the left wall, at the upper left corner, a chief sits upon his throne with his feet on a stool, and two women, with fly-flaps attend him. To the right are a number of men carrying a palanquin or bier with two poles. Before it are three soldiers, one with a very long shield. In front, a light coloured man with a sword prostrates himself towards the palanquin or else towards a green man in white drawers in front of it, who, with a reddish old man, are approaching a large dark-green tree. In the right corner of the room the palanquin is again shown in the forest, placed on the ground, and a lady sits beside it as if drowsy or deep in thought. To the left three people are lying asleep, and a fourth, a woman, looks out of the palanquin in astonishment or terror.

Above the palanquin, to the right is a child and a green man or woman sits looking at it, while it lies by the side of a conventional lake full of lotus flowers and geese. Below is a Naga chief with five hoods and a Naga maid with one hood, seated on a throne. Behind him are two other Naga women and a third in front and below the pond. The rest is destroyed.

6. To the right of the cell-door, in the same apartment, can be traced an elephant and a horse. On the right hand wall are also a few traces of painting; among them a chief on his throne, and in front, a figure apparently anointing him. Another holds a mirror, and at a green doorway are traces of a figure with a large oblong shield. In the left chapel are some traces of painting; some cows, *Ashoka* flowers, and parts of figures with considerable fragments of two long painted inscriptions and some smaller ones.

7. The ceilings are the most complete in the whole series and though blackened with smoke, contain many very interesting pieces of floral decorations, Naga chiefs, flying figures, others with human and animal heads, the lower extremities ending in scroll-work.

8. In the left end of the front aisle, on the right of the cell-door, is a small scene. A pond is shown covered with lotus flowers and geese. On the brink sit a chief or other great man and his wife, and behind her to the right, hangs a long straight sword in its scabbard and a small shield with it. In the back ground are conventional hills. On the left side of the cell-door is more hill scenery, and over a hill on the left, comes a man with a sword. To the right is another carrying two geese, and below, beside a pond, are two geese and two men standing in the water, the one on the right having a sword hung by a strap over his left shoulder; he is represented as lifting water in his right hand as if to perform the vow of oblation, *sankalpa*. The other, probably the man carrying the geese, seems to have completed his vow and thrown the water away.

9. Above the cell-door the painting is much destroyed, but has apparently consisted of two parts. On the extreme left a large goose is shown on a seat, and to the right is a woman whose head-dress has a circular frill behind from which hang two quilled or puffed ends or banderoles. Above is a green seated figure, and to the right sits another with his hands joined. The rest of the picture is destroyed. Between two pillars of a palace stands a man in white clothing, resting on a long stock or bamboo, with a straight sword by his left side; he is probably a porter. In the compartment to the right, a chief sits on either side, the one on the right with his feet on a low footstool, and beside it a dish with a water lily. He holds his hands in the teaching posture. Behind him is a blue pillow and the ornamented corner of the back of the seat. The chief on the left has a highly jewelled tiara with other jewellery and holds up his left hand.

Between them two men sit on a cushion who may be their ministers the one on the left holding his hand up as if in the act of speaking. Behind each prince is a fly-flap-bearer. In the extreme left of the picture sit two women, and in the hands of one of them is the chief's sword. Beside the other sit two more figures.

10. On the side of the pilaster to the right of this are two women, one with a cloth across her bosom, a band about her waist, and a flower or fruit in her left hand. The other is taller and has a fine armlet and a waist-chain. Her thighs are apparently cased in a network of beads, perhaps the pattern of a fine muslin robe.

11. On the front of the pilaster is a small painting much destroyed, but enough is left to show that the original was a very graceful composition. On the left a man, in a waistcloth, sits cross-legged on the floor, with the left forearm resting on the knee, examining something in his right hand. The pose of the woman on the right, who is entirely made, is admirable. From the action of her right hand she appears to be stretching a band, but from the action of the left it seems as if the material were rigid.

12. Close to this, the lower compartment to the left of the door of the first cell in the aisle is too much destroyed to be intelligible. The figures seem to be mostly women, four are in front, and one has apparently been reaching across the centre of the picture. One above was, perhaps, playing a triangular shaped instrument. Just above, in an interior, sits a man, perhaps a chief on a cushion, and a woman resting her left hand on the ground is talking to him. He is attended by a fly-flap-bearer.

13. Above the door is another interior, representing three apartments or divisions of a hall. In the middle is a chief, on a cushioned seat with a pillow behind him, over which is seen the corner of the back carved with dragons; behind the head is a glory, and his feet rest on a low stool while his hands are in the teaching posture. In the side compartments are a fair fly-flap-bearer in the left, and a dark one in the right. In front of each sit two men, in the same positions, a fair one on the inner side and a darker on the outer, the darker with higher tiaras than the fairer ones, who may be their ministers.

14. In a palace, above the last, a chief sits on a chair, with his feet down and crossed on a footstool, one hand on his knee, the other raised a little, and a tiara on his head. On his left his wife sits in a similar position but presented more from the side. A woman at her side rests her elbow on her knee and looks towards the chief. Behind each a fairer figure attends as fly-flap-bearer, the left hand one with a sect mark on her forehead, and the other with a Persianlike cap and holding some object with both his hands. Beside him is a woman with a vessel in her left hand. In front sits a man, like a labourer or

ploughman, with a moustache, speaking to the chief, and beside him two others. Beyond the pillar a man stands with a rosary in his hand, looking up to a tall woman beyond the next pillar, and laughing. She is dressed like a lady in much jewellery. Beyond her to the left, is a man in the dress usually given to porters, and who appears to speak with her.

15. Below and between the doors of two cells is another scene. Near the centre stands a noble lady holding some object in her right hand. Before her, to the left, is a white dressed beggar, perhaps Asita, with an umbrella over his head, into whose hands she has given an infant. At his left side is a chief, with flat-topped crown, who seems to listen with great delight. Behind is a fly-flap-bearer also intently listening. In the door, to the left is a porter, and beyond the door is another figure with a beggar's head-dress, but he is not in white. Behind him are a man and woman and below two people speaking to one another. To the right of the chief lady, stands her maid leaning forward, and before her a boy or pigmy. Behind the maid, to the right, sits a man with a very large head-dress and perhaps young Shakyamuni before him. This picture is full of life. A large piece of painting below seems as if left unfinished, with the figures outlined in red.

16. Over the cell-door a beggar holds a lotus flower towards four Buddhas, and between the doors of the second and third cells are eleven lines of images of Shakyamuni, ten in each row, all seated on lotuses and in red clothing. The last line seems to have been of a different colour from the rest.

17. On the back wall, between the left chapel and the antechamber, a large Shakyamuni is seated under a mango tree, with an Indra on his right and a Bodhisattva on his left. His feet rest on a white lotus; a worshipper is below a little to the left. Across the top are seven Shakyamunis in various attitudes, each on a lotus, the stalks being brought up from below. On each side of the sacred tree are two Shakyamunis, the one pair darker than the other and one of each pair in the same attitude. Below these, on each side, were two pairs more, now nearly obliterated. Below on right side is a pale coloured Shakyamuni seated cross-legged, his hands in the teaching attitude, with two attendant fly-slappers. Below is a painted inscription in letters of about the sixth century¹.

18. The roof of the antechamber to the shrine is beautifully decorated. The design is freely and boldly painted, and when seen under the conditions in which it was intended to be seen the effect is most

1. The inscription is mutilated. As much of it as has been translated runs : This is the dutiful gift of the reverend Shaka friar Buddhagupta. Whatever be the merit of this let that be for all beings.....

pleasing. The general arrangement is that of concentric bands mostly filled with conventional ornament, with the exception of the outer and principal one which partakes more of a naturalistic treatment of birds, of the lotus, and other flowers. The four corners are nearly repetitions of one another. The two birds, with the quaint crests of conventional scrolls and tails of the same character are constantly met with, both carved and painted. The piece of fret is well drawn in the portion of panel at the end. The walls are covered with small painted figures of Shakyamuni. Among these on the right hand side of the shrine-door are fragments of a painted inscription¹.

19. In the shrine, on the front wall, on the right hand side of the door, is a Bodhisattva in the dress of a chief, like the right hand gate-keepers at Ellora, and with two male attendants. On the left is Avalokiteshvara with a jug in his left hand and a deer skin over his left shoulder. The side walls are covered with Shakyamunis, in three lines of four each, with attendants without fly-flaps and all with glories. The roof, which is twelve feet high, is also painted. As it is almost totally dark, it is reasonable to infer that the original must have been executed by means of artificial light. On entering the sanctuary with a light, the effect produced is one of extreme richness, the floating figures in the spandrels standing out with startling effect. These figures are bringing their gifts of flowers to present to the gigantic Shakyamuni below. The wreath of flowers is admirably painted and the band of black and white with its varied simple ornament is a most happy idea, giving additional value to the rest of the design. The eye would have been satiated by the amount of colour were it not for the relief it derived from the imposition of this band.

20. On the back wall of the cave, between the antechamber and right side chapel has been a large figure of Indra on a hill. On his left was a sword-bearer, a yellow dwarf at his foot, and three other attendants on his left. On his right were a woman and another figure. Above them is a woman, apparently nearly naked leaning to the left, and still above is the arm of another better covered. On the right side above are a cherub and an angel sailing in the air towards Indra's head.

21. In the left back chapel on the left hand wall, along the top from left to right, are two pairs of women looking down from two windows upon the scene below. In the middle is a red man floating on clouds, and to the right a cherub and an angel. Below are three on clouds, and to the right a cherub and an angel. Below are three compartments of a building. On the left side of the middle one, leaning against the dividing pillar, is a tall woman of a deep clayey colour, with jewelled

1. As much as has been translated runs: The charitable assignation of the Shakya mendicant Bhadanta Dharmadatta. May the merit of this be the cause of attainment of supreme knowledge to mother and father, and to all beings Dr. Bhau Daji in *Jour. Bom. Br. Roy. As. Soc.* VII, 53-64.

head-dress and rich striped robe, speaking to a red female on her left. Behind this one again is a third lady of like complexion with the first, holding up a child which wears stockings, and who seems to wish to go to the first. In front is a fourth passing to the right and looking back to the first lady. In the door to the right is the porter, and in a door facing him is a bald beggar with a cloth over his shoulders and another round his loins, and a white coloured disciple carrying a bag and begging from the porter. Before the first lady, in the left compartment, are three women and four children or dwarfs. The fair lady, to the left, holds jewellery in her hand, the second is dark, and the third red and holds a flower vessel. The first boy has a vessel on his back held by a string over his shoulder; the dark one in front holds a long dish; the fourth is white and has a dark sash passing over his shoulders and under and over his arms. Behind all stands the porter in white clothes, with a finger of his left hand raised and the palm of the right held out, as if explaining.

22. On the right side of this chapel the same tall lady seems to reappear in the left side of the central compartment, her right hand raised, and the left across the body. Behind her are four women in line, two of them beyond the pillar, and the front one of a dark green complexion. The next two are fair; the third clasps the pillar; and the fourth is reddish, with a white bodice. In front of the green maid is another reddish maid her person covered, and holding up a box; and behind her is a boy or dwarf. Before the fourth woman is another dwarf female with a bag in her hand; and behind all, on the right, is a white-vested porter with a stick in his hand, and with a long pointed moustache. On the left are a white and a green woman, and in front a red and a green female dwarf. In the hands of the latter, who looks back towards the lady, is a flower tray. To the left of these is a man dressed in light coloured clothes, who is addressing them. Above, in the centre, two ladies and a boy look from a window; to the right is a cherub and an angel; and to the left a peaked roof.

23. The ceiling of this small chamber is painted with great taste. The general arrangement is similar to the central area in all the other roofs, consisting of bands between concentric circles inscribed in a square. The outermost band is composed of diamond-shaped forms, filled in with conventional foliage most beautifully and delicately drawn, golden in tone, on a black ground. Then comes a band with a procession of geese, the interspaces filled with different coloured flowers, also on a black ground. If this band is carefully examined all round, it will be seen how pleasingly the space has been filled, how varied is the action of each bird and how well has been rendered the peculiar characteristic movement of the goose. This band alone will give a fair notion of the amount of observation required before a result so admirable could have been attained. In the centre of the design was a

rosette, the idea taken from the lotus. Taking the corners of the square diagonally, the triangular spaces of two are filled with grotesque heads with grinning faces, large tusks, and twisted horns. On either side of each head is floriated work, springing from other grotesque heads, which are well worth study. The ornament of the third triangular space is composed of a human-bodied creature, struggling with a dragon, both of which terminate in floriated work. The colour and drawing have considerably faded. The ornament filling the fourth space is admirably designed and drawn, consisting of a dragon attacked by another mythological animal. The bodies of both are partly covered by scales and they end in floriated work, very similar to the conventional foliage employed to represent the mantling in heraldry during the middle ages.

24. In the corresponding chapel, to the right of the shrine, are two painted scenes, in which the principal figures are represented in the same light, red ochry tints on a dark ground, as those in the chapel just described; perhaps they are of later date than the other paintings. On the left side are five female figures among hills; the first, on the left in a very thin dress, stands just before a plantain tree; the second and third have curious circular head-dresses, like that of the lady sculptured on the adjoining back wall of the room. The first has a bag, the second a casket perhaps containing relics, and at their feet sit four small figures like boys, but with women's head-dresses. The third lady has some object in her left hand. The fourth wears a tiara and leads by the hand a child carrying a stick, while a bigger one follows. Above the picture, on the left, are two devotees in the clouds with their hands joined; in the centre is a conventional cave; and on the right are two flying figures.

25. The right side of the room is painted in the same style. A chief on the left, sits on a circular mat, and a tall fly-flapper with a round head-dress stands on his left. From the right two ladies approach, naked to the waist, the last bearing a flower-tray, and behind her is a plantain tree. Between the fly-flapper and there is a man carrying a bow and hastening towards the chief, while he looks round and speaks to the woman. Below stands another fly-flapper, also a woman, and beside her are three children one carrying some large object. On the left, below the chief, are three men, one bearing a cock or other bird. Above, on the right, are parts of two figures in the clouds, one with a flower; and on the left a fat figure looking towards the sculpture on the back wall.

26. The ceiling of this small room is an admirable specimen of ornamental design, especially the four spandrels, each differently designed with a monster ending in floriated scrolls, a treatment characteristic also of Roman, mediaeval and renaissance art. The Buddhists' love of variety, as exemplified in these spandrels affords a good lesson to a modern ornamentist, who would be satisfied with or some other mechanical means. Were there nothing left of the paintings but these

two small ceilings, they would be enough to show the very high state to which decorative art, both in design and execution, had reached during the age of Buddhism.

27. To the right of the back pilaster, in the right side aisle of the hall, is a spotted deer standing on the edge of a conventional river and again, in the river, is a man hanging over the back of the deer who is carrying him across. Above this the painting is too much defaced to be made out, except that another deer appears.

28. The remainder of this wall bears one of the most interesting groups of pictures left in the caves. Below, between the second and third cell-doors is a chief's retinue. He goes out on a large elephant, the umbrella of state over his head, and the goad in his hand : behind him is an attendant with the fly-flap ; at his side goes a smaller elephant, with a rider now defaced : and before it walks a man with some load in a bag on his back. In front to the left five horses, two of them green, advance, the men on the green horses looking back to the chief. There are also fourteen men on foot of whom eleven seem to be soldiers, some carrying oblong shields, and three round shields with a great grinning gorgon face painted on the front of each. Two above, on the extreme left have swords in scabbards ; nine others have Nepal swords but very long; other two men play flutes, and one beats a drum.

29. Between the first and second cell-doors, below, is represented, with a conventionalism worthy of the Chinese, a river with many fish and shells in it. A boat with three masts, a jib sail, and an oar behind, and filled towards the stern with ten earthen jars, carries a man in it with long hair, who is praying. In the heaven behind, the Moon, a figure with a crescent behind him, is represented as coming to him, followed by another figure. A Naga chief and his wife in the water seem to draw the boat back ; and in the water below, is another figure with a human head and long tail. On the left, on the shore, to which the boat is going, is a Buddha and a figure worshipping him.

30. Above the third cell-door a lady looks from a balcony towards the right. In 28, to the left, above the horseman, a chief, and a man on each side of him, sit on a couch talking, and two others sit below, one of them apparently explaining something to the chief before whom he sits. Behind the chief stand two women, one with a fly-flap, and a third on the extreme left stands behind the seated man. In a balcony, to the right, two ladies sit talking and in the court below is a horse, on the roof of the balcony is another horse. The horse seems to be a connecting link among these pictures and appears six times. In a palace, again to the right and on the left side of the central cell-door, a chief sits on a cushioned seat holding a flower in his right hand. Behind him stand four ladies, one holding a flower in

her hand, and all with deep bracelets, robes, and rich jewellery. On the chief's left a man sits below, and in front to the left is another man with a fillet and necklace ; while a third comes in dressed in blue blouse and Persian head-dress, and apparently addresses the chief, perhaps respecting the horse outside. Above the part first described, a chief or great man and perhaps his minister, are represented sitting, talking together. Before them sits another man apparently addressing them. Two women are seated in front, and at the chief's left, the back of one is turned to the spectator showing well how her hair is dressed. Behind the chief are two women standing, one with a fly-flap, and inside the door, to the left, another stands looking at the scene. Behind the man who sits before the two principal personages, stands another with tillet, jewelled necklace, and a scanty blue cloth about his loins, and just behind him, the horse stands on the roof of the balcony already mentioned. Above this two men sit on grass or on a green carpet, and before them is a long board with a line down the middle of it and divided into twelve squares across, twenty-four in all. To the right of the board some great man sits with another beyond him. Right in front a woman is seated, looking towards the first of these two. A space about a foot wide, with rock in it, over a horse facing the next, divides this from the following palace scene. In it some important personage sits on a low seat and another on his right on a chintz-covered cushion. To their right sits a Naga chief and listens. In a balcony, to the right, and a little above, are two women and a boy, and in a window below, a man and woman are seated. To the right of this is a door, in front of which is a horse ridden by a man, and beyond the horse steps lead to the palace, up which the man is represented as having ridden. Below the stair, and to the right, is a shed and a lady swinging herself in it, while another or the same, leans against a pillar of the shed and speaks to a man or woman who leads a horse towards her from the left ; the horse being at the upper right hand side of the second cell-door. A little to the right of the lady in the swing, on some raised place, sit a Naga chief with five snake hoods and his minister with three. The chief stretches his right hand towards four ladies, who address him from the left, while the minister inclines his head towards them as if pleased. Above the swing, stretching to the roof of the cave, is a scene in which sits a Naga chief to the right and his wife on his right ; a woman stands behind each. Two men sit before the chief on the left ; one of them on a seat, and to the right are a Naga woman, and Naga man with two snake hoods over his head. Outside, to the right, sit other two men, just over the other Naga chief and his minister. All these attendants sit in a circle round the central Naga chief and his wife.

31. To the right of the last are two disciples following a beggar. Above are two holy men flying in the air. A man approaches to worship the beggar with a water-pot in his hand. Behind him are two

others bearing flower trays, and with them stand three women, all paying reverence to the beggar. To the right of this and between it and the pilaster is a building.

32. Below the beggar in the last, and to the right of the Naga chief and his minister in the one before are two women with five musicians, one playing on large cymbals, one on the conch, one blowing a long straight trumpet, one beating a drum hung by a cord over his shoulders. It is not clear what the fifth, who has a moustache, plays upon. Another man, in a blue and white waistcloth, stands before the first two women.

33. Under the preceding scenes, stretching from the first to the second cell-door, is a series of pictures just over the ship in 29, which seem intended as representations of what went on outside the palace walls, while what has been depicted above is laid within. Under the Naga chief and his minister is the great door of a palace in which two women are represented, the one on the right wearing a petticoat striped blue and black, and holding a basin in her hands at which the other looks. To the left of the door, and a little lower, a great man and his companions advance towards it, his left hand laid on that of his attendant. The first, near the door looks back and carries an oblong shield and the usual blue Nepalese sword. Two follow close behind him, one also looking towards him. Then comes the principal personage and an attendant on either side, while in front is a servant with blue loincloth carrying a loaded tray. Behind follow two women, one with a striped petticoat, the other with a double fillet or snood in her hair. And in the compartment of a balcony above sit three figures, perhaps musicians. To the left, in a house, two women, one at least of high rank, sit talking while from within, a lady comes with a heaped basin, and in front of her another descends the steps which are just at the heels of the great man's retinue above described. To the right side of the palace door, and at the edge of the door of the first cell, is another house in which is seen a beggar on a seat. To his left sits another, perhaps his disciple. Before the first, and to the left, are seven men, and in the foreground two women, all seated with their hands clasped. The second man is distinguished by a fillet in his hair and he and another sit on blue cushions, the rest on the ground. The beggar is giving them a sermon, to which all listen attentively. On the right of the first cell-door sit a great man and his wife, and two women stand behind them, one with a fly-flap.

34. On the front of the pilaster has been a tall male figure with bare legs, a woman on his left and a fat dwarf on his right.

35. On the end of the front aisle, in the upper left corner, a chief sits in his palace, holding a naked straight sword across in front of him. At his left kneels a lady and her maid, the lady with rich

waistbelt. The maid leans her head against her hand as if in sorrow, the elbow resting on her knee. Before the chief to the right and similarly dressed, another kneeling lady lays her hands on his feet, and touches the ground with her head as if earnestly pressing some request. Beyond her, a red skinned lady raises her hands to her face as if saluting, asking pardon, or beseeching favour, and to the right, a man in white-and-blue striped kirile goes out of the palace. Outside a tall man stands with a rod or spear in his hand and in striped waistcloth. Behind him sits a woman in green clothing, and in the background is another standing figure. The rest of the picture to the right is destroyed. Below, on the left side, has been another palace scene. In it a chief is seated with his feet on a footstool. On his right sits a woman in bodice and rich head-dress, and behind him another, of reddish complexion plying a square mat fan, is seen to the right of his head as if bent round by the action. On his left a maid enters in white bodice, while another figure stood in front, but is destroyed. Behind the chief is a shaven-headed fair-skinned old Brahman or beggar in light pale green clothes. Behind him a woman in blue-and-white striped petticoat leans against the pillar and in the foreground sit a lady and maid, apparently the same who appear to the left above.

36. On the extreme right, at the edge of the cell-door a richly dressed half-naked lady holds a chased vessel hung by three chains. In front of her appears the head of another; below can be traced an elephant and two men beyond it; a human figure in a recess; and the heads of a red and a green horse.

37. To the right of the door sits a chief on a couch, with his feet on a stool and his hands in the teaching attitude. Behind him, a woman holds a fly-flap; to his right a pale figure, with peaked Persian cap, ear jewels, and full clothing, holds a dish in the left hand; and behind is a yellow woman with a fly-flap. Below this, and in front of the chief, two yellow-skinned men are seated wearing a shouldercloth and waistcloth, but with crowns, and rings on their arms and wrists, though without pearls or other jewels. They seem to address the chief, while between them and him sits an ill-drawn pink figure apparently interpreting. Below is a seated maid servant. Under this there seem to have been elephants.

38. On the return of the front wall is a tall male figure, with a woman on his left and two men on his right, among mountain scenery.

CAVE III

Cave III is a small monastery higher up the rock than cave II. It is unfinished. The verandah, twenty-nine feet by seven, is supported by four pillars and two pilasters, only blocked out. An entrance has been

made for the hall but little of it has been dug. There is also a beginning of an under-storey. A modern flight of steps leads upto this unfinished *vihara*.

CAVE IV

Cave IV (Fergusson's No. 3) is the largest monastery of the series, planned on an ambitious scale but never finished. The verandah is about eighty-seven feet long, $11\frac{3}{4}$ wide, and sixteen feet high, supported by eight octagonal columns with plain bracket capitals. There is a room ten feet by $8\frac{1}{2}$ at each end entered by a small door with three steps. The cave has had a facade out side, carved with temple-window ornaments containing figures of Buddha. The windows are surrounded by neat tracery with a woman and attendant at the bottom of each jamb. The hall is entered by one central and two side doors, and has two wide windows between the doors. The large door, though considerably damaged to about two feet above the floor to which depth the cave was long filled with earth, is one of the most elaborate in the whole series ; generally it resembles that of cave II ; but the inner lines of moulding are reduced to give room to the sculpture which rather over-loads the design. No description can do justice to its details. The gate-keepers were women attended by dwarfs. The upper compartments of the architrave on the right contains a bull, lying much as the *nandi* does before Shaiv temples ; and on the upper member of the cornice at the extreme right two monkeys are carved. The frieze is ornamented by five models of the temple-window, three containing Buddhas, and the end ones, pairs of human figures. At the upper corners of the door are figures somewhat like goats rampant facing each other, and which have had riders, but they are broken. To the right of the door, and between it and the architrave of the window, there is a large compartment sculptured with a variety of figures at the side, and in the middle a large one of Padmapani, the Bodhisattva of Amitabha, the fourth *Dnyani* or divine Buddha, the same who is supposed to be incarnate in the Dalai Lama of Lhasa ; both arms are broken, but the figure of Amitabha Buddha is on his forehead. The head is surrounded by a glory, and the remains of the lotus may be traced on his left hand. The compartments, four on each side, represent the Baudha litany. This may be regarded as an evidence of the late age of this cave approaching to those of the Dhedvad at Ellora and Cave VII, at Aurangabad where this litany is also found. There are also pieces of sculpture very similar to this, behind one of the relic shrines in the monastery to the right of the temple and in some of the smaller caves at Kanheri, and here, two versions outside the facade of cave XXVI, as well as a painted on in cave XVII. Above this is a small horse-shoe shaped compartment with a tall spire over it, in which a Buddha is seated, and in the large panel Padmapani occupies the centre, with a

vidyadhara on a cloud over each centre. The sides of the compartment are carved with the 'eight forms of evil' from which Padmapani gives deliverance, viz., elephants, lions, fire, snakes, thieves, fetters, drowning and demons.

Except traces of a small fragment in very brilliant colours on the roof of the verandah to the right of the central door, there is no painting in the cave. Portions of the roof inside appear as if a layer of the rock had fallen off near the front, and the workmen had begun to smooth it again from the back. It was never finished. The antechamber is twenty-one feet by thirteen. On each side of the shrine-door is a large standing Shakyamuni, and on each end wall of the antechamber are two similar figures. The Shakyamuni in the shrine is in the usual teaching posture, the left hand attendant holding a lotus in his left hand. The wheel and deer are in front, and a group of worshippers are gathered at each corner of the throne. The hall is eighty-seven feet square and is supported by twenty-eight columns, three feet two inches to three feet three inches in diameter, of the same style as in the verandah, plain, and without the elaborate tracery in caves I and II, but with a deep architrave over them, as in the Ghatotkach cave, which raises the roof of the cave considerably. The two middle pillars of the back row are richly decorated but the other pillars are plain octagons. On three sides of the hall are hewn a number of cells, many of which can be seen at different stages of excavation. The front aisle is ninety-seven feet long and has a cell at each end. The cave is ascribable to the first half of the sixth century after Christ on the basis of the palaeography of the dedicatory inscription on the pedestal of the image of Buddha¹.

सत्यमेव जयते

CAVE V

Cave V is the beginning of a monastery, the verandah of which is 45½ feet by eight feet eight inches. Of the four pillars, that support it, only one is nearly finished, and it is of the same style as those of the last cave, only shorter and with a square base. The door has an architrave round it, divided into six compartments on each side, and each filled by a pair of standing figures in various attitudes. In the lintel are nine divisions, the central one with a Buddha and attendants, and the other with pairs of seated figures. Two very neat colonettes support the frieze in which are five temple-window ornaments. Outside is a roll-pattern member and a border of leaves. At the upper corners these are carried outwards, so as to surround a woman standing on a dragon under foliage of the *ashoka* and mango, and attended by a dwarf. The left window is also richly carved, but scarcely any progress has been made inside.

1. *Epigraphia Indica*, xxxiii (1960) p. 259.

CAVE VI

Cave VI, perhaps one of the latest in the series, is a double-storeyed monastery or *vihara*. From the lower storey the whole of the verandah has fallen away. It would appear that the verandah was wide and had a cell in the left end, from the door of which steps now descend to cave VII. A cistern can be seen at the right end. Much of the decoration of the doorway has crumbled; below the recesses at the top extremities, which apparently contained some sculptures is a pilaster with pot and foliage capital and a pot-base, the pedestal being supported by a *yaksha* and an elephant. The outer wall is panelled under four¹ large windows which light a hall, fifty-three feet four inches wide and fifty-four feet ten inches deep the front and back aisles being about seventy-one feet long, with chambers at their ends, each eight feet by ten. This cave had been used as a cook-room and is much ruined. The columns are arranged in four rows of four each, sixteen in all but only seven are now standing with four thin pilasters in the lines of the rows on each wall. Between the pilasters are three chambers in each side, each fully eight feet by nine, and all with niches in their back walls. The pillars are about thirteen feet high without bases, plain octagons to about three-fourths of their height and above that sixteen-sided, with a cincture under a sixteen-sided fillet at the top; imitation beams, two to three inches deep, run from one pillar to another. The columns in front of the antechamber are somewhat similar to those in the porticos of cave VII. The antechamber is thirteen feet four inches deep, and the sanctuary is ten feet by 15 $\frac{1}{4}$. The figure of Shakyamuni, which has apparently been painted blue, is seated in the teaching attitude, on a pedestal three feet high, with the wheel and a small deer in front and supported at the corners by lions; the usual attendants are wanting. It is separate from the back wall, along the upper part of which is a recess. The door to the sanctuary is slightly arched with dragons at the spring of the arch, and a Naga figure with two attendants under the centre of it. The stair in the front aisle, leading to the upper storey, has been supported by four columns and two pilasters, of which only one remains and is a very fine specimen. Above the stair landing, many small Buddhas and two relic shrines are carved on the walls. Outside the verandah are chapels with sculptured Buddhas. Outside to the left, is a projecting jamb on the top of which is a portion of Nagaraja. Somewhat lower is a curly headed figure, holding up his left hand, which appears to have clasped the staff of a flag; and above him is a smaller figure. There are also, at each end of the verandah, open chambers with carved pillars, and inside the chambers are rooms, each eleven feet by nine. The hall is fifty-three feet wide by fifty feet deep and 11 $\frac{1}{2}$ high, supported by twelve plain columns, enclosing the usual square area. The pillars have

1. Two of the windows are now blocked.

square bases and octagonal shafts, changing to square under the bracket capitals, which are sculptured with figures of Shakyamuni in small recesses. Opposite the central interspace of each side and at the end of the left aisle are chambers or chapels with pillars in front, each leading to an inner cell. There are also three cells on each side and one at the end of the right aisle. Over the chapel, in the left end of the front aisle, the frieze is carved with elephants, spiritedly cut, one of them killing a tiger. A portion of the right aisle has never been cleared to the level of the floor. The antechamber is sixteen feet by $8\frac{1}{2}$. The plain octagon pillars in front of it have each a goat-rampant bracket. This room has tall standing Buddhas carved in recesses, on each side of the shrine-door. On the right end are two such figures with a group of worshippers between; and on the left side is one tall Buddha and three smaller standing and three squatting ones, all in recesses. This cave has more sculptured Buddhas than any other monastery. Many of them are standing. On the back wall, to the left of the antechamber, is another standing Buddha, and over the left chapel seven small seated ones and one squatting. The chapel on this side is empty. On the upper part of the left side wall are fourteen Buddhas, mostly seated, and outlines of three relic shrines. One small standing figure on the left wall of the antechamber is so finely covered with lime-coating that it gives the appearance of marble. On the same wall near the feet of a relief of Buddha is the masterly drawing of a remarkable kneeling figure holding three lotus-buds and a handled cylindrical object with a lid. In recesses in the front wall are nine Buddhas of various sizes, mostly on lotuses supported by Nagas; and along the wall head, in the right aisle, are sixteen seated Buddhas. The shrine contains the usual statue of Shakyamuni seated in the teaching attitude. The lions, deer, and wheel are in bas-relief. The usual attendants stand on each side of him; and five tall standing Buddhas are on each side wall, besides two smaller ones above one another on each side of the door. On the back wall, to the right of the shrine, are one large and two smaller Buddhas and thirteen seated ones above. In the right chapel is a Buddha seated on a lion throne, attended by two Bodhisattvas, with angels above on each side. On the right wall is another seated Buddha and attendant, unfinished; on the left are two standing Buddhas of different heights. The chapel in the right end of the front aisle contains the usual image and attendants, and has over its front three small Buddhas and five relic shrines.

The few fragments of painting on the back wall of the lower storey and in the antechamber, are so smoked that nothing can be made of them except that a large palace scene was on the left back wall, and Indra-like figures were on both sides of the shrine-door. On the left wall of the antechamber is painted the miracle of Shravasti and on the

right wall the assault and temptation of Mara. The upper storey has been painted, but the pictures have almost entirely disappeared. The front of the chapel, in the right end of the front aisle, has still fragments of painting; and inside, the walls have been covered with painted Buddhas. In the left chapel, in front, on each side of the cell-door, is a painted Dravidian building, a monastery, on the inside of the verandah roof of which is a circular ornament, with strings of pearls hanging from it, and inside, the monastery has been a seated Buddha. The fragments on the side walls have been scribbled over and are scarcely traceable. Those on the outside of the front wall are in even worse condition. The pattern can be made out on parts of the ceiling. On the left wall of the upper hall there is a painted record mentioning gift by a monk whose name has been doubtfully read as Taranakerttana.

CAVE VII

Cave VII is a monastery somewhat differing in type from any yet described. In front of the verandah were two porches each supported by two advanced octagonal pillars with capitals somewhat like those in cave II and at Elephanta. The frieze above is ornamented with the favourite temple-window device. The verandah measures sixty-two feet ten inches long, by thirteen feet seven inches wide and thirteen feet six inches high. There is no hall, but in the back wall are four cells and the antechamber leading to the shrine, and at each end of the verandah are rooms at some height above the floor with two pillars in front, each room opening into three cells about $8\frac{1}{2}$ feet square. The shrine is an unequal four-sided room at the back of which Shakyamuni, with a high tiara on his head is seated on a low lion-throne having in front of the seat two lions at the ends, and two antelopes facing each other with a small wheel between them. His legs are crossed under him, his right hand is raised in the blessing posture, and his left holds his robe. From behind the image a dragon's head projects on each side; there is a figured halo behind his head, and much carving round about him; a male fly-flap-bearer stands on either side behind the dragon's head; and in the corners above their heads, are Buddhist cherubs. The projection of the lion throne is carried round the sides, and carved in front with eight seated Buddhas on each side. Upon this projection stand three Buddhas on each side, also with glories behind their heads, those next to the central Buddha are of smaller stature, but the other two are gigantic figures, each holding his left hand to his breast, with the edge of his robe in it, while the right hangs by his side with the palm turned out. Between these figures are other small cross-legged ones. Both the left and right walls of the antechamber are carved with the Miracle of Shravasti. On these walls small Buddhas are sculptured in rows of five to seven each, sitting or standing on lotuses and with lotus

leaves between them. The stalk of the lowest central lotus is upheld by two kneeling figures with royal head-dresses canopied by a many-headed snake. On the left is a kneeling figure and two standing Buddhas, and on the right behind the snake, is a Buddha, and behind him are three worshippers with presents. The door into the sanctuary has four compartments of the architrave, and eight sitting ones above; at the foot of the architrave is lion's head and paws. The pilasters outside the architrave are supported by dwarfs, and divided into three compartments, containing a standing Buddha in the lower and cross-legged ones in the compartments above, while, over the capitals, a female figure stands under foliage and on a dragon. Outside this, the wall is divided into three nearly square compartments, each ornamented with small pilasters at the sides, and all except the two upper ones on the right, having cherubs in the corners over the large cross-legged Buddhas which occupy them. These have all glories behind their curly-haired heads, except the upper one on the right, which has the protection of the snake with seven hoods. This last probably represents the incidents of the Naga king Muchilinda who provided a shed over Buddha by his hood.

On the left side of the back wall is a rather faint painting. A Buddha is represented on a throne; on the right side sits a woman, on the left is another woman with a white robe and purple waistcloth, a third with striped clothing, and some other figures behind. Over the door, to the right, can be traced the feet of a cherub. On the right side is a still larger piece, in which the outlines of figures in buildings are traceable. On the ceiling are also parts on the pattern.

CAVE VIII

Cave VIII, one of the oldest monasteries, probably dating from the first century B. C., has lost the whole of its front. What remains of its hall is thirty-two feet four inches long, by about seventeen feet deep, and ten feet high. It is the lowest in the rock, and was formerly choked with earth. There are two cells at each end, and two on each side of the antechamber to the shrine. The shrine is entered by a low door, and contains only a low stone bench at the back, and no trace of an image.

CAVE IX

Cave IX is a small temple-cave of a very early age, probably dating from the first century B. C. It is forty-five feet deep by twenty-two feet nine inches wide and twenty-three feet two inches high. A colonnade all round divides the nave from the aisles, and at the back, the pillars form a semicircular apse, in the centre of which stands the reliquary-shrine, about seven feet in diameter; its base is a plain cylinder, five feet high, supporting a dome four feet high by about six feet four inches in diameter, surmounted by a square capital, about $1\frac{1}{2}$ feet

high, and carved in the sides in imitation of the Buddhist railing. It represents a relic box, and is crowned by a projecting lid, a sort of abacus consisting of six plain fillets, each projecting over the one below. This supported a wooden umbrella as at Karle. Besides the two pillars inside the entrance, which are square below and above but octagonal in the middle, the nave has twenty-one plain octagonal columns without base or capital, ten feet four inches high, supporting an entablature six feet eight inches deep, from which the vaulted roof springs, and which has originally been fitted with wooden ribs. The aisles are flat-roofed, and only an inch higher than the columns. These aisles are lighted by a window opening into each. Over the front aisle is the great window, one of the peculiar features of a temple cave. It is of horse-shoe form, about $11\frac{1}{2}$ feet high, with an inner arch, about $9\frac{3}{4}$ feet high, just over the front pillars of the nave; outside this is the larger arch with horizontal ribs, of which five on each side project in the direction of the centre, and eleven above in a vertical direction. On the sill of this arch is a terrace, $2\frac{1}{4}$ feet wide, with a low parapet in front, wrought in the Buddhist-rail pattern. Outside this again, is another terrace over the porch, about $3\frac{3}{4}$ feet wide, and stretching across the whole width of the cave, the front of it ornamented with patterns of the window as it must have originally appeared, with wooden lattice work in the arch. At each end of this, on the wall, at right angles to the facade, is sculptured a large Buddha, and on the projecting rock on each side there is a good deal of sculpture, but all of a much later date than the temple itself, and possibly of the fifth century. The porch of the door has partly fallen away. It seems to have had a cornice above, supported by two very wooden like struts, similar to those in the Bhaja temple-cave.

Little painting remains in this cave. As already noted it is of two or even of three periods. On different parts of the walls two layers of painting can be distinctly traced. The fragments copied by Mr. Griffiths, and which he supposes to belong to the earliest portions of the decoration of the cave, appear older than what are found elsewhere, but they are certainly of more recent date than the fragment to be first described, which is still pretty entire, and in which the dresses, heavy jewellery, earrings, necklaces, bracelets, and head-dresses almost clearly resemble the style of the Sanchi and Amaravati stupas, and of the earliest sculptures discovered at Mathura. Except the fragments in cave X, they are different from anything else left in these caves, and probably belong to a period not later than the time of Gautamiputra II in the latter half of the second century.

1. Over the left or west window of the cave, on the inside of the front wall, is this early piece of painting, possibly a version of the legend of Shibi Raja. In this, a chief is represented sitting with one foot on the ground and the other on a seat, wearing a broad heavy neck

chain with large oblong jewels or clasps slipped over it, large earrings, and a high turban with a knob in front, such as is seen on the heads of the men in the capitals of the columns at Karle and Bedsa, and in the sculptures on the temple at Nasik and the monastery of Gautamiputra I. On his wrist are four massive rings, and on his arm is a large bracelet. Two men stand behind him, one on either side, and four more with a woman before them. In the background, to the left, two men come in with the high turbans already noticed, one of them with very large oblong earrings, both with broad sash-like necklaces run through oblong jewels or discs, and heavy chased bracelets on their wrists, and with long narrow waistcloths. Above is a flying figure similarly dressed and perhaps intended for Indra. Over the lintel of the window are the heads of two Buddhas, also of later date, and partly covering the lower edge of the picture above. To the left of this, on a hill, two men sit under an Ashoka tree. The painting over the door is of more recent date.

2. Proceeding along the left wall from the front, the lower portions are totally peeled off; above are six Buddhas with three umbrellas each, showing their mastery over the three worlds. Along the rest of the wall beyond these, the plaster is too much smoked to make anything out, except some traces of buildings and among them a sort of temple. Below, the wall has been painted in a later style with Buddhas. The roof has been divided into a double row of squares with a rosette in each. On the pillars are relic-shrines of sitting and standing Buddhas.

3. On the back wall is a large scene, all that remains of the decoration of the end wall. On the extreme left a Buddha sits on a hill and two disciples before him, while a third figure stands in the background. At his right is a bottle and below a figure bends forward, pouring something from a bottle into a small vessel. To the right, near a palace, a Buddha stands with his alms-bowl, facing the left, and three beggars one with beard and top-knot head-dress, and a young beggar before him. Behind them, a bottle or jug with narrow neck is hung in a sort of tripod. A man on a ladder, going to the upper floor or roof of the palace, receives a pitcher from the shoulders of another to the left, and a third is climbing the ladder to the right, also with a pitcher. To the right of this stands a tall Bodhisattva with his right hand raised, and holding a bottle in his left with a top-knot head-dress, a deer skin over his left shoulder, and a white waistcloth round his loins held up by a green ribbon. Above, to the right, is a white object. The figure is surrounded with a halo of glory. To the right is a figure of Shakymuni, seated on a rich throne, with his feet on a lotus in the teaching attitude, and below the throne, a square on which was an inscription of which only *ya dharma* can be read. Behind the throne two richly jewelled attendants hold fly-flaps, and in the foreground, on Shakymuni's right, is a figure in top-knot head-dress and striped robe, holding a vessel in which there appear to be flowers, while a garland of

flowers hangs from his finger. Below sits a chief with a square crown and his wife, very pale, probably because the colour has faded. On Shakyamuni's left, a beggar, with aquiline nose and a top-knot head-dress, approaches with a garland between his hands saluting. In front sit some man of note and his wife extremely well drawn, in a very graceful attitude. The man has a musical instrument in his lap, the end of which projects in front of Shakyamuni's robe; and closer to Shakyamuni and more in the foreground, are seen the head and shoulders of a disciple looking up at him. This side of the picture seems intended to represent part of the scene as in a cave. Still to the right, is a relic-shrine with three umbrellas over it, and on the left of it a man, bearded and with a decided aquiline nose, in the dress of a devotee, holds his ears as he seems fervently to pray to the shrine. On the base is a line of inscription.

To the right is a Buddha, standing on a lotus, with a glory round his head, from which flame is issuing, and an umbrella hung with strings of pearls; his right hand is held down before him and the palm turned up, while, with the left, he holds his robe. His hair seems short curly and crisp like a negro's. At his foot is a small beggar, and behind, a part of the striped dress of the umbrella-holder is seen. In the next compartment a Buddha sits on an elaborately ornamented throne with the glory round his head, his feet on a lotus, the stalk of it held by two small Naga figures with snake tails. Below this was an inscription of which only (*para.*) *mopasaka* can be made out. Two richly-dressed figures stand beside a Buddha, the one on his left with a thunderbolt, holding fly-flaps. On the left sits a chief with high square-topped crown and perhaps his wife. The king is looking up at Buddha and is intent on all he has to say, while the wife, to judge by the appealing look she gives him, appears to place more faith in her husband. Above them a heavenly musician sits on, or flies over a ledge, and points to Buddha. Just before the chief is a disciple or boy bowing with closed palms. On the right a beggar and his disciple, or perhaps two disciples, kneel and pay respect. The younger has a striped scarf over his left shoulder, while the other is clad in a robe like that worn by the Buddha. Farther to the right, other two figures, richly dressed, are destroyed. About a foot broad of the painting to the right is totally destroyed and then comes another fragment. On the left is Shakyamuni sitting, his feet on a stool, teaching, and below, an inscription of which *ddha* and *saka* only are legible. To the right is a fair standing figure, with jewellery, thin scarf, and waistcloth, holding a fly-flap; the three small figures sit before Shakyamuni, making presents. The one on the left is presenting a flower, the one in the middle is giving something more substantial, while the one behind has the hands in the attitude of prayer. To the left is a tall standing Shakyamuni, and two little beggars sit before him, towards whose heads he stretches his right hand. The

attitude of the standing Shakyamuni is very graceful. With the right hand extended, upon the palm of which can be traced the emblem of the wheel, with the left supporting a portion of the robe, an ornamental glory behind the head, and standing on the lotus, he is receiving or addressing two children who have come with their offerings to pay him homage. On the right is a fragment of a figure probably a fly-flap-bearer. On the right of this, a little to the foreground, is another fragment of a child which balances the composition by tallying with the one on the extreme left. Over the two figures of Shakyamuni can be traced portions of the ennobling umbrella. On the right wall scarcely a trace of painting remains.

4. On the triforium to the right of the relic-shrine is a large piece, but nothing can be made out except umbrellas and some tall figures. Further forward are more yellow Buddhas sitting and standing with attendants and under umbrellas.

5. On the front wall, to the right side of the door, the old painting has been covered by a later coating, which has partly peeled off, but so as to leave neither the earlier nor the later picture intelligible.

CAVE X

Cave X is the oldest temple-cave, probably dating from the second century B.C. Like the Bhaja one, it possibly had at first a wooden front, now entirely gone, and later, probably the lower half was of brick. The cave measures forty-one feet one inch wide, about $9\frac{1}{2}$ feet deep, and thirty-six feet high. The inner end of the cave, as well as of the colonnade that surrounds the nave, is semicircular, the number of columns in the latter being thirty-nine plain octagons, two more than in the great temple at Karle, but many of them are broken. They are fourteen feet high, and over them rises a plain entablature, $9\frac{1}{2}$ feet deep, from which springs the arched roof rising $12\frac{1}{2}$ feet more, with a span of about $23\frac{1}{2}$ feet. As at Bhaja, Karle, Bedsa and Kondane, the roof has been ribbed with wood. The aisles are about six feet wide, with half-arched roofs ribbed in the rock, in imitation of the wood, a comparatively modern feature, and the first step towards the architectural changes of the Mahayana caves, which have stone ribs both in the nave and the aisles. The relic shrine is perfectly plain, with a base, or lower drum, $15\frac{1}{2}$ feet in diameter; the dome is rather more than a half sphere, and supports the usual capital, consisting of an imitation box, covered by a series of thin square slabs, each projecting a little over the one below it. An inscription in Maurya Characters is on the right side of the great arch. It reads "The gift of a cave door or front by Vasishthiputra.¹" If it was certain that this

1. Vasishthiputra means the son of the Vashishtha queen. Some scholars have thought that this mention of the mother's name is a trace of polyandry. But it seems rather to have been due to polygamy. The custom survives among the Rajputs, whose chiefs' sons are known by the mother's family name, as the son of the Solankini or the Gohilani. Dr. Buhler in Cunningham's *Bharhut Stupa*, 129.

was the Vasishthiputra Pulumayi of the Nasik caves, it might at once be referred to the first half of the second century A. D. The Alphabet is quite as old, but the terms of the inscription leave the date of the cave doubtful. What does it mean? Did Vasishthiputra begin the temple and dig out and carve the front; or does it not rather imply that he added a new front? On clearing part of the front, Mr. Burgess found that a thin wall had been originally left there, reaching perhaps as high as the spring of the great arch, and that this had apparently given way, and a wall, of immense bricks of admirable colour and texture, several tiers of which still remain in their place, had been inserted. This may have been the cave front given by Vasishthiputra. Then the date of cave itself must be thrown back a considerable period to the age of Bhaja, Kondane and Pitalkhora, that is to about the second century B. C.

The whole of the cave has been painted; parts of it more than once. Years ago there were some fine pieces on the side of walls, of which few fragments remain, all having been scribbled over. Although considerably obliterated by modern scribbling, the subject-matter of the painting can be made out as the visit and worship of the Bodhi tree and the stupa by a royal personage, accompanied by his retinue of soldiers, dancers, musicians and ladies. The fragments that were visible on the right hand wall, consisted principally of elephants, among which was a large white one with pink spots, and one with sixth tusks. To the right was a building with peacocks. The figures were mostly in outline, but the drawing was strikingly bold and true; on the left was a procession of men, some on foot, some on horseback variously armed, some with halberds and differently dressed, and behind were groups of women; but all have been defaced by visitors. The paintings between the ribs of the roofs in the aisles are principally of Budhhas, and are much more modern. There are also two inscriptions, in one case at least painted over the older work on the walls, but the characters are of much later date than those of Vasishthiputra on the front and one painted inscription to be noticed below. These paintings are of the earliest period, the dresses of the chief figures belong to the age of the Satakarnis, and can hardly be attributed to a late date than the latter half of the second century A. D. On the left wall are two drawings of gateways, very closely like those at Sanchi. A little in front of one of them are five or six head-dresses of the age of Satakarnis and many very well drawn faces. Still nearer the front are soldiers with bows and battle axes. The *Bodhidruma* or sacred tree is also painted with offerings hanging from it and people worshipping it. The paintings between the ribs of the roof of the aisles and some inscriptions on a white ground painted over the lower and older portions are of later date. Still nearer the front is a piece of very old writing. It runs, *Bhagavasa yatipuva deva pavayati patisayasa*. This combined with the inscription on the left side of the great arch in similar old characters, seems to point to the second century A. D., as

the date of these paintings, evidently the oldest in the caves, the dresses agreeing with those in the only other fragment of about the same age in cave IX.

CAVE XI

Cave XI probably of the fourth century or later, is a monastery high in the rock to the west of X. The verandah is supported in front by four plain octagonal columns with bracket capital and square bases, raised on a panelled base or parapet similar to what occurs in one of the monasteries at Karle and elsewhere. The roof also projects considerably in front of the pillars and has been very elaborately painted with flowers, birds, and geometric patterns. The verandah has a cell at either end; that on the right entering by the side of the hall, whilst the end wall itself is sculptured in three compartments, two with seated Buddhas, attendants and worshippers, and one with a standing Buddha with fly-flap bearer and attendant. The door is plainer than in other monasteries, has three plain fascias round it and a lion at each end of the threshold; and the windows are each divided by two pillars into three openings. The hall is thirty-seven feet wide by twenty-eight deep and ten high and is supported, by four columns of rather clumsy and primitive style; they have moulded bases, tapering octagonal shafts and pots with lotus-petal capitals. The style of the columns lead Mr. Fergusson to think this one as the earliest examples of the introduction of pillars in monasteries. There is a sort of seat along the right side of the cave, such as occurs so frequently in the older caves; there are three cells on the left side, and in the back, two to the left and one to the right, of the sanctuary. The sanctuary opens from the cave, and is about twelve feet wide by $19\frac{3}{4}$ deep, with the statue of Shakyamuni separate from the back wall and seated on a lion throne with two well cut deer on each side of the wheel, and lions behind them. There are no attendant fly-flap-bearers, but above are flying figures or cherubs. In front of the image is a charmingly natural figure of a man kneeling in adoration, or holding an alms-bowl, the face and hands unfortunately damaged. This was, perhaps, intended to represent the excavator of the cave. On the left of the sanctuary, high up in the wall and scarcely visible, a hole opens into a secret cell. This was probably intended for keeping valuables.

Except in the verandah, the painting is almost entirely gone. On the roof of the verandah and on the caves outside the pillars, much of the painting, of geometric pattern, is still tolerably entire. A painted version of the quadripartite deer of cave I is noteworthy. The back wall of the verandah has been spoilt by some modern devotee, who has covered the paintings with rude tridents and other objects. On the left end has been a tall standing Buddha on a bluish-black ground, his robe held in his left hand, and light flashing

round him. Above the left window are two sitting figures of Buddha with fly-flap-bearers; then a painted bracket figure upholding a painted cross-beam ornamented in geometric patterns. On a hill, by the side of the door, is an Indra holding some water flowers in his left hand, above are heavenly musicians, cherubs, and saints. On the right of the door has been a similar figure, more destroyed. Over the right window is a fat bracket figure, and six Buddhas. This cave has been all painted inside, but is so much destroyed that no scene can be made out. Much seems to have been pictures of Buddhas and Bodhisattvas. Two painted records have been noticed so far.

CAVE XIII

Of the five earliest caves (VIII. IX. X. XII. and XIII), probably the oldest is the Bhikshuk's room, No. XIII, though Mr. Fergusson regards No. XII. as earlier. Both are without pillars, and in the cells of both are the stone-couches or beds, characteristic of most caves dug before the end of the second century A. D. The fronts of both have fallen away, but they probably had verandahs with pillars. The hall of No. XIII is only $13\frac{1}{2}$ feet wide by $16\frac{1}{2}$ deep and seven feet high and it has seven cells, three in the left side and two in the back and right sides. The walls are polished, but not chiselled, and are perfectly smooth showing that they were not intended to be painted or plastered.

CAVE XII

Cave XII has a hall, about $36\frac{1}{2}$ feet square, with four cells in each of the three inner sides, eleven of them with double beds, having raised stone-pillows. There are holes in the sills and lintels of the doorways for pivot hinges, and others in the jambs for fastenings. Over the cell-doors, the upper portions of the walls are ornamented with canopies, representing the temple window, with others in the interspaces; the right side wall has two small canopies in each interval and a graduated pyramidal ornament above and supports or jambs, below each small temple-arch. Below these is a string course wrought with the Buddhist railpattern, as in the old monastery cave XV at Nasik and at Udayagiri. Indeed, as Mr. Fergusson remarks, this cave resembles the latter in almost every respect. There is a short inscription, in three lines, to the left of one of the cell-doors in the back wall. Apparently it records the gift of the cave by a *baniya* or trader by name Ghanamadada.

CAVE XIV

Cave XIV probably dating from the fifth or sixth century, is just above XIII, and is reached by an ancient staircase over the rock from XII. The verandah is sixty-three feet long by eleven feet one inch wide and nine feet high, with six pillars and two pilasters in front

of it. The pillars differ from other Ajanta pillars, being square piers, divided by two slightly-sunk fluted bands about eleven inches broad. The body of the capital is vase-shaped, with a flat inverted shield on each side and a plain abacus above. Into the cave, which has never been nearly finished, there is a very neat central door and two side ones with two windows all of a very plain type. The top corners of the central door-way leading to the unfinished door-way is adorned with beautifully modelled figures of *shala bhanjikas* with attendants. It was intended to be sixty-one feet wide by 25½ deep, with a row of six columns and two pilasters running along the middle, but only the front half has been partially finished.

CAVE XV

Cave XV is a monastery a few yards beyond XIV. The verandah is about thirty feet long inside by 6½ feet wide, and had two columns and two pilasters. The front has fallen away. A fragment of one pillar, lying in the verandah, shows that they had a torus and fillet at the base, above which they were octagonal, changing to sixteen sides, and thence to thirty-two flutes. The architrave of the door is plain, but the pilasters beyond it are similar to those in other caves. A *dagoba* on the lintel is protected by naga hoods; on the upper member of the frieze are four birds carved in low relief. The hall inside has no columns, and is nearly square, thirty-four feet each way by ten feet two inches high. It has four cells on each side and one at each end of the verandah; the antechamber has two plain pilasters in front and two columns with square bases, then octagonal, and sixteen-sided shafts, returning, through the octagon, to square heads. The shrine contains an image of Shakyamuni with the feet turned up on a lion throne, having only the wheel and lions. It stands against the wall, without attendants, but with small flying cherubs above. In the hall, to the left of the antechamber, are two pieces of carving representing a Buddha and attendants. The roof of the antechamber has a fragment of painting.

CAVE XVI

Cave XVI is another monastery, and one of the most elegant in its architecture. Its verandah, sixty-five feet long by ten feet eight inches wide, had six plain octagonal pillars with bracket capitals and two pilasters, of which all, except one, are gone. The cave has a central and two side doors with windows between. The pilasters, on each side of the principal door, are surmounted by female figures standing on the heads of dragons. The front aisle is longer than the cave, measuring seventy-four feet; while the body of the hall is sixty-six feet three inches long, by sixty-five feet three inches deep, and fifteen feet three inches high, supported by twenty octagonal shafts. The middle pair in the front and back rows have square bases, and change first to

eight and then to sixteen sided shafts, with square heads and bracket capitals. The roof of the front aisle is cut in imitation of beams and rafters, the ends of the beams being supported by small fat figures as brackets, in the two central cases single, in the others by twos, and in one or two by male and female figures of heavenly minstrels. There are six cells in each side, two in the back wall and one in each end of the verandah. The shrine is entered direct from the hall and has a chamber on each side separated from it by a screen of two pillars and pilasters. The gigantic Shakyamuni sits with the feet down and the hands in the teaching position. There is a passage round the image; and, on each side, octagonal pillars screen off side aisles entered by small doors from the hall and further lighted by small square windows near the roof.

At the left end of the front of this cave is an inscription of about twenty-seven lines, unfortunately mutilated, but partially translated by Dr. Bhau Daji. It mentions Vindhya-shakti, and six or seven other kings of the Vakataka dynasty, who are believed to have ruled Berar and part of the Central Provinces in the fifth and sixth centuries. The style of the alphabet and of the architecture of the caves seem to point to about 500 A. D.

A stair leads down from the front of this cave, and turns to the left into a chamber on the back wall of which was found a Naga chief seated, like Vishnu in the left end of the verandah of the great cave at Badami, upon the coils of the snake whose hoods canopy his high flat-topped tiara. A door leads out from the front of this room flanked outside by two elephants in relief perhaps Hiuen Tsang's roaring and earth-shaking animals.

All the walls of this cave are covered with frescoes, representing scenes from the life of Shakyamuni or from the legends of saints, and the roofs and pillars have arabesques and ornaments, generally of great beauty of outline, heightened by the most harmonious colouring. Much is now destroyed. The roof of the verandah was painted in square and circular compartments, and in the hall the sides of the columns were painted with flowers and scrolls. To the left of this *vihara*, at a higher level, approached by a flight of steps, is a large cistern with a narrow mouth.

1. In the verandah a fragment of the ceiling decoration remains pretty entire. It is of much merit.
2. On the architrave, over the bracket of one of the front pillars of the verandah, is a figure of a beggar sleeping and a wild beast licking his feet, while a horse stands behind him. To the right is another begging friar seated and two men before him, while a wild beast comes in from the right. Over another bracket are two begging friars, a woman, and some other figures.

3. On the left end of the back wall of the verandah is a piece of painting. Above, a Buddha sits on a throne, in bluish robe much defaced ; on his left are fragments of three figures wearing crowns, one with a green skin ; on the other is some great person and a number of women bearing gifts. Below is another Buddha standing and facing the right, in front of a green niche, over which is the umbrella. To the left are four figures wearing crowns ; and behind them eighteen others, one fairer and larger than the rest, all richly jewelled. To the right of Buddha are some six top-knot-wearing orange-skinned attendants, one with a glory and one with a fly-flap. Still to the right, are five smaller figures, and above a green man, while in the background is a defaced figure as of Garuda, with a snake in his hand. The figures in this lower portion seem all to be presented against a background of clouds. Above the side door is a figure like a Buddha in the clouds.

4. In the left end of the front aisle is a very curious piece of painting, the interest of which seems to centre in a child, held by the hands and feet by a man and woman, while a third seems about to cut it in two with a sword. Above, two ranges of hills are represented in the usual fashion, and between them a river. Below, near the right hand side, is a country cart drawn by men; above, on the hill, is a man wearing a Persian cap who seems to be in grief; a green man stands near carrying a man up the hill. Still higher, the man in the Persian cap sits with two others paying respect to a small red figure on a rock, who holds the little finger of his left hand with the right and addresses them. Beside, or to the left of the three, stands a green man with long streaming hair, and behind him is a figure with a sword. The background of plantain trees marks a woodland scene.

सत्यमेव जयते

5. To the right of the pilaster is the painting of the 'Dying Princess'. For pathos and sentiment and the unmistakable way of telling its story this picture cannot, says Mr. Griffiths, be surpassed in the history of art. The Florentine could have put better drawing, and the Venetian better colour, but neither could have thrown greater expression into it. The dying woman with drooping head, half-closed eyes, and languid limbs, reclines on a bed, the like of which may be found in any native house of the present day. She is tenderly supported by a female attendant, whilst another, with eager gaze, is looking into her face, and holding the sick woman's arm as if in the act of feeling her pulse. The expression on her face is one of deep anxiety as she seems to realise how soon life will be extinct in the one she loves. Another maid behind is in attendance with a fan, while two men on the left are looking on with an expression of profound grief. Below are seated on the floor other relations, who appear to have given up hope, and to have begun their days of mourning, for one woman has buried her face, in her hands and is apparently weeping bitterly.

6. Above the Dying Princess is a large palace or monastery. In it, near the middle, is a Buddha, in his white robe with his begging bowl in his hand, and again he appears in the doorway to the left. To the right of the first a number of begging friars look out of the doors. Again, to the right and below, a Buddha stands holding out his begging dish, and at his feet a chief kneels and makes obeisance. Behind to the left, are other sitting figures. Above, on the right, a figure with Persian cap, on horseback, enters a gate, one with a similar cap, and one without, are beyond it. Farther on, to the left, re-appear the same figure and the horse neighing, and a man with them having a striped waistcloth, while three figures in caps appear outside and a fourth holds another horse. Below is a man with a crooked sword and another with a Persian cap following him. A piece of the plaster has disappeared below this, and lower still a chief is shown and two or three figures, one with a long straight sword. Between the first and second cell-doors has been a monastery with a Buddha in the centre of it, and women in the side divisions. One of them wears the transparent garb of nobility. Near the roof, to the right, are angels, and to the right is a hill on which are two monks talking and a third sitting by. Below this the plaster has fallen off, but to the right is a monastery. On the left side of it sits a Buddha or some monk, and in the foreground another with a look of wonder. In front a man is seated, apparently in deep grief, while another stands behind him. In the monastery on the left stands a begging friar, and behind him a bald-headed monk sits in distress. In the right side sit other two, and two stand behind them. In a niche in the wall above, two jugs are shown.

7. To the right over the third cell-door, are four Buddhas, each with three umbrellas and underneath are three painted Sanskrit inscriptions. Above are seven more Buddhas and a short painted inscription.

8. Beyond the fourth cell-door a Buddha sits on a lion throne, the lions almost pictures of Assyrian bulls. His feet are on a lotus, the stalk of it supported by Naga chiefs. His attendants also stand on lotuses.

9. On the left end of the back wall is a similar figure with Lokeshvara on his left, and a begging friar with a garland on his right, as attendants. To the right, near the cell-door are a number of sitting figures.

10. Between the cell-door and the antechamber is a large scene with five elephants above and others below, ridden by chiefs with great retinues, the attendants with musical instruments and soldiers with long blue curved swords. One figure below on a horse has the state umbrella carried over his head.

11. On the other side of the antechamber has been a similar scene with figures having bows, spears, swords, and shields, two of the latter

with huge "bogie" faces on their fronts. To the right a number of women follow bearing fans and vessels.

12. Between the doors of the first and second cells on this side has been a grand scene, in which an enthroned Buddha teaches a great assembly, all wearing tiaras, perhaps gods in heaven. The picture is much defaced.

13. Between the third and fourth doors in this side aisle is the famous scene of the visit of Asita to the infant Shakyamuni. In a palace a Brahman is seated, and in front a boy, perhaps Shakyamuni, sits on a stool with a bird in his hands, above his head is a cage of birds, and a guitar, and round him sit three others with birds. To the left, Asita is seated holding the infant Shakyamuni in his hands and before him are the child's father and mother, and a disciple in the foreground.

14. Below the last is Shakyamuni shooting and other boys sitting behind him, while his teacher sits a little to the right. To the left some boys sit together. Above to the right is the scene in the bedroom, when Shakyamuni left his wife and infant son to become a monk.*

A publication brought out by the Archaeological Survey of India has the following to say about the paintings in this cave. Of the surviving compositions the piece immediately after the front pilaster of the left wall of the hall is noted for masterly depiction of the pathos and sentiments in the painting of a beautiful princess at the sight of a crown held by a servant. She is identified with Sundari, the wife of Nanda who was the half-brother of Buddha. Nanda's conversion forms the subject of this panel. Buddha, on his first visit to Kapilavastu, went for alms to the house of Nanda who was busy at that time helping his wife in her toilet. When Nanda came forward to meet Buddha, the latter handed over his begging bowl to him, took him to the monastery and converted him into a monk much against his will. In order to cure Nanda of his worldly attachments Buddha took him to heaven and promised him all the nymphs if he succeeded in observing the tenets of Buddhism. On his return, Nanda gave himself upto penance and austerities with the sole object of possessing the nymphs. The ridicule heaped on him by other monks brought him to his senses and finally he became an *arhat*. Though the panel is much damaged, Nanda's tonsure, his grief at his forcible ordination and his journey through the air in the company of Buddha can be easily made out.

Immediately next to this is a panel containing seated Buddhas in two rows. This painting was done at a later date. Beyond this is a panel representing Buddha seated in teaching attitude on a *simhasana* decorated with Assyrian lionheads. Notable for modelling and movement is a flying female figure above the head of the Buddha.

On the back wall to the left of the shrine, between the cell-door and the door of the left aisle, is a damaged painting representing the Miracle of Sravasti. Next is painted an elephant procession, signifying some royal visit, of which hardly anything remains. On the backwall to the right of the shrine, above the door of the right aisle and the cell door is depicted Buddha preaching to a congregation.

The right wall is devoted to the illustration of incidents from the life of Shakyamuni. Although this painting is much defaced and darkened some of the scenes are intelligible e. g. Sujata's offering of milk, the offering of Trapusha and Bhallika, Buddha with his begging bowl in the street of a town probably Rajagriha, a royal (Bimbisara's ?), visit, Gautama's first meditation during the ploughing festival, the prediction of Asita

CAVE XVII

Cave XVII known as the Zodiac cave from a circular painting at the left end of the verandah, is another fine monastery cave similar to the last and apparently executed about the same time.

Outside, to the left, over a cistern and under the inscription, is a triple compartment of sculpture. The cistern is now closed. In the centre Shakyamuni squats under an ornamental arch, with angels above, and a wheel, deer, and lions below. On each side is a Buddha standing on a lotus with worshippers below. At the right end, opposite this, several rows of squatting Buddhas have been sculptured on the rock, a piece of which has broken and fallen away, leaving a higher portion to slide down. A stair leads down from the front of the cave and must have descended to the stream. The verandah has been supported by six plain octagonal columns with bracket capitals and neat bases resembling the attic base, but without its lower torus. The hall is entered by a central door, resembling that in XVI., with a row of painted Buddhas over it, and by two side doors. It is further lighted by two windows. This apartment is $63\frac{1}{2}$ feet wide by sixty-two feet deep and

Gautama at school and the practice of archery. To the extreme right of the panel can be seen the sleeping figure of Maya, to the left of which, in a circular pavilion is a royal couple, apparently Suddhodana and Maya conversing over the prospect of the dream which the latter had. The three dimensional effect of the pavilion is noteworthy.

Of the *Jatakas* two can be recognised on the front wall of the hall near the left corner and the left wall of the front aisle. The first depicts the *Hasti-Jataka*, where Bodhisattva, born as a benevolent elephant, flung himself down from the top of a mountain precipice to serve as food to hungry travellers, who are seen in the left panel making a feast on the elephant's carcass. The second shows some episodes from the *Maha-ummaga Jataka*, where the supernatural child Mahosadha adjudicated disputes. On the top is the tank of Mahosadha who is talking to a group of four persons. Below this, a little to the left, is the representation of the 'riddle of the son', where Mahosadha was called upon to settle the dispute between a woman and a goblin over the motherhood of a child. Mahosadha asked both of them to drag the child towards herself, the mother desisted in her efforts from noticing the child in pain and this enabled Mahosadha to determine the real mother. A popular version of this story, in which the judge ordered the child to be cut into two, so that the disputants could have equal parts, is apparently depicted here. Lower down, towards the right, is the riddle of the chariot where two persons claimed a chariot and Mahosadha declared the rightful owner by a simple test. The adjoining pilaster delineates the riddle of the 'cotton thread', where a woman stole a ball of thread belonging to another when the latter was bathing in the tank of Mahosadha. Mahosadha asked what object had been put inside the ball, and thus was the rightful owner found out.

Fragments of the *Sutosama Jataka*, represented in cave XVII in detail, can be seen on the architrave above the front pillars of the verandah. Here a lion licks the feet of a sleeping person.

The traces of the painting on the ceiling of the central nave makes it plain that the design differed from others in it having bigger panels filled in with concentric decorative bands.

thirteen feet high, its roof being supported by twenty octagonal pillars, all plain, except the two in the middle of the front and back rows, which have square bases, shafts partly octagonal and partly sixteen sided and more ornamented. The bases of the two middle ones of the back row are supported by eight figures of lions, seated back to back, but with four heads. The antechamber is small with two pillars in front, but the shrine is $17\frac{3}{4}$ feet wide, by twenty deep, and in front of the great image there stand on the floor two figures, one holding the begging friar's alms-bowl, the other damaged. There are also two attendants on each side of the Buddha and two fly-flap bearers. The doorway of the shrine is elaborately carved in several compartments with floral designs, figures of Buddha, female door-keepers, scroll-work, twisted rope design, pilasters and lotus petals. Particularly pleasing are the females standing on *makaras* in the corner projections. The decoration of the pillars and pilasters of the antechamber is also very ornate. Besides the two in the verandah this cave contains sixteen cells. At the right end of the verandah there is a small hole in the floor into a fine cistern of water, the entrance to which is up a flight of steps between this cave and XVI. An inscription at the left end of the verandah, outside, gives the names of certain princes of Ashmaka, Dhrutarashtra, his son Hari Samba, his son Kshitipala Sauri Samba, Upendragupta, and his son Kacha. They may have been local chiefs of the sixth century. Nothing is known of them. The ceiling of the verandah is still pretty entire and there are more remains of painting in this than in any other cave. Many interesting scenes are depicted on the walls, and the Amazons are also represented who defended Ceylon against the invasion from Kalinga.

सत्यमेव जयते

1. The so-called Zodiac, in the left end of the verandah, seems to be some sort of representation of the world. Had there been nine divisions, it might have been interpreted as the nine divisions of Jambudvipa, but there are only eight. The various ways in which the persons in each are engaged seem to indicate different aspects of worldly life, the wheel of life or fortune. In one is a man alone, in another are animals with men, in a third are vessels, dishes, and tools, in others are buildings and streets. The rim of the wheel is divided into sixteen compartments, each containing symbols, and is upheld by two long green arms with bracelets. Below it is the fragmentary figure, in green, of Manibhadra whose name is also recorded.

2. To the left, on the same wall, are two bullocks led by a man, a woman carrying some object on a board on her head, and two red-skinned men, one with a pole over his shoulder. These are a continuation of No. 3 beneath. Below is a begging friar, seated in a cave, with a water-pot in front and a dead body at his feet. Below this is a green-skinned chief and attendants much defaced, but with the name

Manibhadra, written under his seat. On the right is a begging friar with a jug on a stand, talking to a laic seated before him.

3. To the left, on the return of the wall above, a large orange coloured snake encircles an area with men, buildings, and trees in it. The scene extends to the edge of the large circle on the end wall.

4. Below the last is painted the litany of Avalokitesvara, unfortunately all but obliterated. Avalokitesvara holds the palm of his right hand forward, and has a bottle with oval body and narrow neck in his left. Of the oval compartments at each side only a few can be partially made out; the upper one on the left represents a raging fire and a figure fleeing from it to Avalokitesvara, and the next seems to have been Dharani, Kali or Death, pursuing her victim. On the right, the upper picture contained the snake as the enemy from which deliverance was sought; the next a lion; the third an infuriated elephant.

5. On the back wall of the verandah at the extreme left end, is a young chief seated; and his wife on his right and another woman with only a white and blue petticoat and rich pearl necklace. Below is a woman with a dish and before the chief a red-skinned man telling a story; behind is another red man in a white coat, listening, as if he were the speaker's partner. In front of him is a green man with a stick, facing round to a begging friar, who, with six others, two with square umbrellas and one with fair hair, seem to wait for something. One, older than the rest, has a stick. Above these last are five men on seats, one red, probably a householder, and the rest begging friars one white-skinned and his hair in the top-knot style. Before them are dishes, and three small and one large cups near each, with flowers; and, on the left, is one vessel set above another with flowers in it. Two women present flowers in vases. On the left a man comes in bearing a pole with water-vessels. To the right of the woman is a greenish man, dressed in striped garment, holding a white dish, and in front of him another also with a dish, serving the begging friars. To the left are two beggars, one has but one eye, then a third red one-eyed fellow, and next two women, one in a sort of sack, a peaked head-dress, and very fair; the other with a jacket, and a child on her hip. Above her is another bearing something like a shield with a fringe and on her right a fair figure. All seem to be begging. In the foreground is a man on a pinkish horse and another about to mount. To the right of the latter horse is a man with a bason and two in front of him begging.

6. Over the right jamb of the side door and extending over the window is another scene. In a palace, over the window, a brown-skinned chief treats his fair wife, in gauzy robe to some *sherbet*. A Persian servant, in green, with an elegant claret jug, enters with wine. A little red dwarf holds a spittoon and another spittoon is at the chief's side.

Behind, a servant brings some dish or other object. On the left, two women look from a window, and on the right two others and a man stand in the verandah. On each side of the palace are *bel* trees. Leaving the palace on the left, is a lady of distinction, with a woman carrying an umbrella over her head, and behind them a servant; beside the lady and holding her by the hand, is a reddish handmaid, distinguished by her full dress in blue and white; then a fair man bearing a bow and some bulky objects. Behind him are two women, the red one with a dish of flowers; and then the brown chief with an umbrella carried over his head. In the foreground two women their heads now gone stand near the gateway, outside of which is the porter. Beside the gate is a plantain tree.

7. To the right of the window is some mountain scene. In front was a gigantic green-skinned chief with magnificent head-dress, now nearly gone. Near the roof is an *ashoka* tree, and in front of it a peacock with white wings, blue beak and breast, and green tail. Before it is perhaps a water-runnel, which a monkey approaches from behind another *ashoka* tree with the buds scarcely burst. Above are two heavenly minstrels with human busts and birds feet and tails; one with cymbals, and the other with some other instrument. To the left, on blue clouds, is a fair cherub with a basket over his shoulder, and three celestial damsels, one with cymbals and another with a flute, *bansi* and two attendants one with a sort of harp, *vina*, the other with a sword and crown. Below is a red pair of *Kiratas* or mountaineers. The rest is destroyed. On the extreme right two comical little sprites *Guhyakas*, sit on a rock.

8. By the edge of the door are some fragments of painting. On the frieze of the door are eight Buddhas, the seventh, Shakyamuni, under a *pipal* tree, and the eighth, Maitreya or Dipankara Buddha, with a high tiara.

9. On the lintel are eight compartments, each containing a pair of figures, treating each other to liquor the women mostly redder than the men. The door posts have been painted in neat patterns.

10. On the right of the door above are some cherubs and below them is a begging friar. To the right is a mountain scene with a large royal orange-coloured figure in front and above, to the right, an angel and two cherubs with remarkable head-dresses. Below, perhaps in a cave, are two heavenly minstrels. Under the angel are two blue peacocks and under the peacocks a Bhil or Bowman crouching forward; lower still are the heads of two figures.

11. Over the two windows to the right is painted a story. First, over the left window, is king Bimbisara seated in his palace, with a pillow behind him and his wives and one handmaid on his right; on his left is a begging friar or his minister. In a floor below are three women and a man, and to the right is the door and porter. In the court are some men sitting, and three horses and an elephant look out

of the stables. Then comes a doorway and the market place in which are seen women looking out of windows with sunshades over them. Two horses go towards the palace, and between them, a light-coloured elephant, proceeding from the palace, seizes a begging friar in his trunk. Then, over the second window, the same elephant kneels at the feet of Shakyamuni and his disciple, perhaps Ananda or Sariputra, both with alms-bowls. Many men in the market are looking on with interest, and two behind Shakyamuni are fleeing from the elephant. This scene illustrates the subjugation of the elephant Nalagiri, let loose by Devadatta, the jealous cousin of Buddha, against him.

12. On the end wall is Vaihara hill. Shakyamuni is throned in front and many chiefs two of them distinguished by the richness of their jewellery. On clouds are saints with top-knot head-dresses. The story is well known in the life of Shakyamuni in connection with Rajagrīha.

13. In the right jamb of the last window is Manjughosha, or Minnatha as he is called in Nepal with a jug in his left hand. The oval, resembling a glory round him, is the representation of the stone cut away in forming a carved image. He is the disciple of Matsyendranatha, and at the present day, his car is drawn after Matsyendranatha's in processions in Nepal.

14. In the first of the two windows is a Buddha on the left jamb with his alms-bowl. On the other is also a Buddha (defaced) and an attendant.

15. The ceiling of the verandah, copied by Major Gill, is now in the India Museum at Kensington. In the centre, six figures have six arms between them, and had perhaps only two feet, but the middle portion of the painting is gone.

16. The roofs of the aisles are tolerably entire, but the colouring has been so damaged by smoke that only the designs can be made out. The roof of the central area is in a similar condition. It differs from the other roofs by having a very large portion of the area filled by concentric circles, decorated in various patterns, and a broad square border outside, filled with animal and other figures, among which a cock-fight and a ram-fight are prominent.

17. The pillars also have been painted, and large portions of the decorations on them can be made out, and are very interesting. The figures of lions and grotesque beings, on the bases of some of them, are unique.

18. In the left end of the front aisle, and left side of the cell door is a scene in a palace. Towards the right side of the picture a crowned chief sits, holding a sheathed sword with his left hand, and apparently

about to draw it with the right. Behind him stand two women, the first with a fly-flap, the second, darker in complexion, and with a royal head-dress. Before the chief, on the left, and very close to him, stands a man dressed as a Brahman friar, with a white sheet over his left shoulder, a bare head, a small ring in his ear, and a small moustache. He appears to lean with his left elbow on the chief's seat, and holds the other hand to his chin. His nails are remarkably long. Behind him with curly hair, is a black servant who might pass for a Negro, carrying some object on his back, hidden by the loop of the fastening which comes over his left shoulder. In his ears are long earrings and in his left hand is a sort of foil or wand. He is naked to the waist and wears striped short drawers. Still to the left stands another chief. Behind him an attendant with small moustache, appears to be carrying some object, and behind, in the door, is a porter. To the right of the chief is seen a fly-flap, and the head of a lady with royal head-dress. Above, on the eaves of the roof, is a bird, and on a frieze a little higher, an elephant fight. Over this, from a widow, six ladies look out, one apparently in grief, who points downwards. Over this again is an inscription in red paint but not original. Below all this are to be traced the crowns and part of the heads of two persons, one of whom has a glory, and like Shiv, a third eye in his forehead, but horizontal.

19. On the right side of the cell, about the level of the top of the door, a chief, sits, a dark woman behind him holds the fly-flap, and behind her, to the left, another holds the umbrella. To the right sit four men, pale and red-skinned, and one green with moustaches and with a blue water lily, and another red one behind more richly dressed. The one to the right is clothed to the neck, wears stockings, and seems to speak to the chief. Behind him a fair maid servant brings a tray of flowers, and beyond her is a green servant. To the right is another green servant with a fly-flap. To the right, and a little lower, are two geese on seats, and, on the return of the pilaster, are some seven geese, while lower still a man carries two in his hands. Under the chief, to the left, is mountain scenery with plants in flower and a lake with water flowers and geese in it. Above is more painting, tolerably entire.

20. On the front of the pilaster a Buddha is represented seated, in a red robe, with a glory round his head and two Lokeshvaras as fly-flap-bearers by him.

21. On the left of the first cell-door, in the left aisle, a lady sits on a large seat with a tiara on her head, and on her left, behind the seat, stands an attendant. On the return of the pilaster, to the left, is another woman seated, not so richly dressed, and behind her, a third stands looking towards the left. Below the first part of this is a lake with lotus flowers, and beside it are men and a woman.

22. In a painting, to the right of the first cell-door and stretching the next, is a lady who seems to have entered from a door on the left. To the right is a chief standing with an attendant behind him, below, to the right, and two children, one of whom the chief takes by the hand. Above are two men, one perhaps a suppliant, and to the left, a round object, but whether a shield or a round fan is not very clear. To the right stand two men talking, one of them like a Brahman. Behind them are two horses, and still to the right are three men, one with a spotted bag at his side, and below are some fragments of other figures.

23. Between the second and third cell-doors are two horses and a man leading them. In the foreground to the right are two persons of distinction who meet an oldish man, with a rosary, coming from a rocky hill. To the right of him are the heads of two more horses. Lower and to the right a figure sits under a roof, or perhaps in a cave, with a tree or bush to the right of it, and below are some figures not easily made out.

24. Between the third and fourth cell-doors are a series of acts in which an old man, bald on the forehead, with prominent teeth and square umbrella in his hand, apparently begging, appears at least four times. First, to the right of the upper half of the third cell-door, he seems to enter from the left and to address a wealthy man, by whom sits his wife, looking round at the man. Behind is another man and further to the right, the porter. Lower and to the right the beggar appears again with a bag and jug on his back, before a figure, dressed as a chief, with an attendant seated at his foot, while a girl looks at the old man from the left. Lower again and to the left a man is represented giving him a water jar. At the upper right hand, in a palace, a chief richly jewelled, sits with a fly-flap-bearer behind him and another attendant bringing forward a vessel, while the man appears again on the left begging; on the extreme right sits a lady, while a child rests against the chief's cushion. Below, a richly-jewelled man sits to the left of a green one and to the right is a third.

25. In the end of the back aisle, above the cell-door, are many horses, with riders at the gallop and some archers among them, but the painting is so blackened as not to be easily made out. Below on the left side of the cell-door, a wild man, his hair on end, heaves a large stone at a great monkey lying asleep. To the left another man, or perhaps the same, appears as if about to seize a monkey who sits looking round, with a large stone beside him. To the left is a tree and a deer and other animals beyond it. Beneath the sleeping monkey is another, stretching up his hands and a man near him. And from the left another large monkey advances with a man behind him.

26. On the back wall, from the corner to the door of the first cell, is a pretty large piece of wall painting. In the upper right corner a man of some note sits under a canopy with his wife to the right, while

another greenish female to the left, with her hair in a fillet, seems to speak earnestly to him. Another seems to be approaching in front and holding up her hands in astonishment or terror. Behind her is a green woman, and a man, with a woman before him, who holds two objects like the heads of two crocodiles, perhaps musical instruments. To the left a red man, bald, and with a circle on the side of his head, looks back excitedly, and in front of him, a woman presents her joined palms to the left, while she looks to the right. Still to the left are two men, one with a mace in his hand. Near the left wall are the faces of two other figures.

27. Below the last, to the left, is a palace in which sits a chief with two women servants and in front of him two men, to whom he seems to be talking. Below he is again represented sitting under a roof with several women servants. From the gate on the left, a horse goes out (the rider now destroyed), and beyond it is another horseman. Above, an elephant leaves the palace, the rider holding a goad in his hand, while four soldiers march forward with shields and swords, the two in front apparently turning away from the spectator, and a chief upon an elephant is meeting them. Above this the painting, though fairly entire, is too much blackened by smoke to be made much of.

28. Between the first and second cell-doors on the back wall is a large and lively scene. On the upper left side, a chief sits on his throne in a palace, behind him is a green fly-flap-bearer and another reddish female, and beside her a fair maid servant. In front of the chief, on a stool sits a red-skinned man, without jewellery and with a cloth over his left shoulder, and behind him, to the left, stand ten men dressed like Brahman beggars. In front of them are two men, one carrying some object and dressed in full white garments, as porters usually are; the other is perhaps a soldier of the body-guard. The man before the chief seems to look back and speak to them. Above the heads of the beggars a number of horses look from stable windows. Below, in another apartment, a red man on the left seizes another by the waistband, who in turn seizes the next to the left and knocks him down. A fourth turns on round the second, and to the left three more struggle. Below this is a great party. The chief has come out of the gate on the right on horseback, with the umbrella over him, and his minister riding behind. A dozen men with spears in their hands advance in front; two more have swords and shields, and dogs. To the left is a forest and hills, and in the hills are deer, who run before the huntsmen, and two tigers crouch in their lairs. The chief seems to have gone in front after the deer. Above, to the left, a man sleeps in the forest with his weapon besides him, while a tiger or lion licks his feet. A little above a man sits with his sword at his side and his horse at his left, while a lion appears in front of him. Probably he is the chief of the hunting scene. Still higher, a great party of horses, elephants, and spearmen, proceed to the right towards a scene where flags are displayed and women sit on

the top of the palace to see the hunt, while beyond them in the background, a huge lion passes. The whole probably represents the legend of Sinha or Siha.

29. To the right of the second cell-door, and between it and the antechamber, under a booth, sits a chief, on whose head two men pour vessels of water. On the right a woman, with a tray in her left hand, offers him a flower, and three other figures appear below to the left. In a house to the right are seven figures, apparently of different ages; the biggest has some object in his hands and the smallest two arrows, or something like arrows. Below this on the left, appear two men on elephants and another with very marked features rides with an umbrella carried behind him, with another horseman following. Below are about a dozen soldiers with spears, shields and swords, all apparently attacking a tall crowned chief who seems to come out of a palace and who is throwing a javelin at them and seems to have killed two.

30. On the left end of the antechamber, below, a Buddha sits in the middle in the teaching posture; two celestial fly-flap-bearers stand by his side; and above are the usual angels on clouds bringing garlands. On the right side sit about sixteen friars, all bareheaded and dressed alike. Above them are three horses, on one of which is a man in Iranian dress with peaked cap, jerkin, and trousers; and, in the background behind these, is an elephant on which sits a great lady with her children and servant behind her, all making obeisance to the Buddha. At the Buddha's feet two chiefs sit making profound obeisance. On the left side, among a crowd of notables, a great chief, of youthful appearance, sits on a cushion, making his obeisance. To the right and behind him are two with smaller crowns, the one to the right also on a cushion. To the left is another with a small crown, and, beyond him, a decidedly Persian personage, with high peaked cap, short black beard, and long hair; while in front of him a jewelled chieftain is seated. To the left are four horsemen, one bearded and completely clothed, probably a servant of the prince or chief. Behind the whole group are two more Sassanians and two horses, the riders on which have the Sassanian dress and peaked caps. Above are two elephants, on one of which is a man bareheaded, and with the Sassanian ribbons, or banderoles, at the back of his neck, while, behind him a curious-looking attendant makes obeisance. On the other elephant are several Sassanian people, all engaged in the same way, while three pennants are carried over their heads and three spears in front, with tassels attached to them. In the background beyond this elephant, another fair Sassanian carries an umbrella. Mr. Fergusson considers that this scene represents Baharam Gaur's (420-440) embassy to the king of Malva.

31. In the scene above the last, Buddha stands surrounded by four saints and two Bodhisattvas.

32. On the left of the shrine door, stands a colossal Buddha with his alms-bowl in his hand, while to the left, in a doorway, is a lady with a Japanese-like countenance pushing forward a child to put alms in Buddha's bowl. In a window above is a water pot.

33. The right end of the antechamber is painted with standing and sitting Buddhas. The lower portion is destroyed, except a fragment at each end. What remains at the right side is very curious, representing a number of *digambara*, or sky-clad, that is naked, Jain friars, helping forward an old fat friar, and carrying the insects' besom. Most of them are shaven-headed and stark naked. One or two who wear their hair are clothed. On the extreme left is an elephant and a horse with two men.

34. The upper portion of the walls of the back and sides of the cave are so smoked, that it is almost impossible to make anything of them. On the bases of the two pillars and pilasters of the antechamber are figures of much weird drollery. That on the right pilaster is a large face, with a heavy wig and a mouse or rat in the ear for a jewel, the necklace bears a crab as a pendant, and a hideous face on the belly has a snake in its ear. The pillars of the antechambers have two similar ogre figures each on their bases.

35. To the right of the antechamber, the painting is mostly peeled off, but the lower margin of its shows several small animals, and above, is the top of a palace with three domes, each with a high pinnacle and slender spires at the corners, the balustrade having temple-window ornaments. Above this, to the right, a dark man is presenting some white object to a red-skinned man who is seated. Further to the right are two men on horseback and others on foot, a large dog, and other figures. Then, nearly over the second cell-door, is a pool, and a man, apparently riding a deer, which again appears below with a burden. Still to the right is another pool with birds and fishes.

36. Between the cell-doors is a large picture. On the left, below is a chief coming out of a gate on horseback, with a servant behind carrying the umbrella, and four others, two with swords and one with a spear, and another horseman beyond. They seem to pursue a large light-coloured elephant without any housings. In front, three spearmen run at full speed for the forest to the right, where two elephants seem to have seized the first wild elephant by the leg. To the left again, below, the elephant rushes off, pursued by the chief, while in front are two men on horseback.

37. Above, on the left of the last scene, a chief is seated on his throne, and behind him stand three women, one with a fly-flap. On the right are two other women ; and a man sits in front on a stool. To the right again, the chief stands with a number of attendants round him, and in the door to the right is a porter. Outside is the elephant, and

behind it two tame ones, housed and mounted with the three spearmen beside them ; in the door to the right is a sort of trough on wheels, and a large vessel which two men seem to be taking to feed the elephant. Outside a man carries two bundles of grass or leaves on a pole.

38. On the right side of the second cell-door is the head of a horse on which a man is approaching a devotee in a forest. Below, the horse is again seen, and the man kneeling before the devotee, to whom another, in white clothes, brings a dead body with top-knot head-dress, and red loin-cloth. Below again, by a hill, a man, in the same devotee dress, is carrying a man and woman in scales hung at the ends of a pole.

39. In the back aisle on the left side of the cell-door, in a forest, is a monkey and an ox. Below, the monkey is again painted with on the back of the ox his hands on its eyes.

40. On the front of the back pilaster has been a female standing figure in a panel, and below and above are bands of various tints. Under the bracket is another piece of painting now stained and discoloured.

41. Above on the side of the pilaster, facing the front of the cave, is a red female demon flying in the clouds and holding a man over her shoulder by the ankle. Below is another, of white colour, with long tusks, large eyes, and dishevelled hair ; behind her is a third darker demon also flying, and a fourth to the left.

42. Below the last is a tall single standing man of a dusky complexion, richly jewelled with a rich waist-chain holding up short striped drawers, and with a flower in his right hand.

43. Over the fourth cell-door in the aisle is a large building or palace. In the left of the three compartments into which it is divided are three women, two standing, one of them in rich dress, and one sitting. In the central apartment a reddish demon stands with a dagger in her hand. In front a white one sits with a child in her lap, and on each side sits a green woman. These four seem to be the same figures as are shown on the side of the pilaster in 41. In the third apartment the white demon has a cup and is drinking from it, while two dark females stand behind. Below this, a red female demon, her hair streaming backwards, and with, in her right hand, something which seems to be falling off, perhaps flesh, and a white companion, are shown flying upwards. To the left, over the cell-door, are two horrid white female demons, each with a cup, a red and a striped one, held in their long claws and their hair streaming upwards, the front one looking back. They seem to pass over a hill. To the right, below the red demon, a man is springing forward as if to strike at her, while she points her finger at him. Above and beside her are some birds, one falling towards the hand of the man. On the gate to the left, a

longnecked bird sits on the roof, and inside another bird pecks as if at food. The man just mentioned appears to be on the roof of a building, to which he has reached by means of a ladder, seen a little to the right, leading down to the area below, and beside which a man with a long sword appears and probably is mounting. In the palace below is an empty throne. To right of the throne a woman sits in rich clothing, and to the right a man also richly dressed sits on a seat both seem, to be in grief. About half a dozen persons sit behind these, one, fully dressed and holding a rod may be the porter, and one has a sword and shield. To the right of the gateway already mentioned, a man is seated, richly jewelled. Behind the first, three soldiers stand, two with straight swords and oblong shields chequered in different patterns apparently bent over and green on the insides, the middle soldier with the crooked Nepalese weapon. To the right a head only is left. Behind the soldiers are two horses, and a red-skinned man stands holding them. Below this a jewelled figure sits, and behind, to the right, a red man. In front sits another figure holding up his left hand as if speaking, perhaps about the man and demon to the left. A soldier with a sword in his hand, standing on his right, looks up in that direction. To the right sits a man with a string of pearls, looking also to the left. Further to the right stand three more soldiers with chequered shields, Nepalese swords and small waistcloths, with long trains and abundant hair tied with a ribbon.

44. Above, and to the right of the building containing the demons, were two figures seated on a throne with five others on the ground in front facing them. Below these are two soldiers talking together and others standing by.

सत्यमेव जयते

45. Above the cell-door the plaster is a good deal destroyed. A palace has been represented, and a banner with three pennants from it on the left. To the right a chief on his elephant, with the driver on its neck and an attendant behind, are passing to the right. Before him go some soldiers, two with long spears. Below, to the right is a horse, and in front of it is a seat under which is a human face, and to the right some royal personage with the umbrella carried over his head. Still to the right, in a dwelling a man richly jewelled sits on a seat, and in front of him an old man stands leaning upon a stick, dressed in the complete clothing of a porter. To the right of this the painting is blackened by smoke, but a main part of this picture comes in just below, where a man in rich striped dress holds two horses, while in front of them stands a man supplianting the seated one above. The suppliant is in a rich and variegated dress, with a splendid dark coloured scarf falling over his right shoulder; he is either slightly bald or has a flower on his hair, and wears a long straight sword. To the right is another less richly dressed, also with a sword, and in the attitude of supplication. Another kneels behind, and then another square piece

has been cut out of the plaster just above. Five more soldiers stand to the right, in front of the horses, some also in variegated dresses, and beyond the horses, is seen a head. It may be that this is some deputation to a chief connected with the picture below.

46. In the lower portion of the great picture, between the doors of the second and third cells, on the extreme left, a chief, shadowed by an umbrella, wearing his crown, and on his great white elephant, comes from a gateway, hedged about with spears some bearing pennants. A light coloured elephant is on his left and a reddish one on his right, and each rider has a sheaf of arrows by the flank of his elephant. Six soldiers with sword and shield march alongside. Below, four mounted soldiers are seen in a boat, with spears, and in front of them, to the right, are again represented the three elephants also in boats, with their riders, all with umbrellas as before, but engaged in battle. The chief has just shot his arrow, and others in the background from among the spears and standards, are throwing spears and the discus. Some have landed and are pressing the battle from the shore. The enemies, who have long flowing fair hair and fair skins, charge with the spear; they are all female demons. One breaks a spear and others charge. Below, some of them realising how unequal the contest is, are supplicating the chief. Above are pyramidal hills. Over the right side of this picture is a chief enthroned, and two men pouring on him the water of installation, *abhisheka*. His eyes have a stony glare, unlike most others, perhaps they were originally put in with gold leaf or other material over the white paint which alone is now left. To the right and left are fly-flap-bearers; in front, to the left, are three men with cymbals and two with drums; on the right, one stands with clothing over his arm, another beside him, and two more with drums. The whole probably represents the landing and coronation of Vijaya in Ceylon.

47. Above the cell door, almost the only figure that can be made out, is a white demon seated, her legs apart and apparently asleep with a cup in her hand. To the right sits another, and beside her a red-skinned man, part of whose entrails she has torn out and is devouring. Still to the right, are a third and fourth demon, both with long crooked knives, the lower one holding a man by the throat, about to run the knife into him. Below is a fifth holding the crooked knife in her right hand, over the body of a man whose breast has been slit open, while with the left she quaffs a cup of blood. To the right is a house with a pyramidal roof in which sit a man and his wife, the man with a cup in his hand. Below this last, most of the plaster for some distance is destroyed, but on a fragment that is left are portions of the heads of two well drawn richly jewelled ladies.

48. At the bottom of the panel, between the doors of the first and second cells, are painted two boats, each with three masts, in the sea. In several places are pieces of coral; a large fish is in front of the left

hand boat and below it is a still larger one. In the right hand boat, the left mast is finished off with a trident. Beyond it is a man holding a rope from the other boat and apparently about to get in. Beside him is the head of a sea monster, somewhat like a boar. To the right of it is seen, over the boat, another man's head, and still to the right, a third while further behind are other two and a green-skinned man holding the prow of the left hand boat as if pushing it back. In it is seen a big red-skinned man, holding up his hands, and to the left, a fair one holding a pole, but whether to push off the boat or one of two red men in the water in front of it, is not clear. One of these comes out of the mouth of a dragon. Another red-skinned one is in the water behind, just in front of the largest fish. Below him is another white-skinned person near some shrubs.

49. To the right of the roof of the house, above 47, are five women, one standing with a child in her arms, while they mostly look towards a man flying to the left. There are figures seated above, mostly red-skinned, but too much smoked to be made out.

50. To the right of 49, in an interior, sit a great man pale-skinned with a ruddy wife, their hair in fillets; the wife offers him a cup, while his cloth is carried round the right knee to give him support. In the next apartment to the right, a similar or the same pair are seated, she passing her hand across in front of him and up by his right ear. Below the left part, a female demon, with boar tusks but otherwise comely and richly jewelled, with a large chignon tied with a ribbon, sleeps on a bed. At her head is perhaps a casket. In front of her legs, sits a man with but little clothing, and beyond her a lady stands with a vessel or casket in her hand, perhaps carrying it off, her husband holding out his hand for it. In front of the bedstead sits another woman. To the right of these, and just over the cell-door, a woman in green bodice and striped robe seems to be swinging herself on a ladder.

51. On the upper part of the front of the pilaster are a lady and two maid servants, one with fly-flap and the other with a tray on which is a classically formed casket and other toilet articles.

52. Below 51 is a chief with two servants and a dwarf.

53. The upper portion of the front aisle, to the left of the cell door, represents a chief and his retinue coming from the hills. The chief rides an elephant, himself driving it. A man in green, carrying the umbrella over him, is armed with sword and dagger, and prevented from falling by a rope fastened to the seat and passed round his waist. On each side, also on elephants, ride persons of distinction. Banners of various devices on spears go before and follow him, and above is a drum in the clouds, beaten by some cherub. Two horses precede, and two soldiers one beating a drum and the other with a spear who seems

to be shouting. By the side of the chief are two more, one with a shield and sword, and one with a spear and shield, and behind them is a man carrying a pole. On the extreme right is a small hill and above are some figures. Over the cell door is a gateway. Under a canopy, to the right, with a small cloth fringe, a number of beggars come in ; one has a square umbrella over his shoulder, and all pass to the lofty wooden erection. To it they seem to have come begging, and before it a man and woman have sat down, each with a small black dish in which they seem to have received some alms from a man who comes from the house with an earthen vessel in his hands. Behind him is a green woman also with a vessel in her left hand. In front a beggar sits and drinks out of a black bowl or dish ; and, to the right, a man comes in with a large open vessel on his shoulder. To the right of these is a hill.

54. Below, on the left of the cell-door and on the return of the pilaster, we have the story of prince Shibi. On the pilaster, under a tree, sit two royal-like persons, both with crowns and much jewellery, the one on the right a little above, and Shibi on the left. Below is a pond and lotus flowers, and behind a hill. On the end wall, prince Shibi is seated on a throne his name written below him. To the right sit two young men with jewellery, one apparently speaking and the other with his hands joined. Below sits a man with a jewelled head-dress resting on one hand and looking up excitedly. Behind him, to the right, a man stands with a dish, on the extreme right is an elephant, and in the background are two attendants. Before the prince in the fore-ground is a red attendant, and behind him, to the right, is seen the head of a richly jewelled lady and the hilt of the state sword, and at his left sits perhaps the prince's wife. Above, a royal figure comes flying with high tiara, and the name Indra written at the side of it, and again a head like his is shown on the left of the princess. Continuing the story on the right of the cell-door, is the prince on his throne, resting against a pillow, with his right hand on the front of the seat, and the left upon his eye, and beneath is written 'Shibi Raja'. To the right sits a lady with her left hand on her breast, and her right hand raised as if forbidding something and looking excitedly across to the left. Behind her a woman presses a cloth to her face as if weeping. On the left of the prince sits a man in rich dress, perhaps Shivaka a servant of king Shibi, with a fillet about his hair, looking ill pleased and apparently speaking to the prince. Behind him an old man like a beggar, with Indra written on his waist, stands addressing or asking something of the prince. Behind are an ox and a horse.

55. On the front wall, between the end of the front aisle and the first window, is a scene in good preservation, in which most of the figures are clothed from head to foot. A great man, on the extreme left, with an umbrella over his head, goes hunting on horse-back, with

a man before him also on horse-back, carrying a bow, and his hair in a fillet. To the right the first rider has alighted and places his hand in that of another whom he meets, while the horsekeeper holds the horse, and in the fore-ground, a red man, not so fully clothed points to a deer on the right, and another behind it; above, to the right, a lion or tiger is seen in its den. Above all is a chief, on a tall white horse with an umbrella over his head and quiver by his thigh, and behind him two elephants, while in the background to the right are three more horses and riders, and in the fore-ground, to the right seven attendants, three of them with swords one going by the horse, one with bow and quiver, one carrying a pole and one playing some fife or wind instrument; they are attended by several dogs, very badly drawn. In the extreme right, on a great car is a deer.

56. Between the windows are some fragments, among which may be made out an archer drawing his bow with his quiver at his back; some figures above; and a relic shrine near the ceiling. On a tree, above the second window from the end, are a number of birds and some deer. Between this last window and the door, a good deal of painting remains. To the extreme right, in a palace, a chief sits, to the left is his wife, and behind stand three maids and in front sit two men. On the left a Brahman or beggar, without jewels, sits on a stool. A woman stands in the door and looks out towards a man who kneels in front of the steps and talks to her. To the left is a chief with tiara and umbrella, and with him the man who was kneeling at the door and attendants. They approach the door of another house, in which is a spotted deer and a man who speaks to the chief. To the left is a kitchen in which lies a large spotted deer, and one man sits looking at it, with two standing behind him, while one pushes a stick into a fire on which are several large pots. Above, between the two buildings, is a canopy in which is a seat and a chief seated beside it, with several attendants.

57. Below, much has been pared off, but to the left, near a hill, a horseman is seen and another figure before him, while in the background, monkeys are amusing themselves in front of the roof of a gateway. Farther to the left is a horse's head and that of a man with a peculiar peaked head-dress and umbrella. Still to the left is mountain scenery and several deer with young ones, some standing, some lying.

58. On the left of the entrance is an interior scene, in which a chief without jewels, appears on the left, seated on a long couch with two pillows behind him, and with him, his young wife wearing a kirtle whom he supports on his lap. Just beyond, a woman, her hair done up in a top-knot and with a receding forehead and long nose, speaks to the chief; and close by is a handmaid chafing or rubbing the lady's foot. Behind her, to the right, sits a maid with a breast-band. Behind the chief a woman stands with a necklace and a fly-flap; beside her is one with a feather-fan; and next to her a bald-headed eunuch in full white

dress. On the right a man in white clothing brings in a basket with something in it and in the background another shaven-headed man with a rod talks to the eunuch.

59. Below, the plaster is much broken, but there has been a pond with lotus flowers, and elephants breaking off the flowers. To the right is a high mountain with trees, up which a man and woman are climbing, the man with a sword in his belt and a bow and arrow in his hand. The woman rests her left hand on his shoulder, and is dressed in the thinnest gauze with a waistband of jewels, armlets and her hair done with flowers. In front of them is a monkey and three fly-flappers. Below, some wild animal has sprung on the back of an elephant. Above, is a very large white elephant without housings. In front of it are two men with swords in their waistbands and bows; one looks round at the elephant, and the other makes obeisance to it. Above, to the left, are other elephants and a man who has got up to the corner of the chief's mansion, and looking in, seems to say something.

60. Above the window are two figures in white. Between the window and side door the whole of the plaster is too much damaged to make anything out except a large light-coloured horse.

61. Between the window and the left end of the aisle, an elephant kneels¹, and beyond it is a figure like a Buddha, with another to the right, and four to the left. Below is a mountain and five men in the foreground. The whole of the pillars have been painted with every variety of device; many of them might, with a little care be copied.

CAVE XVIII

Cave XVIII is merely a porch, nineteen feet four inches by eight feet ten inches, with two pillars, apparently intended as part of a passage into the next cave, and possibly also to cover a water cistern. The pillars have moulded bases and octagonal shafts.

CAVE XIX

Cave XIX is the third of the temple caves, and differs only in its details from IX and X. It is twenty-four feet wide by forty six feet long and twenty-four feet four inches high. Though small it is a singularly well-proportioned *chaitya-griha* and represents one of the most perfect specimens of Buddhist rock-cut architecture. Unlike IX and X which are almost perfectly plain, this is elaborately carved throughout. Although separated in date from the earlier *chaitya-grihas* by several centuries, being a product of the end of the fifth or the beginning of the sixth century, it orthodoxy maintains the older plan with the only innovations that the image of Buddha is now introduced on the votive *stupa* and elaborate ornamentation has been resorted to in the different members. Besides the two in front, the nave has fifteen columns eleven

1. Dr. Bhau Daji in Jour. Bom. Br. R. A. S. VII 64.

feet high. These pillars are square at the base, which is two feet seven inches high, with small figures on the corners; then they have an octagonal belt, about a foot broad, above which the shaft is circular, and has two belts of elaborate tracery, the intervals being in some cases plain and in others fluted with perpendicular or spiral flutes; above the shaft is a deep torus of slight projection between two fillets, wrought with a leaf-pattern, and over this again, is a square tile, supporting a bracket capital richly sculptured with a Buddha in the centre and elephants or rampant goats, with two riders or flying figures, on the bracket wings. The architrave consists of two plain narrow fascias. The whole entablature is five feet deep, and the frieze, occupying exactly the same position as the triforium in a Christian church, is divided into compartments by rich bands of arabesque; in the compartments are figures of Buddha alternately sitting cross-legged and standing. The roof rises eight feet four inches over this, while the width of the nave is only twelve feet two inches so that the arch is higher than a semicircle, and is ribbed in stone; between the feet of every fourth and fifth rib there is carved a tiger's head. The relic shrine is composite. It has a low pedestal, on the front of which stand two demi-columns, supporting an arch containing a relief figure of Shakyamuni; on the under part of the *tee*, or capital above the dome, there is also a small sculpture of Shakyamuni, and over the four fillets of the capital are three umbrellas, in stone, one above another, each upheld on four sides by small figures. These may be symbolic of Shakyamuni the bearer of the triple canopy—the canopy of the heavenly host, the canopy of mortals, and the canopy of eternal freedom, or they are typical of the heavens of the celestial Bodhisattvas and Buddhas. The roof of the aisles is flat, and has been painted, chiefly with ornamental flower scrolls, Buddhas, and relic shrines; and on the walls there have been paintings of Buddha generally with attendants, the upper two rows sitting, and the third mostly standing all with glories behind the heads.

There is but one entrance to this cave. The whole is in excellent preservation, as is also the front. The porch and whole front of the cave are covered with the most elaborate and beautiful carving. The exquisitely decorated facade of the cave, with a small but elegantly covered portico and projected ornate cornice dominated by the *chaitya-window* flanked by corpulent figures of *yakshas* against a background of delicately carved friezes, is magnificent in conception and workmanship, a combination of richness of details and graceful proportions. The facade and the side walls are relieved with a balanced array of multiple Buddhas of which the two standing ones, immediately flanking the entrance, with ornate crowns held over their heads by flying *ganas* distinctly foreshadow the crowned Buddhas of the later period. Outside to the left, and at right angles to the front of the cave, is a sculpture representing a Naga prince, sitting under the expanded hoods of a seven-headed cobra and his wife with a single hood. To the left

stands a woman fly-flap-bearer, also with a single snake hood. This probably represents some royal patron of Buddhism, perhaps some Naga prince. On the other side is a porch with two pillars and pilasters in front, which, Mr. Fergusson supposes, was a place of rest for pilgrims. It has a room at each end about ten feet by eight feet four inches. The capitals of the pillars in front of it are richly wrought with bunches of mangoes at the corners, and of grapes or custard-apples in the middle of the capitals. On the right of the main entrance is a sculpture of a Buddha, with his alms-bowl, and a woman pushing her little boy forward to put something into it. This is the same scene as is painted on the left of the shrine-door of cave XVII. On each side of the great arch is a large figure in rich head-dress; that on the left is Kubera, the god of wealth, a great favourite with the Buddhists. The figure on the right is very nearly the same. Many Buddhas, sitting or standing, occupy compartments in the facade and at the sides of it. Over the whole facade of this temple projects a bold and carefully carved cornice, broken only at the left end by a heavy mass of rock having given way. In front has been an enclosed court thirty-three feet wide by thirty feet deep, but the left side of it has nearly disappeared. The style of ornament on the pillars and other parts of this cave so strongly resemble that of cave I, as to make it probable that the two caves were excavated about the same age, about the middle or end of the sixth century. This cave contains many painted Buddhas in the aisles, and a few others with figures of relic shrines still remain in the roof. On the left wall of the hall, opposite the sixth pillar is a painted representation of Buddha giving his alms-bowl to Rahula who is put forward by his mother Yeshodhara. The roof of the front aisle contains some exquisite panels, and those of the side aisles are painted in a rich floriated pattern, in which animals, birds and human figures are cleverly interwoven. In the chapel, to the right of the front, are some fragments of painting, especially on the roof.

CAVE XX

Cave XX is a small monastery or *dharmashala*, or perhaps the vestry hall or chapter house of the group. It has two pillars and two pilasters in front of its verandah. One pillar is broken, but on each side of the capitals there is a pretty statuette of a woman under a canopy of foliage. The roof of the verandah is hewn in imitation of beams and rafters. There is a cell at each end of the verandah, and two on each side of the hall, which is twenty-eight feet two inches wide by twenty-five feet four inches deep and twelve and a half feet high, and has no columns. The roof is supported only by the walls and front of the antechamber, which advances seven feet into the cave, and has in front two columns in antis, surmounted by a carved entablature filled with seven figures of Buddha and attendants. On the sides below are a Naga porter, then a man and his wife with a fanner and another attendant, and above, a tall woman

standing on a crocodile under foliage, with an attendant. The attendant on the right side is a male standing on a tortoise. Behind, on the left is Buddha and attendants in a niche. The statue in the shrine was known to the Bhils as Matsyendranath. It has probably been painted red, and is attended by two large figures of Indra, each with some round object in his left hand, with great tiaras, and bearing fly-flaps; while on the front of the seat, which has no lions at the corners, are carved two deer with a wheel between them. The ornaments over the cell-doors are like those at Ghatotkach. Two of the cells are unfinished. The doorway of the halls consists of only two fascias, but the foliage carved upon it is very elegant. The two *makaras* which usually support the river goddesses, are here spouting forth two forms which nearly meet in the centre, forming a very elegant cusped arch; and between them is a small winged figure.

Bits of the roof decoration and its general pattern can be made out, but the wall paintings have disappeared. Small fragments of plaster are all that remain to show that the cave was at one time painted. The pilaster at the left end of the verandah contains a fragmentary inscription recording the gift of the *mandapa* by one Upendra. On palaeographic grounds this record has been assigned to a period ranging from A. D. 450 to 525.

CAVE XXI

Cave XXI a monastery probably cut between 525 and 650 A. D., is a considerable distance along the face of the scarp from XX. Its verandah has fallen away, but the elaborately carved pilasters at each end, in the style of cave I, show that it was probably finished with the same richness of ornament. The pilasters have a half and a full lotus medallions with *makaras* at the centre. At each end is a neat open chapel like those in caves I and II separated from the verandah by two pillars of elegant design, with corresponding pilasters. In these the falling leaf is introduced over the bowl of the capital. The frieze above is divided into three compartments by dwarf pilasters, and is carved with the "jewel pattern," one of the most typical ornaments of the seventh century. The hall is fifty-one and a half feet wide by fifty-one feet deep and has chapels with pillared fronts in the middle and at the back ends of the side aisles each leading into an inner cell. Besides these there are four cells in each side wall. The fronts of the chapels in the back wall are surmounted by friezes and pillars in front are ornamented with some good carving and devices. The introduction of these six cells, each with its antechamber, adorned with two pillars in antis, gives a variety to the plan of this cave, and adds to its interior a richness of architectural decoration. The roof of the hall is supported by twelve columns, ornamented in a style similar to those in cave II, but of a heavier type, though not too massive for their

position. The entrance to the shrine is unfinished, and the image sits cross-legged in the teaching attitude. It has long ears, and is attended by fly-flap-bearers, the right side one unfinished below, with high, ornate tiaras, perhaps representing Indras. Above are angels.

Large pieces of roof painting, in the front and back aisles are still fairly distinct, the blues being as fresh as they were a thousand years ago. Geometric patterns have a preponderance. The soffits of the brackets are decorated with two bands of brick-red with flowers in white and brown. On the roof of the central hall a portion of painting is left, but scarcely more than the pattern the colours having peeled off or faded. On the left wall are a few figures of a Buddha, and to the left of them two very fair female figures. Probably the walls of this cave were never all painted; portions of smooth plaster remain apparently never touched by the brush.

CAVE XXII

Cave XXII is a very small monastery, also of the sixth or seventh century, about $16\frac{1}{2}$ feet square and nine feet high, with four unfinished cells, no window, a very pretty door, and a narrow verandah, of which both the pillars are broken. The sanctuary opens direct from the cave, and contains an image of Shakyamuni seated in *pralambha-pada*, with its feet on the lotus, the Buddhist emblem of creative power. On the front of the seat is the wheel, the sign or cognisance of Shakyamuni with two small deer and worshippers on each side. The fly-flap-bearer on the left is Padmapani, the Bodhisattva of Amitabha the fourth of the divine or *Dnyani* Buddhas, and on the right is another attendant with curled hair, perhaps Indra. On the right, below the painting and inscriptions, is a sculpture of Shakyamuni squatted on the lotus with fly-flap-bearers and, above his head, two little spirits holding a crown. On the other side of the shrine a pair of standing figures are roughly blocked out. The cave is excavated on a higher level and is approached by a flight of steps.

The chief paintings are, a fragment on the roof at each end of the back wall, on the right side a piece on the back wall and a little on the right side wall near the back, with three figures of a Buddha on the lower portion of it. On the upper part of the wall, on the right side of the shrine, are seven painted Buddhas each under his Bodhi tree. Their names are painted beneath them: Vipasyi, Sikhi, Vishvabhu.....Kanakamuni, Kashyapa, Shakyamuni, and Maitreya. The missing name is Krakutsanda, or Kasusanda, the first Buddha of the present age. The Buddhists believe that the world is destroyed and renewed at the end of immensely long ages, or *kalpas*, and that each age has one or more Buddhas. In the age before last, Vipasyi was the Buddha; in the last

Sikhi and Vishvabhu ; and in the present Krakutsanda, Kanakamuni, Kashyapa, and Shakyamuni or Gautama, have already appeared, while Arya Maitreya is to come five thousand years after Shakya. These are also known as the *manushya* or earth-born Buddhas. Below these names are painted the following words : "The charitable gift of Shakya Bhikshu..... May the merit of this.....be to father and mother and to all beings.....endowed with beauty and good fortune, good qualities and organs, the bright.....protectors of light.....thus become pleasing to the eye." On the right wall, near its junction with the back wall, can be seen another painted record below the painted figures of the Nagas holding the stalk of the lotus on which is seated a carved figure of the Buddha.

CAVE XXIII

Cave XXIII is another twelve-pillared monastery (525-650). fifty feet five inches wide by fifty-one feet eight inches deep and twelve feet four inches high. The four columns of the verandah are almost perfect and alongwith the pillars of the porches and the hall, display fine workmanship in ornamental details. They have bases, $2\frac{3}{4}$ to three feet square ; the shafts are circular, the end ones fluted, and, on the torus of the capital are four dwarfs, upholding the corners of a square tile under the brackets. The door has small porters canopied by a many-hooded snake. There are chapels at the ends of the verandah and of the left aisle, but the sanctuary is only begun. Remarkable skill has been displayed in the decoration of the finished pilasters, of which the front one on the right wall of the hall, with a figure breaking open the jaws of a *makara* within the medallion is particularly striking. There is no trace of painting.

CAVE XXIV

Cave XXIV (525-650) is unfinished. It was evidently intended for a large monastery, $73\frac{1}{4}$ feet wide and seventy-five feet deep, with twenty pillars. If completed, it would probably have been one of the most beautiful in the whole series. The verandah was long choked with earth, and of its six pillars, only one is now standing ; the rest seem to have fallen within the last hundred years. The bracket capitals still hang from the entablature, and the carved groups on them are in the best style of workmanship. In two of the capitals and in those of the chapels at the end of the verandah, the corners are left above the torus, and wrought into pendant scroll leaf ornaments like *indic volutes*, a feature so marked in all subsequent Indian architecture. The work on the doors and windows is not so elaborate, as on the pillars of the verandah ; the frieze also is narrow and all the figures are too compressed. On the lintel are six *vidyadharas* bearing a tiara over the centre of the door. Inside, only one column has been finished. The

marks in this cave show that they were hollowed by working long alleys with the pick axe, and then, except where they were required for support, breaking down the intervening walls. There is some sculpture in an inner part of the chapel, much in the usual style. The back wall of the chapel has the figure of a Buddha seated in *pralamba-pad* with attendants and flying figures. Remains of an ancient staircase can be seen beyond the modern parapet.

CAVE XXV

Cave XXV (525-650) is a small monastery higher in the rock with a verandah of two pillars. The hall is twenty-six feet five inches wide by twenty-five feet four inches deep without cell or sanctuary ; it has three doors, and at the left end of the verandah is a chamber with cells at the right and back. In front is an enclosed space about $30\frac{1}{4}$ feet by fourteen, with two openings in front, and a door to the left leading to the terrace of the next cave. The pillars of the verandah have moulded bases, octagonal shafts and bracket capitals.

CAVE XXVI

Cave XXVI is the fourth temple cave, and bears a strong resemblance to cave XIX. Its sculptures, if somewhat monotonous and in some few cases inferior in design and execution, are far more numerous and elaborate than in any other cave of the series. Its principal characteristic is the excessive multiplication of the figure of Buddha, of every size and in all attitudes almost to the exclusion of every other ornament. The work may have been commenced in the sixth century after Christ, but its sculptures were carried down to about the middle of the 7th. It had a broad verandah along the whole front, supported by four columns, portions of three of which remain, and at each end of the verandah there was a chamber with two pillars and pilasters very like those in the left side chapel of cave III at Aurangabad. The court outside the verandah stretched for some distance to the right and left, and on the right side are two panels above one another containing the litany of Avalokiteshvara, similar to that in cave IV, and to the right of it is a standing figure of Shakyamuni in the attitude of blessing. Over the verandah, in front of the great window and upper facade of the cave, was a balcony, about $8\frac{1}{2}$ feet wide and forty feet long, entered at the end from the front of the last cave. The sill of the great arch was raised $2\frac{3}{4}$ feet above this, and at the inner side of the sill which is seven feet two inches deep, there is a stone parapet or screen, $3\frac{3}{4}$ feet high, and the inner arch from the top of the screen only eight feet ten inches. The whole facade outside the great arch, and the projecting side-walls at the end of the balcony, have been divided into compartments of various sizes, sculptured with Buddhas. On each side of the great arch is a seated figure of Kubera, god of wealth, and

beyond it, in a projecting alcove, is a standing Buddha. On the upper parts of the end walls of this terrace there is, on each side, a figure of Buddha standing with his robe falling from the left shoulder to the ankle, leaving the right shoulder bare : these figures are about sixteen feet high. Under the one on the left is an inscription in two lines, a dedication by the Shakya friar Bhadanta Gunakara. It reads : *Deyadharmoyam Shakya Bhikshorbadantta, gunakarasya yadatra punyam tadbhavatu matapitaram purvamgama kitva, sarvasattvebhyah anuttara dnyanavaptaye.* This means, "The charitable gift of the Shakya mendicant Bhadanta Gunakara. May the merit of this be to father and mother (and other members of the family ?), and to all beings for supreme knowledge¹. Another inscription, on the left of the front of the cave, notes the making of the cave by Bhavviraja, the minister of Ashmakaraja, and his son Devaraja. It has been transliterated anew by Pandit Bhagvanlal Indraji.

Besides the central door, there is a smaller side door into each aisle. The temple is sixty-seven feet ten inches deep, thirty-six feet three inches wide, and thirty-one feet three inches high. The nave, besides the two in front, has twenty-six columns, is seventeen feet seven inches wide, and thirty-three feet eight inches long to the front of the relic shrine ; the pillars behind the relic shrine are plain octagons with bracket capitals, and the others somewhat resemble those in the verandah of cave II. They are twelve feet high, and a four-armed bracket dwarf is placed over each capital on the front of the narrow, architrave. The frieze projects a few inches over the architrave, and is divided into compartments elaborately sculptured. The stone ribs of the roof project inwards and the vault rises 12½ feet to the ridge pole.

The body of the relic shrine is cylindrical, but a broad face has been left in the front, carved with pilasters, cornice, and *mandapa* top. In the centre is Shakyamuni sitting on a lion throne, his robe reaching to his ankles, his feet on a lotus upheld by two small figures with snake canopies, behind which and under the lions, are two elephants. The rest of the cylinder is divided by pilasters into compartments containing figures of Shakyamuni standing in various attitudes. The dome has a compressed appearance, its greatest diameter being at about a third of its height, and the representation of the box above is figure on the sides with a row of standing and another of sitting Buddhas. Over it are eight projecting fillets crowned by a fragment of small stone umbrella. The aisles of this temple contain a good deal of sculpture, much of it defaced. In the right aisle there are large compartments with Buddhas sculptured in relief, with attendants ; their feet rest on the lotus upheld by snake-protected figures with rich headdresses, and others sitting beside them. Over the Buddhas are flying figures, and above them a line of arabesques with small compartments containing groups.

1. Dr. Bhau Daji in *Jour. Bom. Br. R. A. G.* VII 64.

On the left wall, near the small door, is a gigantic figure of Shakyamuni, about twenty-eight feet three inches long, lying on a couch. This represents the death of the great ascetic : "it was", says Fa-Hien (400 A. D.), "to the north of Kusinara" (probably Kusia, between Betiya and Gorakhpur) "between two sal trees on the bank of the river Hiranyavati (probably the Gandak) that the Illustrious of the Age, his face turned to the north, entered *nirvana*. Where Subhadra, long after, obtained the law, and where, for seven days, they adored in his golden coffin the Illustrious of the Age; where the hero that bears the diamond sceptre (Vajrapani) let go the golden pestle; and where the eight kings divided the relics, in all these places they established monasteries which exist to this day." At the head and foot of the figure are trees, and under the tree at the foot, stands Ananda, the relative and attendant of Shakyamuni. This figure has also its face turned to the north. "In a great chapel erected at Kusinara," says Hiuen Tsang (A. D. 640) is a "representation of the *nirvana* of the Tathagata. His face is turned to the north, and hath the appearance of one slumbering." Above the large statue are several very odd figures, perhaps the *devas* who made the air ring with celestial music, and scattered flowers and incense. Among them is perhaps Indra, the prince of the thirty-two spirits of Trayastrinshas, on his elephant. In front of the couch are several other figures, disciples showing their grief at Shakyamuni's departure, and a worshipper with a flower in his hand and some offerings on a tray.

Farther along the wall, beyond a figure of Shakyamuni teaching between two attendants, a Bodhisattva on the left and perhaps Padmapani on the right, is a large and beautiful piece of sculpture, the trial of Buddha by Mara. To the left a prince, Mara, stands with what appears to be a bow and arrow in his hands and protected by an umbrella, and before him, some sitting, others dancing, are a number of women, his daughters Tanha, Rati, and Ranga, with richly-adorned head-dresses. A woman beats three drums two of which stand on end which she beats with one hand, and the other lies on its side while she almost sits on it and beats it with the other hand. Mara sits at the right side, disappointed at his failure. Several of the faces are beautifully cut. Above, Mara's demon forces attack the great ascetic sitting under the Bodhi tree, with his right hand pointing to the earth and the left in his lap, while the drum of the spirits is being beat above. Except some fragments of yellow Buddhas on the roof, the painting has nearly disappeared.

The following is the Ceylonese account of the scene :

These were the thoughts of the spirit Wasawartti Mara : Shakyamuni will to-day become Buddha ; I must prevent it. For six years have I tried to overcome him, but have failed ; if this chance goes, no other chance will come. He struck the great drum, Wasawartti-ghosha, and

the spirits and powers, hearing it, trembled and shut their eyes. To Shakyamuni the sound was as the rolling of the *timbili* drum which is struck in seasons of joy. To him it was a sign that Mara would come to do battle, and as he knew the issue of the battle, he sat in peace. When Mara's followers heard the sound of the drum, they gathered round him all bearing arms. Mara mounted his elephant Girimekhala, about 1100 miles (150 *yojanas*) high; and as he knew that he could not conquer with one weapon, he made himself 500 heads with 1000 red eyes, 500 flaming tongues, and 1000 arms, in each arm a weapon, no two weapons alike. His army stretched 164 miles on every side. The warriors took the most frightful forms, lions, tigers, panthers, boars, bears, buffaloes, bulls, snakes and vultures. The snakes stretched out their necks and tore up trees by the roots. They rolled round their heads, struck each other as in mortal combat, opened mouths in the middle of their bodies, chased each other, filled with terror all who were there, and, leaving no empty space, spread from the farthest walls of the world to the Bodhi tree.

When Shakyamuni's attendant spirits heard the noise of Mara's army they fled from the thousand regions of the air. Though he knew that his attendants had fled, the prince remained unmoved as the rock Maha-Meru, and fearless as the king of the lions when he sees a herd of elephants. Then, as the army of Mara came towards him, he thought thus: 'This great army comes to fight against me alone; my parents are not here, no brother is with me nor is any one present to help me, therefore truth must be to me a mother, wisdom must be to me a father, charity must be to me a brother, and kindness must be to me a most excellent friend, my firm faith must be to me a beloved parent, my patient endurance must be to me a helping son. These six friends have continually preserved me till now, not leaving me for a single day or a single hour; therefore my friends that are as my life are here. The powerful army of my observances will not leave me today, my profound endowments will be to me as a deep ditch, my renowned benevolence will be to me as water filling it, and with this ditch around me the approach of my enemies shall be cut off. Thus the prince was compassed as by a fortification, and by his obedience to the precepts, as by a city surrounded with a wall and well defended.'

Mara, at this moment came behind the Bodhi tree, but on account of the splendour that shone from the body of Shakyamuni, he was not able to draw near it. So he caused a mighty wind to arise, that he might hurl the prince to another world. The wind tore up rocks, twenty or thirty miles in size, threw down great trees, and blew as at the end of the world. Yet as it went and came, not a leaf of the tree was shaken, not the hem of Shakyamuni's robe was disturbed, nor was a single hair of his head moved; like a gentle and pleasing

breeze it refreshed him, did homage to him, and passed away. Then Mara, that he might see into what corner of the world the prince was blown, mounted to the top of the Udayagiri rock. When he saw his body still glorious as the orb of the sun, he writhed like a stricken snake, and thought within himself, 'I will cause a thick rain to fall and destroy him by the force of the water'. By his great power Mara gathered a hundred thousand clouds, and spread to the ten corners of heaven the noise of a thunderstorm; a hundred lightnings played, rain-drops fell like palm-trees in size, ploughing the earth and sweeping away trees. When the storm drew near it did not wet even the hem of Shakyamuni's robe; it refreshed him like a shower of water lilies, did him reverence, and passed by. Mara looked to see into what ocean the force of the torrent had swept him. When he saw the face of the prince, shining like a full moon, he shook like a goaded elephant, and thought, 'I will now crush him to pieces'. Through the sky then he hurled a hundred thousand burning hills, twenty or thirty miles in size. When they came near the prince, by the power of his obedience to the precepts, the blazing rocks were turned to garlands and wreathed themselves round him, like an offering of flowers.

When Mara saw that he could not reach the prince, he cried in wrath to his army. 'All of you seize Shakyamuni, pierce him, cut him, break him to pieces, grind him to powder, destroy his desire to become Buddha; do not let him escape. Mounting his elephant Girimekhala, he brandished his discus on every side, approached the prince, and hurled it at him. But, through the prince's great merit, the discus rose, and fail in the air like a dry leaf and hung in splendour over his head like a canopy of flowers. When Mara saw that he could not shake the prince, he went in front of him, burning with anger like the fire at the end of the world, and, rolling his red eyes, took his thousand weapons into his thousand hands, and brandishing them before the prince said, 'I will take thee by thy two legs, and hurl thee into the next world; begone from my throne. Notwithstanding this stern command, the prince had no fear. He answered with a smile, speaking in a sweet voice from his lotus-like mouth 'Sinful Mara to gain this throne I have practised religious duties for ages and ages. I am the rightful owner of this throne. How canst thou possess it, who hast never done a single duty?' When he said this, Mara, raging like an oil-fed fire, replied, 'I have given more in alms than thou hast given; I have done more duties.' The prince asked, 'where are your witnesses?' Mara stretched his thousand arms towards his army, and said, 'Here are my witnesses.' The warriors shouted, 'We are witnesses' lifting their hands at the same time, and the sound was enough to cleave the earth, it was like the roar of the sea. Mara went on: 'Prince Shakyamuni, so great an army has become witness that I have performed my religious duty; produce a single witness that you have

fulfilled yours.' 'Your witnesses,' replied the prince, 'are alive and partial; mine are not alive and are impartial.' Like lightening launched from a red cloud, he stretched forth his hand from his robe towards the earth; and the earth gave forth a hundred thousand sounds, like the striking of a worldwide drum with a stick the size of the rock Maha-Meru. Then the earth opened, billows of fire burst from the 136 hells, and the army of Mara fled with great noise like leaves chased by the wind, each to his own place. Throwing away their jewels, their weapons, and their garments and covering their faces with their hands, without looking at their leader, they fled in fear. The elephant Giri-mekhala fell on his knees, trembled, threw Mara from his back, curled his trunk and thrust the end into his mouth, put his tail between his legs, growled fiercely, and without looking at his master, fled. When Mara fell to the ground, bereft of his thousand weapons, he cried, 'Oh, prince Shakyamuni, I perceive that thou art powerful, and that thou art glorious; thou hast fulfilled the thirty duties; I will proclaim thy courage to the world; I will proclaim thy power; forgive, forgive.' Calling this three times he fled to his own world, and ashamed to look at his attendants, lay down and hid his face.

When Tanha, Rati, and Ranga, the daughters of Mara, knew that their father had vanished, they looked with their divine eyes to see whether he had gone; and when they had found the place of his retreat, they went to him in the snapping of a finger, and asked why he was so sad. He told them his grief and they comforted him, saying that they would overcome the prince. Mara replied that their attempts would be vain. But they said that no being could withstand their wiles even for a moment. Changing themselves into six hundred beautiful maidens of different ages, most wantonly they approached the prince, praised his beauty, and asked why he remained under the tree. Had he no queen, or had he quarrelled with her, or was it to meet some one whom he loved that he had come to this spot? Shakyamuni was unmoved. Tanha praised his beauty, and flattered him; and when this was to no purpose, she reminded him that at other times he had sought the enjoyment of what he now refused. Still Shakyamuni did not even look at his tempters, and after they had long vainly tried to overcome him, they fled.¹

CAVE XXVII

Cave XXVII (525-650) is the last monastery of any note. Its front is broken away. It consists of a small hall without pillars, with a shrine and an ante-chamber facing the entrance door. The ante-chamber has only been blocked out and advances into the hall. Its narrow front wall to the right of the pilaster is vertically divided into three compartments containing a *naga raja*, a couple and a female standing

1. Hardy's Manual of Buddhism, 171-179.

gracefully on a dragon or *makara* with a bird perched on her right hand while her left hand rests on the head of a dwarf. On the back wall of the shrine is an image of Shakyamuni in teaching attitude. Of the cells only four survive, one of them having a porch. The major part of the left half of the hall along with the roofs of the shrine and the ante-chamber has collapsed. An upper storey had been planned. It is unfinished and has greatly suffered due to landslides.

CAVE XXVIII

Cave XXVIII is the beginning of a temple, high upon the scarp between XXI and XXII. Little more than the top of great arch of the window has been completed.

CAVE XXIX

Cave XXIX is the verandah of a monastery beyond XXVII, supported by six rough-hewn pillars and two pilasters; XXVIII is very difficult of access and XXIX, is inaccessible.

AMBAD

Ambad, situated between a ridge of hills in $19^{\circ} 35' 15''$ north latitude and $75^{\circ} 50' 7''$ east longitude is the headquarters of the tahsil of the same name. It lies along Jalna-Gevrai road the former place being the principal commercial centre in the Marathvada region. The population of Ambad was 9222 in 1971.

Matsyodari Temple

Ambad is a municipal town and it appears that once it enjoyed great prosperity, the marks of which are still seen in the decayed stone-buildings and ruined walls and gateways. A local tradition ascribes the foundation of the town to a Hindu Raja by name Amba Rishi who being weary of the cares of running the Government went and settled in a cave in a hill to the east of the town. This site is now occupied by a shrine dedicated to goddess Matsyodari, so called because the hill resembles the shape of a fish (*matsya*). It is believed to be one of the oldest temples in the region. A largely attended annual fair is held at the temple in October.

Khundoba Temple

The town also contains a temple of Khandoba and a masonry *Kund* (tank), both of which were constructed by that pious and philanthropic queen, Ahilyabai Holkar, about the end of the eighteenth century. The structure to Khandoba has three temples joined together an arrangement often found in the south, but rarely in the north, and capable of giving a greater variety of effect of light and shade than is observed, in plainer forms. The shrine is surrounded by a stone-wal

and has a gallery all round. The entrance is surmounted by a *nagar-khana* or chamber for temple-musicians. The courtyard has an iron-pillar on either side, besides a figure of a lion standing on four small elephants, with a fifth elephant in its mouth. Some finely sculptured images are seen scattered about inside. The shrine is crowned by three large *shikhars* in a line, with a small one at either end. They are built of bricks and are variously ornamented. None of these *shikhars* are alike. The village has also a masonry *kund* believed to have been built by Ahilyabai Holkar. It has fallen into ruins.

Among the cults prevailing in the region the one espoused by Svami Ramanand, a devotee of Rama, claims a considerable following. Svami Ramanand, originally from Gondi village near Ambad, made Ambad his abode and preached his doctrines. Achhutashram Svami was his chief disciple. The memory of Ramanand Swami is highly revered in and around Ambad.

Dargahs

Ambad has some *Dargahs* to the Biababis in the Deccan (Dakhan) style. The principal structure is rather neat looking and has some fine tracery work about it. There was also a mosque by the side which now lies in ruins.

Municipality

Ambad was constituted a municipality in 1946¹. Its jurisdiction extends over an area of two square miles. Twelve councillors compose the municipal committee headed by the president.

Finance

Income derived from various sources, such as, municipal rates and taxes, municipal property and powers apart from taxation, grants and contributions, and miscellaneous sources stood at Rs. 2,53,000 in 1973-74. During the same year expenditure incurred due to general administration and collection, public safety, public health and convenience etc., amounted to Rs. 2,54,000.

Medical Aid, Sanitation and Water Supply

A Government conducted civil hospital meets the medical needs of the town populace. Arrangements are also made from time to time to immunise the people against epidemics and diseases by administering vaccinations and inoculations. The Zilla Parishad maintains a veterinary dispensary. In the absence of any special drainage system, the town is provided with 1000 feet of *pucca* stone-lined gutters and 2700 feet

1. *District Census Handbook*, Aurangabad, 1961 gives the year as 1941. The year cited above is furnished by the Municipal Council, Ambad.

of *kutcha* drains. Wells, both public and private, are the source of potable water. A plan for the provision of tap-water has, however, been submitted for government approval.

Education :

Primary education is compulsory. It is conducted by the Zilla Parishad. The high schools affording facilities up to the S. S. C. level are privately managed. There are two libraries, one of which is maintained by the municipality. An annual grant of Rs. 500 is received by the second library from the town municipality.

Three cremation and burial places are maintained by the municipality. For recreational purposes a public park is also maintained. Ambad, besides the office of the tahsildar, has a police station, post and telegraph facilities and a travellers' bungalow. Fridays and Wednesdays are the bazar days.

ANTUR FORT

Antur fort is situated in $20^{\circ} 25'$ north latitude and $75^{\circ} 10'$ east longitude, 16 miles north-east of Kannad on the spur of a hill which projects into Khandesh. The fort was built about the middle of the 15th century by a Maratha Chief and was named after him. It remained in the possession of his descendants for about a century and was then taken by the Muhammedans. Between 16th and 17th centuries it belonged to the Nizam Shahi of Ahmadnagar, as is evidenced from several inscriptions in the fort in which some of the kings of this dynasty are mentioned. The hill is nearly square in form and about a mile in circumference. It has a natural scarp about 700 ft. high on three sides while on the south it has been artificially scarped. Two lines of walls, with bastions at intervals, extend round the brow of the hill at a short distance from each other and the entrance was guarded by strong teak wood gates.

A square stone pillar two miles south of Antur contains an inscription mentioning the direction of Nagapur and Jalna on the east, Mehavar and Chalisgaon on the west, Antur and Burhanpur on the north and Daulatabad and Ahmadnagar on the south. It records the *Hijri* date 1000 (A. D. 1588), and states that it was erected during the reign of Murtaza Nizam Shah. A small mosque within the fort has a Persian inscription which mentions that it was built by Ismail Husain in *Hijri* 1025 (A. D. 1608). Another inscription on one of the fort bastions is as follows:—"This lower wall was constructed during the reign and under the auspices of Burhan Nizam Shah, the fountain head of wisdom, by Malik Ambar, the wisest of the wise and benefactor of the world in the year 1007 *Hijri*" (A. D. 1590). A later inscription upon a small arch within the second gateway is dated 1035 *Hijri* (A. D. 1618) and mentions that the arch was built by order of Malik Ambar.

ANVA

Anva is a village located in $20^{\circ} 25'$ north latitude and $75^{\circ} 45'$ east longitude in Bhokardan tahsil about six miles south of Shivna having a fine old Jain temple now dedicated to Mahadev. The village has a total population of 4608 souls as per the Census of 1971. A large weekly market is held on Friday and an annual fair in connection with the temple. The temple is a fine specimen of the Jain style, practised throughout the whole of Western India from the 10th to 13th century. The sanctuary and its spire are gone and only the portico remains. The roof of the portico is so ruined externally that the design can be made out only with great difficulty. The temple stands well on its stylobate and the ground plan is starshaped, with all the angles, right angles. The principal feature is a very elegant interior dome, horizontal in construction and ornamentation, but without the Jain pendant in the centre. It is twenty-one feet in diameter and is supported on twelve richly carved pillars, with eight smaller ones interspersed. The columns are well proportioned and artistically arranged, the whole temple being extremely remarkable for its delicacy and elaborateness of the details. The village has a rest house, a post-office and the usual medical and educational facilities.

APEGAON

Apegaon with in 1971, a population of 1859, is a village in Paithan tahsil about six miles from Paithan. It is the birth-place of Saint Dnyaneshvar, the famous saint of Maharashtra. A temple has been dedicated to his memory. On *Kartika Vadya 13* (October-November) a fair is held in honour of this great saint. It is attended by about 5,000 persons. The village has a primary school and a medical practitioner.

ASAII [ASSAYE]

Asai is an historically important village in Jafferabad tahsil, settled on the river Juah and lying about seven miles east of Bhokardan. It occupies a central position in an undulating plain which extends for miles all round. In 1971 it had 1007 inhabitants and a primary school. River water is utilised for drinking purposes.

Battle of Asai, 1803

The village was the scene of the famous Battle of Assaye fought between the British and the Marathas on 23rd September 1803. It had an old mud *gadhi* from which place the principal Maratha Chiefs are said to have watched the progress of the battle. Till recently traces of the conflict were to be found in the form of fragments of field pieces, cannon balls, musket balls and grape shots. Between the river and the village are seen several graves.

AURANGABAD

Aurangabad, the headquarters of the district as also the division, is situated on the Kham river in latitude $19^{\circ} 53' 59''$ north and longitude $75^{\circ} 20'$ east. The city stands in the Dudhana valley between the Lakenvara range on the north and the Sattara hills on the south. The valley has a general breadth of about ten miles and is open towards the east ; but on the west, the northern range deflects and curves in towards the city sending a spur close upon its suburbs. Along the base of either range the soil is shallow and rocky, while towards the centre it deepens and becomes rich and fertile. Thus, the city occupies very uneven ground. Aurangabad is a municipal town and in 1971, its population was 1,50,483.

Aurangabad is a historic city. While it has its own attractions and charms, the tourist values it mainly as the centre from where the world-famous Ellora and Ajanta caves can be easily approached. It is these caves which have put Aurangabad on the tourist map of the world.

Aurangabad is linked with Bombay by air, rail and road and with Delhi by air. By air it takes half an hour from Bombay, there being a daily flight. The distance between Bombay and Aurangabad by railway is 233 miles. A visitor following this route has to change the train at Manmad junction on the Bombay-Nagpur line of the Central Railway. Excellent roads connect Aurangabad with the rest of the State. It is well served by state transport buses. A Government Tourist Office, close by the railway station, attends to the needs of the visitors. Besides private hotels, the Government also maintains a decent guest house and a tourist hotel. For private excursions taxis are also available at moderate rates.

History

The city was founded in 1610 A. D. by Malik Ambar, the Prime Minister of Murtaza Nizam Shah of Ahmadnagar on the site of a village called Khirki. He made it his capital and the men of his army raised their dwellings around it. Within a decade Khirki grew into a populous and imposing city. However, in 1621 it was ravaged and burnt down by the imperial troops under Shah Jahan. Malik Ambar died in 1626. He was succeeded by his son Fateh Khan who changed the name of Khirki to Fatehnagar. In the same year, the Moghal viceroy Khan Jahan Lodi, advanced on the city but retired to Burhanpur on being bribed by the Nizam Shahi Commander, Hamid Khan. With the capture of Daulatabad by the imperial troops in 1633, the Nizam Shahi dominions including Fatehnagar came under the possession of the Moghals. In 1653 when Prince Aurangzeb was appointed the viceroy of the Deccan for the second time, he made Fatehnagar his

capital and called it Aurangabad. Aurangabad is sometimes referred to as Khujista Bunyad by the Chroniclers of Aurangzeb's reign.

In March 1666, accompanied by a body of 1,000 select troops, Shivaji arrived at Aurangabad on his way to Agra. Safshikan Khan, the governor of Aurangabad, treated him with scant respect. For this act, he was severely reprimanded by Jai Singh and made to pay a courtesy call on Shivaji. In 1668 the city nearly became a scene of a conflict between the imperial troops under Diler Khan and those commanded by Prince Muazzam, the viceroy. In 1681, after plundering Burhanpur, the Marathas assembled in the neighbourhood of the Sattara hills in order to attack Aurangabad. The plan was, however, abandoned on hearing of the arrival of the viceroy, Khan Jahan Bahadur. In the same year, Khan Jahan Bahadur erected a wall around Aurangabad to protect it against surprise attacks of the Marathas. It was done at the order of the Emperor and cost rupees three lakhs¹. Two years later, the Emperor himself arrived at Aurangabad. In 1692 he ordered a magnificent palace to be erected near the great reservoir to the north of the city the ruins of which are now to be seen in the Killa Ark. A fortified wall was thrown round the suburb of Begampura in 1696 A. D. Shortly after the death of Aurangzeb the city of Aurangabad slipped from the hands of the Moghals. In 1720 Nizam-ul-Mulk Asaf Jah, a distinguished General of Aurangzeb with the intention of founding his own dynasty in the Deccan, arrived at Aurangabad. He paid a visit to Delhi in 1723, but returned in 1724², defying the orders of Emperor Muhammad Shah. Soon after he transferred his capital from Aurangabad to Hyderabad.

The Emperor ordered Mubariz Khan, the *Subhedar* of the Deccan to oppose the Nizam. A battle was fought near Sakharkherda, subsequently called Fatehkherda, in which Mubariz Khan was defeated and killed. Raghoji, a young scion of the house of the Jadhavs of Sindkhed who fought on the side of the Moghals was also killed. Incensed at the support lent by the Jadhavs to Mubariz Khan, the Nizam despatched a posse of troops to Deulgaon to capture the Jadhav family. But being informed of the design the family escaped to Satara and sought asylum with *Chhatrapati* Shahu. At the intervention of Shahu the *Jagir* was restored back to the Jadhavs.

In 1853 A. D. Aurangabad was the scene of a conflict between the contingent troops and a body of Arab mercenaries belonging to Mansing Rav, the *Raja* of Devalgaon. The Arabs placed the *Raja* under restraint and threatened his life because their pay was in arrears. Brigadier Mayne, commanding the station, being apprised of the

1. Setu Madhav Rao, *Itihasacha Magova*, p. 110.

2. Y. M. Kale, *Varhadacha Itihas*, 1924, p. 151.

situation, marched out in the first week of October, with the 5th regiment cavalry, 6th regiment infantry and a battery of artillery to Jasvantpura, just outside the Roshangate, where the Arabs had posted themselves. After a stiff resistance, the Arabs were defeated and dispersed and the *Raja* was released. In the action that was fought the Contingent lost 15 killed and 40 were wounded. Among those killed was Lieut. Boswell, and among those wounded Lieut. Vaughan and Captain Parker. Both of them succumbed to their wounds later.

1857 War of Independence

The year 1857 was eventful in the history of Aurangabad with the rest of the country. The British moved the first cavalry from Momina-bad (Ambejogai) to Aurangabad in order to relieve 3rd cavalry which had marched to Malegaon, and was the first regiment to show signs of disaffection. The 2nd Infantry also came under suspicion. It was also feared that the people of the city might join hands with the troops. In order to prevent this all the precautionary measures were taken and two companies of infantry were ordered to guard the bridge which spans the river Kham and separates the cantonment area from the spot where the cavalry was encamped. This precautionary measure on the part of the British alarmed the cavalry and the men turning out without orders threw pickets in the direction of the cantonment. The authorities at Hyderabad were kept informed of the course of events by express. Upon this a column of troops was ordered to march from Pune to Aurangabad. In the meanwhile the artillery was also showing signs of rebellion but the rumour of Bombay troops marching towards Aurangabad had a quieting effect. The men of the cavalry also returned to their posts.

The Pune force was under the command of General Woodburn and consisted of three troops of the 14th Hussars under Captain Gall, Captain Woodcombe's battery of European artillery and the 24th Bombay infantry under Colonel Folliot. Upon his arrival General Woodburn marched straight to the encampment of the 3rd Cavalry, and the disaffected regiment was ordered out to a dismounted parade. The *rissaldar* of the first troop was directed to call out the names of the revolutionaries, and commenced by giving the name of the senior *jamadar*, who ordered his men to load their carbines. By this time the General with his staff and the English Officers were mixed up with the disaffected troops, and hence the guns could not be used to put down the latter. In the confusion that followed, some of the troopers broke away, ran to their horses and fled away. The guns were fired upon them and the Hussars were sent in pursuit ; but several of them managed to escape. A *dafadar* of the cavalry, Mir Fida Ali by name, fired a shot at his commanding officer, Captain Abbott. For this act of his, he was tried by a drum-head, court-martial led and hanged. The

court-martial continued its sittings and 24 of these brave men were condemned, of whom 21 were shot and 3 mercilessly blown away from guns. About two-thirds of the regiment which had remained quiet was marched to Edalabad and recruited to its full strength by men from the other three regiments of the cavalry. Subsequently the third cavalry served throughout the campaign under Sir Hugh Rose.*

Industries and Manufactures

Under the regime of the Nizams hardly any encouragement was given to the setting up of large-scale enterprise. Hence Aurangabad along with the other districts of Marathvada region remained backward industrially as also in other fields. Nothing substantial could be achieved immediately after the regime was brought to an end, mainly due to lack of electric power. Aurangabad is now supplied with electric power and its industrial progress, though slow, has nevertheless started picking up. Among the large factories, a textile mill, two silk factories and a floor mill are worthy of notice. The city has a few cotton ginning and pressing factories and *bidi* manufacturing units. Besides many handicrafts, hand-loom cloth weaving is coming to prominence. Branches of some of the major banks including land mortgage banks and co-operative banks are aiding the economic development of the city.

Aurangabad has been famous for its fabrics of silk and cotton and although demand for costly tissues is not even half as much as it used to be in the days by gone, the city still enjoys a high reputation for its manufacture. The principle articles consist of *mashru*, *himru*, gold and silver lace, brocade, *kinkhab* and *karchob* work. The floral designs, the intricate and complicated weaving in all the variegated hues and colours brilliantly executed, make the fabric very attractive and highly prized. The visitor can provide his own design to be woven into the fabric. Systematic efforts are being made by the All-India Handicrafts Board to revive and reorient this industry. Efforts are also made to stimulate interest among foreign buyers.

The *mashru* is produced by interweaving of raw silk and cotton threads. After weaving it is washed in *ritha* (*Sapindus emigranatus*) and sweet lemon, which gives the fabric a kind of glow, but the real gloss is given with a substance called *kundi* or *kalaf* which is applied just before the article is sold. *Himru* is similar in most respects to *mashru*. Both are durable fabrics. The weaving of these fabrics is so complicated that a man capable of weaving eight to nine yards of cotton cloth a day can hardly finish half a yard of *himru*.

Gold and silver wire is worked into all the more costly loom-made garments and piece goods, either on the borders only, or in stripes throughout, or in diapered figures. Silk and even cotton cloths are thus interwoven, the wire being either flat or round or twisted round silk.

*For later history up to 1947 refer Chapter II of the Gazetteer.

Kinkhabs are highly ornamented gold or silver wrought silk brocades. The texture of some of them, which are used by wealthier classes, is almost as fine as muslin. *Kinkhabs* are generally three yards in length and one in breadth and are of different qualities. The *kinkhab* made at Paithan and Aurangabad was once celebrated throughout the Deccan and very costly pieces were manufactured. For instance, the Persian ambassador who arrived on a mission to the court of Qutb Shahi king of Golkonda in 1603 and remained till 1609 took with him among other presents, a piece of *kinkhab* the manufacture of which had occupied the looms of Paithan for 5 years.

Karchob work consists of embroidery on cotton, silks, muslins or velveteens intended for dresses, shawls etc. Probably, no conventional ornament is more ancient than the coloured stripes and patterns on the Indian cloths and carpets.

"The attars for which Aurangabad is celebrated were forwarded in small zinc bottles. These scents were very powerful . . . The silk manufactures consisted chiefly of *saris*, *dhotis*, *cholis* and *tastas*. Very superior and expensive *khamkhabs*, embroidered in gold and silver were exhibited from Aurangabad. The same city maintained its pre-eminence in gold and silver and beetle wing embroidery, lace, . . . as well as in gold embroidery on velvet. The specimens of *masnads*, cushions, huka carpets, *pankhas*, *aftabgiris*, umbrellas, saddle-cloths and slips for huka tubes, made of embroidered velvet, were rich and tasteful. . . . The embroidery on satin and net with gold and beetle elytra was elegant, but expensive. Gold specimens of . . . paper were exhibited and a *pandan* of silver gilt was remarkable for its lightness and elegance. Twelve cups made of zinc, were exceedingly light. They are supposed to keep water cool during the hot weather and are highly prized". This is how the Aurangabad manufactures are described in the Residency Records, Report of the Exhibition held in the Hyderabad Residency in November 1856. Manufactures in metal also rank high as works of art. Paper-making, leather-working, pottery, rope and basket making, woollen blanket manufacturing are among the numerous other industries of lesser note.

Municipality

A regular municipality was constituted in 1936. Its jurisdiction now, extends over an area of 15.2 sq. miles. The municipal council is composed of 40 members, one seat being reserved for scheduled castes and three for women representatives. Its meetings are presided over by the President who is elected by the members from among themselves. For efficient management of the municipal affairs various sub-committees are set up. The actual execution of the policies is entrusted to various grades of subordinate officials headed by the Chief Officer.

Income and Expenditure

In 1973-74 the municipal income amounted to Rs. 67,25,000. During the same period, the municipality incurred an expenditure of Rs. 82,45,000.

Medical Aid, Sanitation and Water Supply

Excellent arrangements have since been made for medical aid both for man and animal. There is a civil hospital placed in charge of a civil surgeon. It is equipped adequately with men and apparatus to treat all kinds of major maladies and ailments. Attached to the civil hospital are a family planning centre and a maternity ward. A special wing is maintained for controlling the out-break of epidemic diseases and treating the patients so affected. The medical-college hospital also renders valuable medical aid. There is also a T. B. Clinic. The veterinary hospital of the city and the artificial insemination centre are conducted by the Zilla Parishad.

An elaborate pucca stone-lined drainage system covers the major part of the city. Only the outlying areas have *kutcha* drains. Effective arrangements are made to clean the drains from time to time. The city is being provided with an underground drainage system by the Public Health Department of the State Government.

Water Supply

Before turning to the water-supply system as it exists today it is well to note the details of the water-supply as given in the previous edition of the Aurangabad Gazetteer. "The supply of water is abundant. The Ganda or Kham river washes the western walls and the Bayan Khan *nalla* passes through the centre of the town. Besides these streams, aqueducts convey water from the hills by means of stone conduits and the supply is distributed through innumerable pipes and fountains. In Aurangzib's time, a large marsh or tank extended the whole length of the northern wall, but the exhalation and dampness proved unhealthy and he ordered the portion immediately in front of his palace to be filled in and converted into fields. The remainder is known as the Khizri *talao* and is just beyond the Delhi gate.....The Kanval or *Loti talao* was fed by a spring and was confined in the hollow between the palace of Aurangzib and the Mecca gate, but the *band* was purposely destroyed to save the town from being flooded."

"The town of Aurangabad receives its water supply from springs or wells connected with small underground masonry pipes. The principal water courses are fourteen in number and the most important among them is the canal which was taken by Malik Ambar, from the river near Harsul. The conduit runs nearly parallel with the river and after crossing the latter by two syphons, proceeds to Gaumukh, where it divides into two branches. The eastern branch supplies the portion

of the city about Shah Ganj; and the north-western called Photi Nahar, passes by the Barakul gate to the Naukonda palace, Juna bazar, *Chauk Gul Mandi*..... One of the syphons of the Malik Ambar canal is broken, and the water passes only through the other syphon. 2. The *Panchaki* waterpipe which is of small size, commences from a well just above the junction of the Harsul river with a tributary stream, and after crossing the latter near its confluence, proceeds to the *Panchaki* reservoir. 3. The Begampura water course, the second near the Mahomedan garden below the crossing of the *Panchaki* pipe, and a third a little above the bridge near the Mecca gate, where the river runs in a narrow channel, confined between the walls of the city and Begampura. 4. The Palsi water pipe is taken from a well in a river near the village of Palsi, where there are the remains of a solid masonry dam 252 feet long and 7 feet high. It is carried through the dam to a cistern on the right bank and is then continued to Baijipura and the Sadar Talukdar's garden. The pipe and cistern are silted up, and only a small supply of water flows in the wet season. 5. The Shah Ali Nahar commences from a well in a *nalla* near Devalgaon, and supplies the cistern..... attached to the *dargah* of Shah Ali, outside the city. 6. An open irrigation channel is taken from an annicut near the cantonment, not far from the travellers' bungalow. 7. A pipe from the Suker *baodi* supplies the two *Barra Darris* with water. 8. Latchman Doss *Bairagi*'s pipe is very small and is to the north of Baijipura. 9. Lall Munkirar's pipe is larger than the last, and is also to the north of Baijipura. It is taken from a tank and crosses the Palsi pipe. 10. Dul Badul's pipe is another small one near the village of Garkala. 11. A conduit from the same village proceeds to the cavalry lines; and so does a small pipe which starts from *Chausur* gardens. 12. A pipe starts from the village of Devlai, and another from the Sattara hills. These unite south of the cavalry lines, and are joined lower down by the Shah Ali Nahar. Traces of water pipes are found in other places about Aurangabad but most of them are insignificant and out of repair. The conduits consist of ordinary unglazed clay, imbedded in brick masonry, and surrounded with excellent lime cement. They are pierced at intervals with masonry shafts or *roshandans* to prevent accidents from high water pressure."

Such was the elaborate and efficient system of water supply keeping the city fed with abundant water. This was necessary in view of the fact that Aurangabad was a centre of military activity. The city continues to depend upon some of these sources. Of these water courses, four are still in a working order, the Nahar Amberi having been tapped by the municipality. It is 2.75 miles in length with a bottom width of 2' 6" and top width of 4'. This conduit has inspection chambers at intervals of 100 to 200 feet.

Of the more recent water supply schemes, the first one was taken up in 1932 and completed in 1933 at a cost of Rs. 3.55 lakhs. Under this

scheme a settling tank with a capacity of 4.64 lakh gallons was installed near the Gaumukh service reservoir in the vicinity of the Delhi gate. The distributary system was also expanded. To keep pace with the rapidly increasing population another supplementary scheme was taken up and executed in 1954 at a cost of Rs. 30,56,579. Under this scheme the Harsul river was tapped, a reservoir was constructed in Osmanpura area, filtration unit was installed for the purification of water and the distributary system was enlarged. The supply was further augmented by tapping the Kham river. It is proposed to overhaul the entire distributary system.

Education

Primary education is compulsory. It is conducted by the Zilla Parishad. Barring higher education in agriculture, Aurangabad affords facilities in practically all branches of learning. The stepping stone in this regard was laid in 1958 when the Marathwada University was established. In addition to high schools, Aurangabad has both Government and private colleges providing education upto the post-graduate level in arts, commerce, law and science faculties. The polytechnic here which was coaching students for diploma courses in civil, mechanical and electrical branches of engineering, was upgraded in 1960-61 to prepare students for the degree course. The I. T. I. (Industrial Training Institute) has been rendering a yeoman service since its inception by turning out surveyors, fitters, turners, electrical linemen, wiremen, moulders and even blacksmiths and carpenters. There is a B. Ed. College, a Medical College and a multi-purpose high school too. The city has also adequate library facilities, one of the libraries being maintained by the municipality.

The fire service is maintained by the Government. A market building has been provided at a cost of Rs. 6,52,800. The cremation and burial places are managed and used by the respective communities. Within the city there are eleven parks under the management of the municipality.

Description

Aurangabad, as has been noted in the foregoing pages, stands in the valley of the Dudhana, between the Lakenwara range in the north and the Sattara hills on the south. In 1667, Thevenot, the French Traveller made a journey from Surat to Aurangabad, which he reached after a fortnight. The description of the city given below is quoted from his book of travels : " This great town (the capital of the province) has no walls; the governor (who is commonly a prince) has his residence there, and king Aurangzeb commanded there, as long as he did at Khandesh in the reign of his father. His first wife (whom he loved dearly) died in this town; as a monument to her he erected a lovely mosque,

covered with a dome, and beautified with four minarets or steeples. It is built of a white polished stone, and many take it for marble, though it comes short of that, both in hardness and lustre. There are several other pretty fair mosques in this town, and it is not destitute of public places, caravansarais and bagnios, The buildings are for the most part of free-stone and pretty high; before the doors there are great many trees growing in the streets, and the gardens are pleasant, and well cultivated, affording refreshment of fruit, grapes and grass plots. They have sheep there without horns.....This is a trading town and well-peopled, with excellent ground about it. Though it was but in the beginning of March we found all the corn cut down."

City Walls

Indeed, when Monsieur Thevenot visited Aurangabad it was not walled. Aurangzeb caused a wall to be built round the city in 1682, during the second viceroyalty of Khan Jahan, in order to protect it from the sporadic attacks of the Marathas. Begampura was similarly fortified in 1696. The city wall is terraced, and is of solid masonry. It is of no great height, at places not more than fourteen feet. The battlements are loopholed for musketry, and the merlins over the gateways and at certain places along the wall, are machicolated. Semi-circular bastions surmounted by towers, occur at each flanking angle, and at regular intervals along the works. The total length of the wall is a little over six miles. The wall has not been able to survive the ravages of time and lies practically in ruins. It was pierced with thirteen gateways, exclusive of a small postern wicket. The four principal gates faced the cardinal points and consisted of the Delhi gate on the north, the Jalna gate on the east, the Paithan gate on the south, and the Mecca gate on the west. Besides these, there were the Jaffar, Khirki, Barapul, Mahmud, Roshan, Khizri, Khadgar, Mada and Kumhar gates. The Barapul had also been walled up for some time; and at a distance of three-fourth mile from it, the city road runs through a large square stone gateway, called Barkul, ascribed to Malik Ambar. The town has spilt much beyond the fortifications.

Dr. Bradley in his 'Statistics of the City of Aurangabad' gives a picturesque description of the city and its environs as he viewed it from the tower upon the corner bastion at the north-east angle of the city wall : " Below is seen the town partly lying in the hollow and partly covering the high grounds rising all round, except towards the north-east and south-west, which is the direction of a valley where a perennial stream meanders. The buildings are neatly concealed in thick foliage, and were it not for a dome or minaret peering out here and there, the observer might imagine that he was gazing upon a forest. Beautiful clumps of mango and tamarind trees upon the outskirts increase the illusion. Seldom is a more varied and beautiful landscape than is here

presented; and the palms and minarets scattered about the town, confer a character peculiarly eastern upon the scenery. Looking westward beyond the city walls, the.....cantonment is seen occupying a large space of ground. Further in the distance two or three isolated hills are observed cutting the horizon. On the summit of one of them stands the remarkable fortress of Daulatabad; and behind it the bluff headland of the northern range fades away into misty indistinctness ”

Aurangabad Ruins-Naukonda Palace

The most conspicuous ruins are the palace of Asaf Jah and the Killa Arak. Malik Ambar (1546-1626 A. D.), the minister of Murtaza Nizam Shah II established himself at Khirki, the modern Aurangabad and erected a number of buildings and mosques. The Naukonda palace was built by him in 1616 upon the summit of a rising ground. The massive portal gateway leading to this, over which the *Naubatkhana* sounded, was called Barkal. According to one account a noble of Aurangzeb's court named Alam Khan, made additions to this Palace; and further additions were subsequently made by Asaf Jah I. An adjoining block of buildings was screened off by a partition wall for Nasir Jang. The Naukonda palace was also occupied by Nizam Ali Khan, when he was at Aurangabad. The whole palace is now in utter ruins. The interior buildings consisted of five *zananas*, a *Divani-Am*, a *Divani Khas*, a *masjid* and a *kacheri*, each provided with a garden and a cistern. The walls of the central part of the *Devankhana*, and a *hamam* or hot bath attached to the building, are in a fair state of preservation. However, the wood-work and the stucco plaster are all gone. The *Divani-Am* is a large quadrangular structure much in ruins. The *Kacheri* close by contains a *gadi* of the Nizam. In the throne room are placed the original paraphernalia.

Killa Arrak

In 1692, Aurangzeb ordered a palace to be built and named it as the Killa Arrak. The space enclosed by the Killa Arrak or citadel covered nearly the whole ground between the Mecca and Delhi gates of the city. It had four or five gateways and a *nagarkhana* for the musicians. The walls were battle-mented and loop-holed and had semi-circular towers at the angles, on which guns were once mounted. The inner portion was occupied by recesses similar to those in the city walls. To the right of the entrance was a high terrace extending the whole length of the ground enclosed. On this the remains of an extensive garden and half-ruined tanks and cisterns can still be traced. The *Am Khas* or the *Darbar Hall*, and the *Jumma masjid* are the only remains of interest. A plot of ground close to the *masjid* was walled in for purposes of sport. The gate leading to this ground contains an inscription dated in 1659 A. D. The *takhi* or throneroom

of Aurangzeb is in a garden pavilion and has a rostral appearance. It is of a plain and simple description.

Barra Darri

Salar Jang's palace and Govind Baksh's mahal were between the Paithan and the Jafar gates. The Damri Mahal and the Barra Darri of Ivaz Khan are close to the Delhi gate. The Mahal is now occupied by the Collector's Office. The Barra Darri and the adjoining buildings were erected by Ivaz Khan. A covered aqueduct passes over one of the buildings and in the olden days water descended in a shower into an oblong cistern below containing several fountains. It is now inoperative.

Damri Mahal

The Damri Mahal which is close by was built after the completion of the Barra Darri. It is so named because it was constructed by levying a contribution of a '*damri*' or the quarter of a dub, on all labourers employed on Barra Darri. An arcaded verandah projects in front like a portico, and contains five scolloped arches. Behind are ten rooms of varying sizes, arranged in a line. To the right are seven more chambers with antechambers. The entrance is in the right corner. Close by, on a slightly higher level than the rest is another small but detached building. The roof is arched. There are also two cisterns, one in front of the verandah and another outside the building.

Kali Masjid, Jumma Masjid

Among the mosques, the Jumma *masjid* and the Kali *masjid* built by Malik Ambar, and the Shah Ganj mosque are the most conspicuous. Malik Ambar is said to have built seven mosques which go by the general name of Kali *masjid*. The Kali *masjid* is in Juna Bazar area and was erected in 1600 A. D. It is a six-pillared stone-building standing on a high plinth. The Jumma *masjid* of Malik Ambar is near the Killa Arrak. It has fifty polygonal pillars arranged in five rows, and connected by a system of arches, which divide the building into twenty-seven equal compartments, each covered by a domical vault of simple but elegant design. There are nine pointed arches in front. Of these, five were erected by Malik Ambar in 1612 A. D. and the remaining four were added by Aurangzeb. The plinth is high and contains several chambers which open on the market side. The sloping cornice is supported on brackets, and the parapet wall is neatly perforated. The corner angles contain octagonal shafts, ornamented with discs and carrying little domes. The design of the mosque is in very good taste, plain but solid, and more like the buildings of Bijapur. A spacious court in front of the mosque has open-fronted buildings on three sides for travellers. In the centre of the court there is a cistern drawing its supply from the Malik Ambar canal popularly known as Nahar Amberi.

*Shah Ganj Masjid*¹

Occupying the great market square of Aurangabad is the large Shah Ganj mosque, one of the finest edifices of its class to be found in any part of India. It was built in about 1720 A. D. Khafi Khan, the author of *Muntakhabu-l-Lubab*, referring to Sayyad Husain Khan's viceroyalty of the Deccan (1714-1719) says "the reservoir at Shah Ganj was begun by Sayyad Husain Ali, and although Aazu-d Daula Ivaz Khan enlarged and made higher the buildings and mosques still Sayyad Husain Ali was the originator of that extensive reservoir, which in summer, when water is scarce, relieves the sufferings of the inhabitants". The mosque is on a raised platform, and has shops on three of the outer sides; while the fourth or the north side is open and is ascended by a flight of steps the facade represents an arcade of five scolloped arches, constructed in the Indo-Saracenic style, and supported on stone pillars. This portion projects a little; and the interior contains twenty-four pillars, which with six pilasters in the back wall, are arranged in the form of a square. The central portion is covered with a graceful bulbous dome, having the base adorned with crisp crinkled lotus leaves tied in a neat narrow band; and the apex bears an elegant spire. Arcaded monasteries called *Kham Khas*, form the east and the west wings, and consist of five arches on either side, constructed like the arches of the main building, but of horizontal structure. The interior is connected by horizontal arches; and the roof is formed of a series of little domes, each supported on four pillars. There are minarets at the corners of the main building, and at the end angles of the *Kham Khas*. The courtyard in front contains two large cisterns. The entrance is in the form of a little mosque, with a pointed arch and two minarets.

Chauk Masjid

सत्यमेव जयते

In 1655 was built the Chauk Masjid by Shayista Khan, the maternal uncle of Aurangzeb. Its front has five pointed arches, and is two arches in depth. These are connected with one another by eight pillars and corresponding pilasters, and support five domes. The central dome, with a metallic spire, is lofty, while the others are concealed in the roof. The corners are decorated with minarets. The whole structure has a high basement containing chambers used for shops, which open out on

1. The following translations of inscriptions are from the various *masjids* in the city. "The mosque of Shah Ganj is lovely to look at, and a world is like a moth around its face; when I searched after its date, it is found in the house of prayer." This gives the date of the mosque 1136 Hijri. "The reservoir of water appertaining to the mosque of Shah Ganj has been founded for the sake of good name and beneficence. The date becomes apparent from this reservoir of water, which is the place of worship to both common and particular persons". The date thus derived is said to be the same. The date of the Chauk *masjid* is 1072 Hijri and is given in an inscription, which is translated as follows: "When I searched after the date, the blessed wisdom said, look, a place which opens the heart and relieves necessities."

the roadside. The gate has two minarets. There is a cistern in the courtyard in front of the mosque.

Lall Masjid

The Lall *masjid* was constructed by Zainu-l-Abidin, the superintendent of buildings in Aurangzeb's time, in 1665 A. D. It is built of basalt, painted red, and is ornamented with stucco plaster.

Soneri Mahal

The Soneri *mahal* in Paharsingpura was erected by a Bundelkhand Chief who accompanied Aurangzeb into the Deccan. The building is in stone and lime, and has a high plinth. It is now in a ruinous condition. It is said to have derived its name from the paintings of gold which at one time decorated it.

Chita Khana

The *Chita Khana* also known as Pandit Mahal was erected by Malik Ambar for the learned men of the city. Aurangzeb converted it into a Mahi Baz Khana or a travellers bungalow. In later times it came to be used as *Chori Mahal* or City jail. It is a circular building, with a number of rooms all round, opening into a central courtyard. It is now converted into a municipal town hall.

Pir Ismail Mausoleum

Outside the Delhi gate along the Harsul road, in a garden, is a mausoleum to Pir Ismail. Though principally in the Moghal style of architecture, it shows some features common to Pathan architecture. It is said to have been erected in memory of Pir Ismail, a tutor to prince Aurangzeb. The garden also contains several ruined cisterns and fountains. The gate is rather imposing and has a large pointed archway, forming a sort of portico. The actual entrance is through a small arch at the further extremity. The parapet is neatly ornamented, so is the facade, which has three small windows with pointed arches, besides recesses. Each corner of the terrace has a little tower surmounted with a bulbous dome and a spire. The mausoleum is square in plan, has five pointed arches on each side and similar domed towers at the corners. The interior is connected by a system of arches, corresponding with those on the sides and carrying a series of little domes.

Baba Musafir Dargah and Panchakki

There are a number of other shrines, the chief of which is that of Baba Musafir Shah, a native of Ghajdvan in Bokhara. The *dargah* to Musafir Baba is in a garden near the Mahmud *Darvaza*. He was one of the most celebrated *Naksha-bandis* of Aurangabad. Studied

Bokhara under Baba Palang Posh Nakshabandi, he arrived at Aurangabad travelling over Bengal and Orissa after his final initiation. Soon he took to travelling, visited Mecca and returned back to Aurangabad and began to live a monastic life. He was visited by many eminent persons. He was the spiritual guide of Aurangzeb. The buildings attached to the *dargah* consist of a *mosque*, a *madrissa*, a *kacheri*, a minister's house, a *sarai* and houses for *zananas*. The tomb is a small plain structure of red porphyry, and is surrounded by a screen of cusped arches on stone pillars. The mosque close by and the other buildings, contain handsome cusped arches on stone pillars, with neat running cornices, minarets and other decorations. Some of the windows project and are formed into little kiosks, covered with the bent dome of the Bengal style. There are several masonry tanks ornamented with fountains and a large cistern in the front, with a *Panchakki* or water-mill for grinding corn. Most of the buildings with *Panchakki* were erected by Turktaz Khan, a noble on the staff of Nizam-ul-Mulk Asaf Jah in about 1695 A. D. The oblong reservoir in front of the mosque and fountains were added 20 years later by Jamil Beg Khan. The water-mill is kept fed with sufficient water by an underground conduit, which commences from a well just above the junction of the Harsul river with a tributary stream. This water-pipe after crossing the tributary stream near its confluence with Harsul proceeds to the *Panchakki* reservoir. The arrangement is such that the water is made to fall in the *Panchakki* cistern from quite a height in order to generate the necessary power to drive the mill. The cistern in front of the mosque whose bottom forms the roof of a spacious hall below, is about 164' × 31' ornamented with fountains. The excess of water is let in the Kham river. A fine view of the Kham river can be had from the windows of this hall. There is also a cenotaph to the spiritual preceptor of Baba Musafir Shah and a tomb to his disciple Baba Shah Mahmood and a few other graves. The country here exhibits one of the most picturesque landscapes about Aurangabad. The Kaula *nala* skirts the garden, and is first crossed by an old bridge with pointed arches and then by a second bridge which spans it lower down. The walls of Begampura are to the right and the city walls are to the left, while Shah Musafir's garden is between the latter and the river bank. The garden walls descend down to the bed of the *nala*; and the *dargah* and the accompanying buildings, with the cisterns and the fountains that are interspersed, blend picturesquely with the garden vegetation.

Beyond the Delhi gate the road winds through the old burial ground of the city nobles where once magnificent gardens were laid out and maintained. A short distance from the Paithan gate is a curious group of about fifty Armenian tombs. A number of Armenian merchants and traders used to visit the city in the time of Aurangzeb, but they disappeared after the disintegration of the Moghal empire.

Bibi-ka-Makbara

Tombs and *rozas* cover the environs, and in the suburb of Begampura stands the beautiful mausoleum dedicated by Prince Azam Shah to the memory of Begam Rabia Durani, the wife of Aurangzeb. It is situated at a short distance from beyond the walls of Begampura, and viewed from the road between Daulatabad and Aurangabad forms a most conspicuous landmark. It was erected between 1650 and 1657 at a cost of Rs. 6,68,203-7-0¹. The architect's name was Ata Aula². It was intended to rival the Taj Mahal at Agra which had just then been completed by Shah Jahan in cherished memory of his wife Mumtaz Mahal. But the decline in architecture had set in so rapidly, that although the Bibi-ka-Makbara should be considered a very beautiful building, it is in every respect inferior to its celebrated rival. The mausoleum stands within an enclosed area, 500 yards long and 300 yards broad. The surrounding high wall is crenellated with pointed arched recesses on the outside. There are bastions at intervals; and the recesses are divided by pilasters, crowned with little minarets. The centre of the southern wall is occupied by a handsome portal entrance closed by folding doors which are covered with a running foliage pattern in brass. The structure is in the form of a hexagon and the angles are ornamented with minarets. A large cusped arch in front, rises to the total height of the building, the real entrance being through a smaller arch, with folding doors at the other end. On either side of the main arch, there are two smaller arches, one above the other, the higher one leading into a music gallery. The centres of the three remaining walls have open pavilions, which with the entrance in the southern wall, are connected by broad tessellated pavements with the tomb placed in the middle of the enclosure. The pavements are ornamented with fountains and little kiosks in all the picturesque variety of Indian art. The *dargah* rests on a raised platform of the red porphyritic trap, 72 feet square, which is also the height of the four minarets at the corner angles. A railing of the same trap runs round the edge of the platform; and a flight of the steps leads down to the garden below. About midway, each of the minaret has a gallery, and another higher up, forming the base of a hexagonal pavilion, which is crowned with a dome and spire. There are also other ornamental bands. A winding stair-case passes up the minaret of the south-western angle, which is provided with a projecting balcony. The body of the tomb is square and has a lofty

1. Ghulam Mustafa's *Tawarikh Nama*.

2. On the left gate, about half way up the inner edge, there is an inscription in Persian which has been translated as follows:—"1071 Hijri, this roza was built by Ata-ul-la in the time of Hyputi."

The marble used in this *makbara* was brought from Jaipur, and the traveller Tavernier mentions having met carts laden with them, proceeding from Upper India to Aurangabad. He writes "Going one time from Surat to Golconda, I met five day's journey from Aurangabad, more than three hundred wagons laden with this marble, the least whereof was drawn by twelve oxen."

pointed arch, extending the whole height on each side. A magnificent marble dome rises above, with four minarets at the corner angles. Four small domes with corresponding minarets to each adorn the corners. A flight of steps from the platform descends into the body of the building, where the tomb is surrounded by a screen work of perforated marble. Another entrance of the south-east angle, contains some very neat running patterns of floriated decoration over a scolloped arch and over the pillars on either side. This entrance leads into a gallery running round the interior, which looks down upon the tomb. The three windows of marble trellis work, and the accompanying panels with flowers, are as delicate as anything found at Agra; and a soft and solemn light streams through the apertures of marble tracery. The floor inside is paved with white marble, which also forms the jambs of the doorways. The cupola is of white marble procured from Jaipur. The same material is used in the lower parts of the building but stone or brick is used in some of the upper portions. The finishing touches are given with a beautiful white micaceous cement. The ground work of marble is not inlaid with precious stones, which forms the characteristic feature of the Taj. Its place has been supplied with scrolls, wreaths, frets, and other elegant forms in stucco plaster. On the western side stands a *masjid* on the platform. It has five cusped arches with a minaret at each corner angle in front. The interior contains a row of pillars with corresponding pilasters on the back wall, which are connected with the front arches and with one another by a series of cusped arches. The openings at the sides are closed with perforated work. The decorations in front are chaste and neat, and consist of arched recesses, rosettes, and other ornaments below the cornice.

"A frank copy of the Taj Mahal, although approximately only half its size, it shows in the thirty years that intervened the extent to which taste had deteriorated and the style became impoverished. With inadequate knowledge the architect had evidently endeavoured to improve on the proportions of the Taj, and also to enrich it with considerable superfluous ornament. The result, as would be expected, is a very mediocre production, the relation of height to width being unpleasing, leading to a loss of dignity and a congestion of the structures around the base of the dome. Almost every arch is demeaned with miniature cusps, the cornices garnished by insipid mouldings, and the surfaces are aggravated by spiritless arabesques. Those outstanding qualities of simplicity and breadth which make the Taj so profound and satisfying have been disregarded, and meaningless efforts at embellishments have been applied all over the building. But although the structure as a whole shows such marked evidences of debasement, the same cannot be said of some of the applied art with which it is decorated. The fine qualities of some of the accessories prove that good craftsmen were still available. The octagonal screen of white marble enclosing the sarcophagus

is carved in a perforated pattern equal in workmanship to that of the previous reign, while some of the designs in bas-relief are exquisitely modelled. But the finest ornament is in metal, some of the doors being of beaten brass with bold floral panels and borders hammered and chiselled in masterly fashion. The hand of the craftsman was still effective, it was the spirit of the art that had declined "¹.

A temple to Khadkeshvar in the Chalukyan style is supposed to be the oldest in the city. There are several other Hindu Cenotaphs, especially near the cantonment of Aurangabad, on the way to Daulatabad, but they are minor works.

While giving an example of wood carving the previous edition of Aurangabad Gazetteer notes: "The facade of a two storeyed house in Aurangabad has a wooden arcaded verandah supported on posts carrying brackets formed like peacocks; and five horse-shoe arches are above them. An ornamental cave forms a dividing line between the lower and the upper storeys; and is succeeded by a balcony over the central arch, which contains three little horse-shoe-windows and corresponding air-holes above them. Each side arch in the upper storey has only one horse- shoe window, the remaining portion being closed, and the details of filling in are very neat and varied. The wood-work at the summit extends over three of the arches, being ornamented with pendants."

The hills north of the city present a precipitous scarp to the south, in which side there are three groups of caves extending over a distance of about a mile and a half.

AURANGABAD CAVES

These cave temples make a worthy prelude to the far more celebrated Ellora and Ajanta. Some of the sculptural work here ranks with the best in India. There are three groups of caves in the precipitous scarp of the hills to the north of Aurangabad, scattered over a distance of a mile and a half. In the earlier days the site could be reached only after a hard climb and due to this Aurangabad caves were often dropped from the itinerary of the tourists. But now a fine winding tar road leads right up to the caves. The 1st and 2nd groups are Buddhist and of late date; but it is not clearly known to what faith the 3rd group belongs, as the caves are unfinished and have no sculpture. The 1st group consists of five caves, situated about 300 feet above the plain.

Commencing from the west, Cave I, has a front 74 feet long, and had four advanced pillars forming a porch. The verandah is 76 feet 5 inches by 9 feet and has eight pillars, each with square bases, round or polygonal shafts of four different patterns and bracket capitals with struts under each wing carved mostly with female figures. The style is similar to what is found in Cave I and in other excavations near the

1. *The Cambridge History of India, Vol. IV, P. 567.*

eastern extremity at Ajanta, belonging to the seventh century A. D. The cave was intended for a twenty-eight-pillared *vihara*, but only 9 feet of the front aisle was cleared out. The back wall of the verandah is pierced with three doors and two windows. The centre door has a good deal of carving on the jambs and male and female figures stand on the ends of the threshold. The windows also are carved. The architrave and lintel are divided into a number of compartments, each containing a pair of figures in amative relations. A semicircular roll member comes next, and beyond it is a broader one of leaves. At the west end, between the window and the door, is Buddha on the lotus seat, attended by *chauri*-bearers. The lotus seat is supported by figures having five snake hoods over their heads. A row of seven sitting Buddhas is at the left end of the wall outside the verandah, with a standing Bodhisattva at each end.

Cave II

Cave II was a temple for worship, but is not of the usual pattern of a Buddhist *chaitya*, and the form was perhaps borrowed from Brahmanical temples. The front, which is now destroyed, consisted of a verandah 21 feet 6 inches by 12 feet 10 inches supported on two pillars and their corresponding pilasters. An inside aisle 9 feet by 21 feet, adjoins the shrine, which is surrounded by a *pradakshina*, 4 feet wide all round. The face of the shrine is 14 feet 1 inch in length and on either side of the doorway is a tall *dyarpala* standing on a lotus flower, attended by a *vidyadhara* and a Naga with the five-hooded cobra. The figure on the left is rather plainly dressed and may be Padmapani, as it has a small Buddha on the forehead, and holds a lotus stalk in the right hand. The other figure is more elaborately dressed and may be Indra. A seated Buddha, 9 feet high, is inside the shrine, with his feet on a lotus flower and his hands in the teaching attitude, while celestial admirers are on each shoulder. These images were once painted and the walls contained four rows of smaller figures, in various attitudes, each figure attended by *chauri*-bearers. The walls of the *pradakshina* are also covered with similar figures. The cave was probably executed in the same century as the last.

Cave III

Cave III is a *vihara* which had a verandah 30 feet 6 inches by 8 feet 9 inches, with four pillars in front and a chapel at each end. The back wall has a door and two windows; and the hall, which is 41 feet 6 inches by 46 feet 6 inches, is supported on twelve columns, all richly carved in five different patterns, combining the styles of Caves I, and XXVI, at Ajanta. In the side wings are two compartments 18 feet 4 inches by 8 feet 4 inches. The fronts of each are divided by two pillars with corresponding pilasters. Those on the right side are comparatively plain; but those on the left are very elaborately carved.

There are again four cells in the angles, which were used as chapels. The front of the antechamber to the shrine is divided by two highly carved pillars and pilasters, having from their capital, struts of female figures standing under foliage. The entrance to the shrine has a neatly carved step; and the door has some plain fascias round it, with a pilaster, and sculpture in low relief. At the foot of each pilaster stands a figure with the snakehood canopy. The shrine is occupied by a colossal seated Buddha, with his feet down, and his hands in the teaching attitude. Two groups of worshipping figures, male and female, occupy the front rows of the shrine, seven on one side and six on the other. They have almost an Egyptian cast of countenances, with thick lips, and very elaborate head-dresses and necklaces. Some have garlands in their hands; and one woman has a head-ornament, such as may still be seen, worn by females of the better classes in Western India. The total depth of the cave, from the front of the verandah to the back of the shrine, is 82 feet 6 inches and the width including the apartments on each side of the hall, 63 feet. The halls are quite devoid of sculpture and the only other carving besides that found on the pillars and pilasters, is the inner frieze over the square of twelve columns. This is divided all round into little temples, having high arched roofs ornamented with *chaitya*-windows, containing one or two sitting figures, sometimes of Buddhas, in the centre, with standing attendants by the sides. Over the four columns forming the back of the front aisle is an architrave about 16 inches deep, on the front of which is a series of scenes in half relief. One of them represents a battle in a forest and another shows Buddha reclining on his couch between two trees, before entering *nirvana*. The age of this cave may be about A. D. 650, or even later. It is one of the most completely developed and among the latest of Buddhist caves in India.

Cave IV

Cave IV is a *chaitya* of great simplicity and perhaps belongs to the middle of the 4th century or even earlier. The whole of the front has fallen away and the general dimensions are 38 feet by 22 feet 6 inches. The arched roof is supported by seventeen plain octagonal columns. The nave is 23 feet from the entrance to the *dagoba* and 12 feet 6 inches wide. The *dagoba* is 5 feet 8 inches in diameter, quite plain and surmounted by a capital 2 feet square.

Cave V

Cave V was probably a small rock temple like Cave II, but the whole front is gone, together with some cells that were at the sides and only the shrine and the *Pradakshina* around it are left. The shrine is 8 feet square and contains a large seated figure of Buddha on the lion throne, with his hands in the teaching attitude. It is now appropriated by the Jains and dedicated to Parshvanath.

Cave VI

The second group of caves is about three-quarter of a mile further east, in the same range of hills. Cave VI combines the characters of a *vihara* and a *chaitya*. It consists of an antechamber and shrine in the centre, with four cells on each side, and two at the back—the latter containing images of Buddha. The verandah is 38 feet 1 inch long by 9 feet wide, but the front is considerably damaged and all the pillars have been destroyed. In front of the antechamber are two square pillars and pilasters, covered on their upper portions with the usual floral carvings and medallions enclosing human figures and cut in at the necks into octagons. The ends of the side walls are divided into two compartments, the lower containing a fat figure with curled wig and high head-dress and the upper a standing female. The antechamber is 21 feet by 10 feet; and on each side the shrine door is a tall *dvarapala*, accompanied by a smaller female worshipper. Small male figures, each with the five-hooded snake canopy and attended by a dwarf, stand by the door jambs. The shrine is 10 feet by 9 feet 6 inches and contains a colossal Buddha in the teaching attitude, with *chauri*-bearers 7 feet high. In the front corners of the shrine are five male worshippers to the right and five female worshippers to left of the entrance. One of the cells has a stone bed; and two others at the back wall have figures of Buddha. Fragments of painting are seen on the roof of the verandah and on the roof and walls of the antechamber. They are in the same style as the roofs of the verandahs at Ajanta and perhaps of the same age.

Cave VII

Cave VII probably had outer verandah which has disappeared. It has four square pillars with the usual capitals and sculpture on the upper parts of the shafts. The hall is about 34 feet by 14 feet and at each end is a chapel screened off by two square pillars. An inner hall is 38 feet by 30 feet; and the shrine which is 10 feet square on the inside is boldly advanced into the centre and has a *Pradakshina* round it. The two cells at the ends of the verandah, and the two at the back of the cave are filled with sculpture; and there are six other cells for the abode of monks. The plan of the cave is a still further advance towards Brahmanical temples, and its date may be fixed about the middle of the seventh century. The sculptures are characteristic of the Mahayana mythology, and relate principally to Padmapani or Avalokiteshvara. A gigantic figure is to the left of the entrance, holding a lotus in his left hand, and a rosary in his right. He wears the head-dress of an ascetic; a *Vidyadhara* with a garland and a small Buddha seated on a lotus, are to the right of his nimbus; and similar figures are on the left. Four smaller sculptures form a pictorial litany on either side; and in each scene, two figures threatened

by some sudden danger, are praying to the merciful lord Avalokitesvara, and are met by him flying to their deliverance. In the top sculpture on the right hand, the danger is fire; in the next it is the sword of the enemy; in the third chains; and in the fourth shipwreck. On the left hand, the top sculpture represents the attack of a lion; the second of snakes; the third of an enraged elephant and the fourth of death; as represented by the female demon Kali, about to carry off the child from the mother's lap. This scene is painted in Cave XVII at Ajanta, and is also represented at Ellora. On the right side of the door is another colossal Bodhisattva, with a high and very rich head-dress. He seems to be Manjushri, the patron of the Mahayana sect. The female on his right is Saraswati, attended by a female dwarf carrying some object; and the male on his left has a high cap. Two *Vidyadharas* with offerings are in the clouds; and above them are *gandharvas* and *apsaras*, also with garlands and offerings. The windows on both sides have minutely carved architraves; the inner chamber is divided into small panels, each containing a figure with body of a man, and the head of a bull, elephant, lion, bear, etc. and over the lintel, the panels are filled with groups of human figures. In a carved frame above the window is Shri seated on lotus-buds, with two elephants pouring water upon her and a worshipping attendant on each side. Female figures four feet high, with large flat ear-ornaments, a petticoat tied round the waist and a scarf turned round the ~~farm~~, stand on small projecting brackets in the corners at each end of the wall. The inner hall is mostly occupied by the shrine, which has a *Pradakshina* with three cells on either side and two small shrines at the back wall, each with a seated Buddha. The front of the principal shrine has six figures almost life-size, consisting chiefly of females. Three are on either side of the door; and the centre figure of each stands on a lotus and has a nimbus behind her head. She also holds a lotus in one hand and like her companions, wears an elaborate head dress of extra-ordinary dimensions. This probably represents Tara. The two attendants on the right side carry *chauris* and one of them is accompanied by a dwarf. Those on the left bear flowers; a bandy-legged male dwarf attends on one of the females, and the other has a female dwarf by her side. The two larger figures may be Mamukhi and Lochana. Over each side aisle are two squatting Buddhas and above are *vidyadharas* with garlands. Inside is a colossal Buddha on the lion throne, with *gandharvas* and *apsaras* on clouds over his shoulders. Three rows of Buddhas are high up on the side walls; the figures in the lowest row have the legs crossed in front and the rest have the feet down. The right wall has also standing male and female figures with attendant dwarfs; and the opposite side seems to show a *nach* (dance) with six female musicians and a seventh female dancing. The chapel in the left end of the front wall has eight figures; the first on the right is a standing Buddha, then there are six females in different styles of head-dress

and then comes a Bodhisattva. All have the nimbus behind their heads and stand on lotus cushions. The corresponding chapels at the east end contain a fat pair of squatting royal personages; and the lady has a child on her knee. A female attendant is on each side and *vidyadharas* with garlands are above. This may probably be Suddhodana and Maya with the infant Buddha.

Cave VIII

Close to this cave is a large recess, probably the ruins of a cave. Over it is Cave VIII which was only commenced. It has a hall 27 feet by 20 feet and contains some sculpture.

Cave IX

Cave IX is very much ruined and the whole of the front has fallen. The hall was 85 feet by 19 feet ; and there were three smaller halls at the back each leading into a shrine. The first of these 15 feet 4 inches by 13 feet 4 inches, has a sitting figure of the Buddha. The second 38 feet by 13 feet 10 inches has female figures on both end walls and at the back corners, with *Vidyadharas* over their heads. A Bodhisattva is on each side of the entrance to the antechamber which is 15 feet 2 inches between the pilasters. The shrine door has Naga guardians, only just begun ; and behind them are fat squatting males. Inside the shrine is the head of Buddha roughly blocked out. The third hall, 14 feet 8 inches by 13 feet 6 inches has Buddha on the left side, seated under a tree, with attendant *chauri* bearers. At the shrine door are Naga guardians; and inside is a sitting Buddha in the teaching attitude. On the wall of the principal hall are several female figures larger than life, together with Bodhisattva and attendant *gandharvas* and *apsaras*. On the west wall is a figure of the Buddha 16 feet in length, reclining on his right side, in the attitude in which he is said to have entered *nirvan*. On the back wall, at Buddha's feet stands Padmapani with four arms.

Cave X, XI and XII

The other caves in the same hills are perfectly plain and some of them are unfinished. Cave X for example in the third group is 6 feet by 3 feet and has the front much buried up. Cave XI, has a verandah and hall, 9 feet wide and 13 feet deep. Cave XII has a hall 46 feet square with antechamber and shrine, but all in a rough unfinished state.

Miscellaneous

Aurangabad is the headquarters of the Divisional Commissioner. Apart from the revenue offices, practically each and every government department is also represented. There are civil and criminal courts, police, post and telegraph facilities including the telephone. The city affords all the necessary facilities to the tourists, both home and foreign. A weekly bazar is held on Sundays.

AURANGABAD CANTONMENT*

The Cantonment is built on the rising ground to the west and south of Aurangabad city. Three regiments, infantry, cavalry and artillery, of the Hyderabad contingent, used to be stationed here under British Officers. "The infantry and artillery lines are on the outskirts of the station to the west being separated from the city by the Kham river; and the cavalry lines are a couple of miles to the south of the city, in the direction of the Sattara hills. A fine race-course is to the south of the infantry lines, and the boulevards are between the latter and the cavalry lines."¹ The country all round is a grass plain dotted with clusters of trees and extending from the Sattara to the Lakenwara range.

Cantonment Board

The cantonment is now occupied by the Military. Its municipal affairs are looked after by a Cantonment Board composed of 12 members both military and civil. One seat is reserved for scheduled caste candidate. The Board was founded prior to 1900 and has an area of 3.7 sq. miles under its jurisdiction. Committees like Civil Area Committee, Public Works Committee, Hospital Committee, Finance Committee and Assessment Committee are set up for efficient functioning of the municipal administration. These committees are assisted by the necessary administrative staff.

Income and expenditure

During the year 1973-74 the Board derived an income of Rs. 6,56,000. Expenditure for the same year amounted to Rs. 7,12,000.

Markets

Thursday is the weekly bazar day. In addition to the daily vegetable market, the Board has provided a weekly market for the purchase and sale of cattle as also vegetables. Villagers from the outlying villages put up every kind of fresh agricultural produce for which the market is largely frequented. Six tanks provide drinking water. Troughs are also installed for cattle. The slaughter houses and the meat and beef markets are subjected to rigorous inspection to ensure the minimum of hygienic conditions. Meat and beef is graded and branded by the sanitary inspector before it is taken to the market. It is proposed to add two more sheds to the weekly market. For the upkeep and the maintenance of the markets the Board spends about Rs. 5,000 per annum.

Medical Aid, Drainage and Water Supply

A general hospital equipped with all the modern surgical apparatus including X-ray machine, a maternity ward, a T. B. ward and a family

* See under Aurangabad city for history.

1. *Gazetteer of Aurangabad*, pp. 819-820.

planning centre is conducted by the Board. It has a capacity of twenty beds to which four more can be added in emergency cases. In 1965-66, 87,657 outdoor patients, 545 indoor patients and 267 maternity cases were treated. Every year free and compulsory vaccinations and anti-cholera inoculations are administered. Anti-malarial and anti-fly measures are taken from time to time.

The cantonment has only surface drains. The conservancy services are carried out by mechanical transport. Rubbish and night soil are turned into compost manure for which there is a great demand. Public latrines and urinals are provided in different parts of the cantonment. Provision of underground drains is under active consideration. The Board is of the view that it would be economical to integrate the scheme with the Aurangabad city which has already taken up the work.

For its supply of water, the cantonment depends upon the Wohar river about eight miles from Aurangabad and the *Panchakki*. Scarcity is, however, felt during the summer months. The pressure remains very low during this season and it is felt that an overhead tank is an absolute necessity. The water becomes turbid and muddy in the rainy season as there is no filter bed. A scheme for installing filtration system and an overhead tank estimated to cost Rs. 3,62,300 was submitted to the Government of India for sanctioning special grant-in-aid. It was however, turned down. The scheme has again been re-submitted.

A Master Plan and Land use Plan is under preparation to carry out the development of the area on systematic lines.

Education

Primary education is compulsory. It is managed by the Zilla Parishad. There are two middle schools and one primary school which is likely to be soon upgraded. These are conducted in buildings belonging to the Board which charges a nominal rent of one rupee per month per building. Apart from these educational institutions, the cantonment has a regimental middle school maintained by the military authorities, and three high schools, two conducted by the Roman Catholic Church and one by the Christian Mission. Whereas the Imadia primary school is run by private individuals, the *Shishu Vihar* is maintained by the State Welfare Board. In 1965-66 the regimental school, the Christian Mission school and the Imadia school received grants of Rs. 1,000, Rs. 350 and Rs. 300 respectively from the Cantonment Board. A free reading room providing six dailies and 20 to 25 weeklies and monthlies is run by the Board. Towards the maintenance of this reading room the Board spends about one thousand rupees annually.

For fire service the cantonment mainly relies upon the State Government fire fighters, its own service being negligible. Adequate street-lighting arrangements are made. The Board purchases power in bulk

from the Maharashtra State Electricity Board and then distributes it through its own sub-station. Three parks are maintained for the recreation of the public, in one of these viz., the *Bal Kunj*, swings, sliding boards and parallel bars are installed. There is, however, not a single theatre in the area.

In front of the office of the Cantonment Board, a life-size bronze statue of Jawaharlal Nehru is installed. It was unveiled on 26th March 1966 by the President of India.

Among the places of worship are two Roman Catholic Churches, one Protestant Church and a temple to Karnapura Devi. On the occasion of the *Dasara* a largely attended fair is held in honour of the Goddess. There are post and telegraph facilities and a rest house.

BADNAPUR

Badnapur, with in 1971 a population of 4,423, is a village in Jalna tahsil. It is situated on the right bank of the Dudhna about ten miles west of Jalna. It is here that a meeting took place between General Wellesley and Colonel Stevenson at which the plan of operations for attacking the Marathas, two days before the battle of Assaye, was drawn up. Amidst a grove of trees, a short distance to the north-east of the village, stands a *dargah* to Mir Gulam Shah. Badnapur has a medical dispensary, a post office and a rest house, besides the usual educational facilities. A weekly market is held on Fridays. The village is accessible both by road and the railway. The Dudhna and wells are the sources of water supply.

BAITALBARI

Baitalbari is a hill fort about six miles west of Ajanta. The Ajanta *ghats* about this locality attain their highest elevation and are nearly 1000 feet above the plains of Khandesh. The fort was of some importance in olden days. It has some old pieces of cannon mounted on its walls, but all the inner buildings are in utter ruins. Tradition ascribes its foundation as well as that of the deserted town at the base of the hill to Vikramaditya, probably Chandragupta II of the Imperial Gupta dynasty. A cave temple dedicated to Rudreshvar is about a mile to the south of the fort. It contains a sacred cistern. In honour of the deity an annual fair is held in August. There are other caves, the chief of which is attributed to Gatotraja.

BETHLAM

Bethlam is a small settlement about four miles north-east of Jalna, having a population of 691 according to 1971 Census. It was started in 1864 by one Revd. Narayan Sheshadri mainly as a Christian settlement. Revd. Sheshadri belonged to the Free Church of Scotland and held

about 1000 *bighas* of land from the Nizam's Government in those days. There is a rest house and a primary school. "The settlement contains a number of well built cottages, a neat little church, a school house and two *dharmashalas* named after the late Prime Minister Sir Salar Jung C. C. S. I., and Navab Mukurram-ud-Daula Bahadur."¹

BHADALI

Bhadali, with in 1971 a population of 1035, is a small village in Vaijapur tahsil on the river Manmad. The banks of the river contain a number of natural caverns which formed the hiding places of several gangs of turbulent Bhils during olden days. The British India Government had to employ a small contingent of troops to disperse them. The village has a primary school.

BHOSA

Bhosa is a small village about ten miles north of Paithan. It contains the ruins of two handsome stone temples to Mahadev and Bhavani.

BHOKARDAN

Bhokardan is the principal town of the tahsil of the same name, settled along the right bank of the Khelna river, a tributary of the Purna in latitude 20° 16' north and longitude 75° 46' 56" east. It is situated on the road to Jafferabad which takes off from the Aurangabad-Jalgaon highway at Sillod. The town is also connected with Jalna the principal commercial centre of the Marathwada region. Tradition relates that a powerful king by name Bhomasur reigned here once and who maintained a large harem containing about 17,000 females. He had forcibly taken possession of these females from various parts of his territory. His subjects appealed to Krishna to save them, upon which he assembled a large army and defeated and killed Bhomasur thus releasing the females. Bhagadnath, a son of Krishna, was raised to the throne and the capital place was named after him which subsequently corrupted into Bhokardan.

In 1852 the *Patel* of a village named Javlā enraged at the deprivation of his appointment collected a force of 300 Arabs and Rohilas and attacked Bhokardan, but was bought off. About seven years later he again attacked the town which was defended by the *naib* and was bought off a second time. The Rohilas were occasionally troublesome after this. They were finally subdued by a contingent force of 500 men and 2 guns sent from Aurangabad.

Municipality

The town municipality was established in 1944 and has an area of 5.6 square miles under its jurisdiction. Fifteen members including two

1. *Aurangabad District Gazetteer, 1884.*

women members constitute the municipal committee. Its meetings are presided over by the president who is elected by the members from among themselves. Assisted by the necessary administrative staff the municipal duties and functions are discharged by the committee.

In 1973-74 the municipal income, including Rs. 38,000 received from the State government as grant-in-aid, amounted to Rs. 90,000. Expenditure during the same year stood at Rs. 99,000. The town has a government civil hospital and a primary health centre, besides a veterinary dispensary maintained by the Zilla Parishad. The drains are *kutcha* for the most part, only the main road running from the bus stand to the post office having stone-lined gutters. Bhokardan has educational facilities upto the high school stage, primary education being looked after by the Zilla Parishad.

Other details

Bhokardan is surrounded by a ruined wall and has a population of 7,083 souls according to the 1971 Census. There is an inner citadel which served to house the offices of the tahsildar and other minor officials. The marks of its former prosperity are discernible in the solid masonry walls which have collapsed for the most part, while the *bands* of earth scattered round the town mark the sites of once beautiful fruit and vegetable gardens. The manufactures consist of coarse blankets or *kambals*, coarse cloth and coarse brown sugar. A weekly market is held on every Saturday. The town has eight small temples and two mosques. Three fairs are held annually, the largest being the one held at the temple to Khandoba. About half a mile from the town on the left bank of the Khelna, are the ruins of a Mahanubhav temple. Below the temple there are some caves in the river bank but they are all blocked up with silt and rubbish. The town has the tahsildar's office, a panchayat samiti or block development office and a police station.

BIDKIN

Bidkin with a population of 6,434 in 1971, is a large village in Paithan tahsil about 20 miles north of Paithan on the road to Aurangabad. The village was once partly surrounded by a mud wall. Bidkin together with four other villages (Dorkin, Kalkin, Ratgaon and Voygaon) were held in *jagir* by the Shinde but were exchanged for other villages in 1871. There is a post office, a rest house, and a civil dispensary. Educational facilities exist upto the high school level. A weekly market is held on Wednesday.

CHIKALTHANA

Chikalthana on the Aurangabad-Jalna road, is a prosperous agricultural village producing rich crops of jowar, bajra, onion, guavas, oranges and *mosambis*. A considerable acreage has been brought under well-irri-

gation by the enterprising cultivators. Some people are also engaged in *nira* tapping and manufacture of palm-*gul*. Chikalthana is also a railway station on the Manmad-Kacheguda route and the aerodrome serving Aurangabad is situated within its revenue limits. There is a shrine dedicated to Ambika *devi* in whose honour an annual fair is held in the month of *Ashadh* (June-July). The village has a high school, besides primary schools, post and telegraph, a branch office of the Maharashtra State Electricity Board and a rest house. A weekly market is held on every Friday. Its population was 4,995 in 1971.

DABHADI

Dabhadi, a village in Jalna tahsil with 2246 inhabitants in 1971, is situated immediately below the base of some table hills, 16 miles south of Bhokardan. It is surrounded by a decayed mud wall. A market is held on every Tuesday, and an annual fair takes place in March in honour of Vithoba. A considerable trade is carried on in grain, cloth and coarse sugar. Dabhadi has a middle school, a medical practitioner and a post office. Sirasgaon, a village close by, was remarkable for its fruit gardens.

DAULATABAD

Daulatabad, literally meaning 'City of Fortune', is situated nine miles north-west of Aurangabad, in latitude $19^{\circ} 57' 17''$ north and longitude $75^{\circ} 15' 43''$ east. In the twelfth century it was famed for its prosperity but today it is no more than a petty village in Aurangabad tahsil with a meagre population of 1945 as per the 1971 Census and all that it now stands for is the great fortress of that name.

History

Under the Yadavas, Daulatabad, then known as Devagiri or the 'Hill of Gods', reached the height of its prosperity until its fortunes took a turn for the worse by the beginning of the thirteenth century. It was the capital of the Yadava kings and was attacked by Ala-ud-din Khilji in 1294 who was tempted by its great riches. Ramchandradeva, the Raja of Devagiri, surrendered and if Ferishta is to be believed, Ala-ud-din carried away 600 maunds of gold, 7 maunds of pearls, 2 maunds of diamonds, rubies, emeralds, sapphires and other precious stones, 1,000 maunds of silver and 4,000 pieces of silk and other sundry articles. The *Raja* also agreed to send the revenues of Ellichpur as annual tribute. Devagiri was invaded a second time by Ala-ud-din's forces under his general Malik Kafur in 1306-07, for the *Raja* had withheld the payment of tribute for some years. Ramchandradeva was again defeated. He was succeeded on his death in 1312 by his eldest son Shankaradeva who began to rule as an independent king. This was

the signal for the third invasion in which Shankardeva probably lost his life. Malik Kafur recognised Harapaladeva as the next ruler and returned back to Delhi. Harapaladeva rebelled against the authority of Delhi in 1318. Qutb-ud-din Mubarak Shah the *Sultan* of Delhi, personally led a campaign to crush the rebellion of Harapaladeva. Harapaladeva was captured and flayed alive, and Devagiri was annexed to the Sultanate of Delhi.

Muhammad Tughluq changed the name of Devagiri to Daulatabad or 'the abode of wealth' and made it his capital in 1327 A. D. Not only the great officers and courtiers but apparently even the provincial governors were commanded to build houses for themselves at Daulatabad and make it their home in preference to Delhi. The *Sultan* spared neither pains nor expense to beautify Daulatabad and make it a worthy substitute for Delhi. Spacious bazars were laid out and handsome buildings were erected, and Ibn Batutah who visited Daulatabad several years later described it as a great and magnificent city. But the *Sultan's* greatest work was the strengthening and improving of the marvellous citadel an ancient stronghold of the *Rajas* of Devagiri. In 1328 there were rebellions in Multan and Sind. Muhammad marched out from Daulatabad to put down these rebellions. At this time his dominions were invaded by the Moghals who, however, soon retired. After the retirement of the Moghals, the *Sultan* remained for some time at Delhi. The citizens of Delhi were enraged against Muhammad for the transfer of the capital. They gave vent to their anger by writing, and dropping in his audience hall, letters full of abuse and invective. The *Sultan* avenged himself by a monstrous decree that every soul should leave Delhi and migrate to Daulatabad, a distance of nearly 600 to 700 miles. Ibn Batutah writes "The king ordered all the inhabitants to migrate from Delhi to Daulatabad and on their hesitating to obey, issued, a proclamation that nobody should remain in city for more than three days longer and the greater part of them moved out, but some of them hid themselves in houses, and he ordered a search to be made for those who remained and his slaves found in the narrow streets of the city two men, one of whom was a cripple and the other blind and they brought them before him and he ordered that the lame man should be cast from a *balista* and that the blind man should be dragged from Delhi to Daulatabad, which is forty day's journey and he was rubbed to pieces on the way, so that nothing but his foot reached Daulatabad." As it was, the people suffered terribly, many perishing on the way. Those who reached never ceased to mourn for their old houses and the *Sultan* was soon compelled to abandon his project¹. Thus, for a brief period Daulatabad enjoyed the honour of being the capital of India. Daulatabad was centrally situated and the change of capital was by no means

1. *The Cambridge History of India*, Vol. III, pp. 140-44.

unreasonable in itself, if it had been begun without precipitancy and conducted with steadiness.

The history of Daulatabad is involved in the history of the district and the fort belonged successively to the Bahamani dynasty, the Nizam Shahi Kings of Ahmadnagar and the Moghals. Daulatabad became the capital of the remnant of the Ahmadnagar kingdom in about 1601, after its greater portion had been conquered by the Moghals. It was here that Malik Ambar raised Murtaza Nizam Shahi II to the throne. The capital was later moved to Khirki, renamed Aurangabad by Aurangzeb. Daulatabad was captured by the Moghals under Mahabat Khan in June 1633, after much warfare. Since the construction of the central fortress by Muhammad Tughluq three centuries earlier, the place had never been stormed. It was protected by a number of later fortifications especially the work known as *Ambar Kot*, which had been built by Malik Ambar. When Nizam-ul-Mulk made himself independent of the Moghals, Daulatabad became a part of his dominions.

Both Thevenot and Tavernier visited Daulatabad. M. Thevenot writes, " This town was the capital of Balaghat, before it was conquered by the Moghals. It belonged then to the Dakhan and was a place of great trade, but at present the trade is at Aurangabad, whither king Aurangzib used his utmost endeavours to transport it, when he was governor thereof. The town is indifferently big and is much longer than broad ; it is walled round with free-stone and has battlements and towers mounted with cannon. But though the walls and towers be good, yet this is not the thing that makes it accounted the strongest place belonging to the Moghal. It is a hill of an oval figure, which the town encompasses on all sides, strongly fortified and having a wall of a natural smooth rock, that environs it at the bottom, with a good citadel at the top whereon the king's palace stands..... I learnt afterwards from a Frenchman who lived two years within, that besides the citadel, there are three other forts in the place, at the foot of the hill of which one is called *bar-kot*, the other *mar-kot*, and the third *kala-kot* I spent 2½ hrs. in coming from Daulatabad to Aurangabad which are but 2½ leagues distant. This was the third time that I crossed this last town and about an hour afterwards I came to the place where my company was encamped."

Fort

The fort probably as Muhammad Tughluq left it, was described as follows, more than three centuries later by Abdul Hamid Lahori, the official chronicler of Shah Jahan's reign. " This lofty fortress, the ancient names of which were Deogir and Dharagir and which is now known as Daulatabad is a mass of rock which raises its head to heaven. The rock has been scraped throughout its circumference, which measures 5000 legal yards, to a depth which ensures the retention of

water in the ditch at the foot of the escarpment. The escarpment is so smooth and even that neither an ant nor a snake could scale it. Its height is 140 cubits and around its base a ditch forty cubits in width and thirty in depth has been dug in the solid rock. Through the centre of the hill a dark spiral passage like the ascent of a *minar*, which it is impossible to traverse, even in day light, without a lamp had been cut, and the steps in this passage are cut out of the rock. It is closed at the foot of the hill by an iron gate and after passing through this and ascending the passage one enters the citadel. At the head of the passage is a large grating of iron which is shut down in case of necessity and when a fire is lighted upon it the ascent of the spiral passage becomes impossible owing to the intense heat. The ordinary means of reducing fortress such as mines, covered ways, batteries, etc., are useless against this strong fortress.¹ This passage still exists and is the only work, the attribution of which to Muhammad is doubtful; because Ibn Batutah who visited the fort in 1342 or there about records that access to the citadel was then gained by means of a leathern ladder.

Outer Defence

From the foregoing account it may be surmised that though some of its defences were devised by the Yadavas and others by the Bahamanis and their successors, some also were the work of Muhammad-*bin-Tughluq*. These were carried out at the time when he transferred the population of Delhi to Daulatabad and constitute one of the most striking examples of fortification known to the mediaeval world. The fortress is on an isolated hill, 700 feet in height, forming an outlier to the Balaghat range that bounds it on the north and east. The hill is cone shaped and the city of the Daulatabad was situated to the east and south of it, but the greater portion is now in ruins, only a few small huts surviving. Round about this almost impregnable acropolis, which possesses its own perennial springs of water, was a highly complex system of fortifications designed to protect the city. The outer wall had perimeter of $2\frac{3}{4}$ miles and between it and the acropolis were three inner walls, each loop holed and battlemented and each furnished with fortified gateways, outworks and bastions, all so disposed that with the help of salient and re-entrant angles the maximum of fire could be directed against an assailant.

A general idea of the defences of the fort and the buildings can be had from the following description: The outer wall has only two entrances in use, the *Mecca* and *Roza* gates. About midway between them a pathway branches off from the main road to the fort and a descent into a hollow leads to the first of the four walls with which it is surrounded on three sides. The entrance is simply an open space,

1. *The Cambridge History of India*, Vol. III, p. 141.

beyond which is the second line of defence, with a large gateway. Against its inner side there are two small groups of lions and elephants carved in stone, with a ruined mosque to the left. The third gateway is much higher and stronger than the second and the towers are decorated with effigies of elephants and lions. The porch has a dome ornamented with panels of lotus leaves and flowers, with two small chambers on each side. The chambers are supported on carved stone pillars. A flight of steps leads to the top of the gateway, wherein ruins of several buildings can be seen. The road here abruptly turns to the right; and the gate to the next line of defence has a high semi-circular tower on the left. This tower was used as a *nagarkhana*. Beyond this is a smaller entrance near the limit of the lower portion of the fort, from which a roughly paved ascent leads to the portal of the inner defences.

Bhavani Temple, Sarasvati Well, Garden House, Masonry Tank, Chand Minar.

The space between the outer and the inner defences contains many ruined palaces, temples, *dargahs* and mosques. This part is overgrown with bushes. To the right of the last entrance a short distance away, are the remains of an elegant temple to Bhavani, with a *dargah* to one Pir Kadu Sahib in front. Just beyond is an immense well about 100 feet square and 40 feet deep. It is considered to be sacred to Sarasvati. Its sides are paved with square blocks of stone, and have narrow flights of steps leading to the water level. The well is partly supplied by natural springs and partly by a system of pipes connecting it with a reservoir to the north-east. The pipe system has gone out of gear and the whole well is much in ruins. Beyond the well, not far away, are the tombs of some soldiers; and to the right is a high wall surmounted by the ruins of a garden house or pavilion.* On the outer side of the wall are vaulted chambers. Innumerable similar recesses are found all over the fort. In front of the garden house is seen a large masonry tank. It is 150 feet square and about 22 feet deep with a broad terrace round the sides. A narrow flight of steps first leads to the terrace and then down to the bed of the tank. It was fed with water from a large reservoir situated among the hills by means of a system of masonry pipes. The tank no longer holds any water. The next object of interest is a tall *minar* known as *Chand Minar*, about 110 feet in height and surmounted by spire. This 'pillar of victory' was erected by Alauddin Bahman Shah in 1435 to commemorate his conquest of the Daulatabad fort. Its style of architecture is so predominantly Persian in character as to leave little room for doubt that it is largely the work of Persian architects and craftsmen. It is relieved by several ornamental bands. About midway there is a

* Hardly any traces of the garden house have remained.

large gallery which has a handsome balustrade all round. It is supported on ornamental brackets. There are two discs higher up and the whole pillar outside was covered with glazed Persian tiles of much beauty, pattern and harmony of colour; but these have nearly all fallen away. The circumference of the *minar* at the base is nearly 70 feet. On the north side is the *Divankhana* and on the south is a small mosque with an inscription¹, giving the date of its erection as 849 H. (1435 A. D.).

Kali Temple or Durga Temple

To the left of the *Chand Minar* are the remains of a large Jain temple which was subsequently dedicated to Goddess Kali. A large portion of this with its courtyard was converted into a mosque. In recent times it was again converted and re-named as Bharatmata *mandir*. The roof is supported on 150 square pillars ornamented with carved figures of considerable beauty. In the north end wall of the temple there was an inscription in *Balbodh* which was removed in 1870 to the Asiatic Society, Bombay Branch.

Jumma masjid at Daulatabad

The Jumma *masjid* at Daulatabad was originally a Jain temple, which the Muhammedans converted into a mosque; and the style shows a modification of the pillared halls of the Jains as was introduced into Gujarat during the Ahmad Shahi dynasty. The building is supported on ninety-six carved stone pillars. A small mosque at Daulatabad is said to have been erected in the time of Muhammad Tughluk Shah; and the "chilla" to Sakda Sultan within the fort appears to be another old work.

सत्यमेव जयते

Inner Defence, Old palace of Hindu raja, Chini Mahal, Kauri Tank, Barradari, Janardan Svami Abode

To return to the fortifications, at the distance of 50 to 60 yards after crossing the portal is the fourth gate which gives access to another line of defence. This is called the black gate and from it the road turns

1. The following is the substance of the inscription — There flourished a great king whose throne was as brilliant as the moon. He possessed a host of armed men and was blessed with great wisdom, so that even Jamshad feared and respected him. The name of this king was Ahmad Shah Bahamani who reigned at Bidar. Sultan Ala-ud-din was only a servant and attended on the king. On a certain day the king called Ala-ud-din into his presence and said "I am greatly pleased with you and therefore give you this Daulatabad as a present. I desire you to reside at Daulatabad, so that you may be happy for ever." The king issued an edict to this effect and Ala-ud-din travelled two days and two nights till he arrived at Daulatabad and took possession of it. Titles were also bestowed on him when he reached the city and the brothers became happy. It is three years since this minar was commenced and the people who laid its foundation are now dead. The date of its completion is 849 Hijri. "It has become as a bouquet of flowers."

to the right leading to the fifth gateway. The sixth gate is reached by an ascent of a dozen broad steps. This gate has an oblong porch with a semi-circular roof. Here are the traces of ruins of an old Hindu building. Another ascent of 50 or 60 steps leads to the seventh gate. To the left of this gate is the entrance to the old palace of the Hindu rajas. A short distance beyond is the eighth gate with the sprawling ruins of the *Chini Mahal* where Abdul Hasan Tana Shah the last of the Golkonda kings was sent as a prisoner by Aurangzeb after the reduction of Golkonda in 1687. The palace was inlaid with blue and yellow enamelled tiles. The tiles are almost gone and the *Chini Mahal* survives in dilapidated state. The fort also contains the *dargah* of this ill-fated monarch. Immediately above the *Chini Mahal* is a circular bastion, mounted with a heavy piece of ordnance and a few yards further on is the only passage giving access to the inner citadel or the upper fort. To approach this passage the trench surrounding the fort which is hewn out of the living rock is to be crossed. A narrow bridge was laid across the trench which is believed to be upwards of 100 feet in depth. The bridge seen today was constructed in 1952. On the left are the ruins of a Hindu palace. The passage from the bridge leads to a small portal and ascends to high bastion erected by Aurangzeb. From this point, the ascent continues along a winding gallery hewn out of the heart of the rock. The first gallery is 60 feet long and leads into a small courtyard. In one of the corners of this courtyard is a broken flight of steps leading to a small plateau containing the ruins of a palace. The penetration of the second gallery is almost impossible without torches. This passage, about the same length as the last one, terminates in a small vestibule ornamented with pillars. Beyond this is a long tunnel containing numerous chambers, cut out of the rock, which were used as guard-rooms and store-houses. Another flight of steps lands on a small platform; and a further ascent of 43 feet leads to an opening 30 feet by 20 feet. Regarding this tunnel *The Cambridge History of India* records : "The only entrance (to the upper fort or inner citadel) is through a devious tunnel which in times of siege was rendered impassable by an ingenious contrivance. At the bend in the tunnel which came near to the outer edge of the rock was a small chamber provided with a flue pierced through the thickness of the wall and fitted, in addition, with a staging of iron plates. On these plates a charcoal fire was lit which, fanned by the wind blowing through the flue, would quickly fill the tunnel with its fumes and make any ingress impossible." A flight of steps leads from the above noted platform to the shrine of Fakir Sultan, in the courtyard of which there are several dismantled pieces of ordnance and a swivel fixed on a tripod stand. The remains of a fortified wall are also seen. To the left is another piece of ordnance mounted on a small bastion. A path to the right leads to a tank known as Kauri tank formed by a crevice in the rock filled with spring

water. Near here is a temple dedicated to Ganpati. A little beyond the Kauri tank is another cistern about $40' \times 30'$ known as the elephant tank. A steep ascent from the Fakir Sultan shrine leads to the *Barradari* near the summit of the fort. The main portion of the building is octagonal in shape. Adjoining it is a square court-yard with open verandahs and galleries all round. The *Barradari* is said to have been a favourite summer residence of the Emperor Shah Jahan and his son Aurangzeb. A small gateway to the rear of the pavilion gives access to the bastion on the summit which was used to fly the flag by the successive rulers. The hill here is 30 feet in circumference and has a wall with small bastions at the angles. The principal bastion carries a gun. A pathway from the right of this bastion leads to a cavern which was the residence of a Hindu ascetic by name Janardan *Svami*. The *Svami* flourished in the 16th century and was the prime minister or chief adviser to the Governor of Daulatabad. He was the preceptor of Eknath *Maharaj* of Paithan. He wrote several works but unfortunately, few of his writings have been preserved. On *Margashirsha Vadya* 11, a fair commences in honour of the *Svami*. It lasts for three days and on the last day is held *Kala* which is attended by over 15,000 persons.

Cave

On the eastern side of the fort, a stone staircase cut in the fort wall descends to a small bridge crossing the trench. It leads to a cave $19' \times 15' \times 6'$ containing a rudely carved figure dedicated to Devi. A small *Dev shala*, in the village at the base of the hill, is dedicated to Manpuri, a Hindu saint. There are also small shrines dedicated to Pataleshvar and Mallikarjun. Beyond the city walls are numerous *dargahs* and ancient burial places. The village has a school teaching upto the 10th standard a multi-purpose society and a dispensary maintained by the Zilla Parishad.

About four miles east of Daulatabad amidst top of trees, is the tomb of Murshid Quli Khan, through whom Shah Jahan carried out the revenue settlement of the Deccan. The glory that was Daulatabad, like so many other ancient and mediaeval capitals, is no more than an impoverished and insignificant village frequented by an occasional tourist.

Masonry Tanks about Daulatabad

The masonry tanks about Daulatabad are believed to be old Hindu works repaired and reconstructed by Muhammad Tughluq Shah. Among them the *Kuthug Talav* to the east of Mawsala is faced with masonry steps and has a summer residence upon its bank, which is in ruins now. The *Pari ka Talav* has Pir Ganj Ravan's tomb on its bank and has steps on three sides of it. Ganj Ravan Ganj Baksh is

believed to be the earliest Muhammedan saint of the district. He arrived towards the end of the 13th century, about the time of Ala-ud-din Khilji's invasion. It is fed by a channel run from other tanks formed near the hills for this purpose. One of these tanks also supplies water to Khuldabad (Roza), through a system of masonry pipes. At the foot of Lamgaon ghat, Muhammad Tughluq also constructed a tank and yet another at the north-east entrance of Roza. Five more were constructed in the vicinity. There are also many magnificent remains of aqueducts and *bandharas* especially in the neighbourhood of Sultapur. These are ascribed to Sultan Ghiyasud-din Tughluq.

Besides masonry tanks built in the Muhammedan style of architecture, the previous edition of Aurangabad District Gazetteer makes a mention of some of the masonry dams built at different periods.

"The ravine of Ajanta is crossed by a bridge of ten arches, which serves also to dam back the waters of the stream so as to form a reservoir above the bridge; and little down another artificial lake is formed by a second obstruction in front of the *Barra Dari* was chiefly however, in Malik Ambar's time, that the mountain streams were dammed up near their sources so as to form reservoirs; and it was under his orders that Jamshid Khan constructed the *Moti Talav* at Jalna and the system of water supply connected with it. The ruins of other tanks are to be seen in the Ambad taluka."

DHAVADA

Dhavada with a population of 4,614 in 1971 is a village in Bhokardan taluk situated about 18 miles north of Bhokardan. Formerly, it was the headquarters of the Dhavada *jagir* belonging to Wajid Ali Khan. A weekly bazar is held on Saturdays. The village, besides the usual educational facilities has a post office and a medical dispensary. Wells are the only source of water supply.

ELLORA

Ellora or Verul situated about 15 miles north-west of Aurangabad in lat. $20^{\circ} 00'$ north and long. $75^{\circ} 05'$ east was once a large town and was surrounded by a wall with entrances on the western and northern sides. Ruins of many buildings can be seen even today. Originally the village was known as Elur, the name being derived from the Elganga river which rises in the nearby hills. According to another version it came to be known as Elur after Eluraja who once ruled here. The shrine of a Muhammedan saint within the village is known for its marvellous healing powers. Ellora is known to the world for its wonderful cave temples in the hills which are about a mile to its east. Besides, it is known for the remarkable temple of Ghrishneshvar on the Elganga banks, a standing monument to Ahilyabai's piety and a fine masonry tank whose waters are said to possess miraculous properties.

Ghrishneshvar Temple

The elegant temple of Ghrishneshvar and the Shiva-tirtha are ascribed to Ahilyabai Holkar who ruled Indore from 1765 to 1795. The temple is a fine specimen of the modern style and shows less influence of the Muhammedan architectural style than is the case with most such buildings of this period. It stands on a platform 84 feet by 61 feet. Its pillared *sabha-mandap* is $25\frac{1}{2}$ feet square inside with three porches at the different entrances. On three of its sides the hall is surrounded by a low screen wall on which stand eight of the columns that support the roof, while four more are attached to the back wall. Four other pillars form an inner square and stand in the middle of the floor on a slightly raised platform, making a total of sixteen pillars in all. These are arranged in four rows. The front of each porch is also supported by two advanced pillars. The columns have square moulded bases. Their shafts are square and plain to about half their height but then a few octagonal mouldings are introduced under a thick square member sculptured on each side with groups of small figures. A thin octagonal fillet separates this from the circular moulded neck with elongated triangular facets on each side. The abacus is square, with small pendants at the corners. Above this is a sur-capital with four dwarfs at the corners each supporting a square moulded block, on which rests the architrave. In the inner columns the dwarfs are over the faces of the pillars and support the usual form of bracket. The vestibule, 10 feet 3 inches by 7 feet 9 inches in dimensions, has two slender columns in front: and a door with a moulded architrave leads into the shrine, which is 16 feet 4 inches square. Occupying the centre of the floor, which is $2\frac{1}{2}$ feet below the level of that of the *mandap*, is a highly polished *linga* of black stone set in a carefully moulded altar. The walls of the shrine have small recesses for lamps, but there is a larger recess at the back wall for an image. From the ante-chamber a private passage in the thickness of the side walls leads to the shrine. A platform about $3\frac{1}{2}$ feet high extends nearly four feet all round the temple. On this platform stands basement which projects $2\frac{1}{2}$ feet beyond the walls of the shrine and the vestibule, and round the *mandap* and its porches. The outer portion of the basement has a solid railing of stone slabs relieved by carvings against the outside. The walls of the shrine are broken vertically, the projections being of little depth. The horizontal mouldings of the base are neatly carved with simple patterns and dependent facets. The walls above have a recess on each face and some raised bosses, with a neat chequer pattern string course and some minor horizontal chamfer lines. The cornice has a line of large pendant *guttoe* near the edge of the drip; and the upper side which recedes in an ascending curve is capped by another plain course, but over the *mandap* it is raised along the edge into a balcony wall of five or six courses of bricks. The antechamber has a second

storey containing a little shrine. A small but a solid turret is at each end of the terrace, and is roofed in the curved form, much after the style of the Bengal temples. Above the central compartment is a most elaborately carved arched recess enclosing a mounted figure. On each side are two small turrets with square mouldings and crowned with miniature copies of the later Muhammedan ribbed domes raised on slender necks. Between this level and the upper side of the cornice, the walls of the shrine are vertical and ornamented by a series of projecting animal fronts, consisting mostly of elephants. A broader projection above contains images of gods in niches with scolloped arches. Over this again is a crowning frieze beautifully sculptured in geometric patterns, and supporting a series of little stilted domes with spikes rising from their summits. From this level the *shikhara* rises in five tiers of diminishing height, the last surmounted by a couchant bull at each corner, with a body along each face, but with only one head and having a monkey behind it. A narrow belt of richly moulded geometric flowers, runs up each face of the spire. The crowning dome rises from a band of petals that surround it below and resembles the later forms of Muhammedan domes in the Dakhan. Ghrishneshvar, due to its exquisitely red colour and the *gopur* looks marvellously beautiful and it is believed that this is the only *gopur* of its kind in India adorned by images of Shiva and Parvati. It is the presiding deity of the village and is revered all the more for it is considered as one of the *jyotirlingas*. Verul was held in *vatan* by Maloji Bhosle, the grandfather of Chhatrapati Shivaji. In honour of the deity a largely attended fair is held on *Mahashivaratri* day. Hindus visiting Ellora caves never fail to pay their respects to this deity.

सत्यमेव जयते

Shivatirtha

The *kund* known as *Shivatirtha*, covering an area of about one acre, is believed to be the creation of God Brahma : so tells the Hindu mythology. It is square in shape with a broad masonry platform on all the four sides. The whole is enclosed by a 10 ft. high masonry wall divided into four quadrants by entrances set at the four cardinal points. Flights of steps descend from the platform to the water, which has become putrid. There are broad terraces at intervals along the steps, the third terrace having eight small temples. To the south of the *Shivatirth* is a shrine dedicated to Lakshavinayak.

Ellora Caves

In the glorious past when religion dominated the strivings of man, thousands of skilled architects and craftsmen, with no better tools than the chisel and mallet scooped chapels and monasteries of unequalled beauty from living rock and embellished them with immortal sculptures and paintings. Ellora and Ajanta caves, among numerous others, are undying monuments to the perfection which the ancient Indians had

attained in the engineer's, stone-cutter's and the sculptor's and the painter's art. Hidden for long from public view by the engulfing jungle vegetation, these cave temples are today the major attractions of India which few tourists are inclined to miss. At both the places comfortable rest houses are provided for the convenience of the tourists.

Buddhist Group

Ellora contains some of the largest and most elaborately carved specimens of the Buddhist, Brahmanical and Jain styles of cave architecture.* The excavations run nearly north and south for about a mile and a quarter, in the scarp of a large plateau, which throws out a horn at either end towards the west. The Buddhist group, which is the oldest, is in the south horn ; the Jain group is in the north horn ; and the Brahmanical group is between them. The oldest Buddhist caves are Nos. I, III and VII, and may date from 450 to 550 A. D. Caves II and V were probably contemporary with the Vishvakarma, which with two or three other caves was excavated during the seventh century A. D. Nos. VIII, IX and XI, were perhaps even later than this.

Cave I: Dhedwada

Cave I known as Dhedwada, is probably the oldest cave at Ellora and appears to have been attached to the next cave. It is a *vihara*, 41 feet 6 inches by 42 feet and has eight cells, four in the back and four in the south side. The front has fallen but one pillar remains. There is also another cell outside, in the south of the verandah.

* "All commentary" remarks M. Baudrillart, "grows pale before the magnificent ruins of the temples of Elura, which, more than any other ruins, confuse the imagination. At the sight of these astounding edifices... the development of the plastic art and of public religious luxury amongst the Hindus receives the most striking attestation in the magnificence of these temples, in the infinite diversity of their details and the minute variety of the carvings."

The Ellora group as a whole is probably the most magnificent and interesting in India. All the Ajanta caves belong to one religion and beginning at a very much earlier period than anything found at Ellora, carry on the history of the Buddhist religion and architecture for nearly 1,000 years ; and though the series at Ellora commenced nearly at the time when the excavations at Ajanta ceased, an immense interest is added by the introduction of temples belonging to the Hindu and Jain religions, affording a varied picture of the mythology of India during the period of its greatest vigour, such as is nowhere else to be found.

The Ellora Buddhist caves are on quite as large a scale as any at Ajanta, but differ in their arrangement ; and though the sculpture is abundant, it varies markedly both in its subjects and details from that at Ajanta while the ornamentation is much less elaborate. Naga-hooded figures are often represented in the sculptures and paintings at Ajanta, but not at Ellora ; and Buddha is represented at Ajanta without any supporters, or with only two, whereas at Ellora he is most frequently attended by six, eight or ten of the Bodhisattvas. Shakti figures are likewise much more frequent on the walls of these caves, than at Ajanta. The sculptures differ also when compared with the caves in other parts of India ; but the variations are probably due to difference of sects or schools into which the Buddhists were very early divided. See *Archaeological Survey of Western India. Vol. V.*

Cave II:

Cave II was evidently a chapel and its front is divided into compartments, containing fat dwarf figures, often in grotesque attitudes. The roof of the verandah was supported by four pillars with pilasters at the ends; and the northern side has a fat squatting figure with a high and elaborate head-dress, a jewelled cord over the breast, and attended by a *chauri*-bearer. Probably a similar figure was on the south side, but only the female attendant is left, and a *gandharva* holding a garland over her head. Two tall *dvarapalas*, with lofty head-dresses and aureoles, stand by the door. They have *gandharvas* over their shoulders; and a female with a nimbus behind her head, stands between the *dvarapala* and the door. The front wall has a door and two windows and the jambs of the latter, together with the greater portion of the wall, are covered with sculptures of Buddha. The cave measures 48 feet square, exclusive of the lateral galleries on each side; and the roof is supported by twelve massive columns arranged in a square. The pillars have elegant cushion capitals and high square bases and stand on a platform about 18 inches above the front of the aisles. With the exception of four pillars in the back row, the other columns have little dwarf figures on the upper corners of the square portions of the shafts; above this they are circular and fluted; and the spaces between the dwarf figures and a belt below them, are covered with rich and varied arabesques. Each side gallery has four pillars of different designs; and the front is carved with florid work and contains figures of musicians. In each of the five compartments at the back of the several galleries, is a figure of Buddha, seated like the colossal one in the shrine and attended by *chauri* bearers, the one on the right holding a lotus bud. Some of the figures in the side galleries are unfinished. The *dvarapalas* of the shrine are 13 to 14 feet high and on the left is Padmapani, holding a rosary in the right hand and a lotus stalk in the left. His robe is fastened round the waist by a string, and he wears his head-dress in the *jata* style of ascetics, ornamented in front with a small image of Amitabha Buddha. The other figure, perhaps Indra, has a very richly jewelled head-dress, with a small dagoba on the front of it; and wears bracelets, armlets and a thick jewelled Brahmanical cord, while a small bouquet of flowers is in his right hand. Both are attended by two pairs of *gandharvas* above and midway up the wall are other figures with curly wigs bearing garlands. A female worshipper with a flower in her right hand is between each *dvarapala* and the door. The shrine contains a colossal Buddha seated on a lion throne in the teaching attitude. His feet rest on a nearly circular plinth; his head is surrounded with the nimbus, and he has a *gandharva* on either side. The usual *chauri*-bearers are also present, and on each sidewall is a colossal standing figure of Buddha. In the corners are four worshipping figures, one above another. A double cell, in line with the side aisles, is on each side of the shrine; and

in the outer cell, over the front wall, are figures of Buddha with attendants. The largest figure is that of a female, probably Pandara, the mother of Padmapani or some other of the Taras. She is attended by two smaller figures with lotus flowers, and has six *vidyadharas* over her head. In her right hand she probably held a rosary, behind her head is the aureole, on the front of the head-dress is the dagoba, and large ear-rings of different forms are in her ears. There are two small dagobas in relief over an image of Buddha, in the cell on the south of the shrine, and a third dagoba is at the end of the south gallery. The style of the *dagoba* is plain, but the type is not an early one and this with the profusion of imagery, would seem to indicate a late date for the cave, which has not even the arched roof of the *chaitya*. It may have been begun in the 5th or 6th century, and the carvings may have been carried down to the 7th. Next to the cave is a deep water cistern, now filled up with earth.

Cave III:

Cave III is an unfinished *vihara* probably a little older than Cave II. The verandah and the south half of the front wall are gone. The cave is 46 feet square and the roof is supported by twelve columns with dropping ears falling over circular necks. Three of the columns on each side are only blocked out and have octagonal necks. The twelve cells for the monks are arranged five on each side, with two at the back and the shrine is between the last two. There are four supplicants in the corners of the shrine; but the uppermost have no attendants as in Cave II and the shrine itself is smaller; although otherwise similar. On the north wall are two small sculptures of Buddha and attendant *chauri*-bearers. A window in the front wall north of the door was divided by two colonettes and is bordered outside by a neat florid pattern. In the north end of the verandah is a chapel containing a Buddha, with his legs crossed in front and his hands in the teaching attitude. He is seated on the lotus throne, supported by small figures having snake-hoods over their heads, the males with three, five or seven hoods and the females with one or three. Buddha is attended by two *chauri*-bearers, with *gandharvas* above their heads. The left *chauri*-bearer has a *jata* of plaited hair, with long locks hanging over the front of his shoulders, and a lotus in his left hand. On the right of this apartment is a small damaged pictorial litany.

Cave IV:

Cave IV is much ruined and the whole of the outer half has disappeared. It is 35 feet wide and 39 feet deep up to two pillars and pilasters. These have capitals with drooping florid ears and necks with thirty-two flutes, while the shafts are square below. A cross aisle is behind the pillars; and at the left end of it is Lokeshvara seated like Buddha, with high *jata*, a small Buddha as crest on its front and locks hanging down

upon the shoulders. The figure clasps a lotus to the left thigh, and has a deer skin over the left shoulder, and a rosary in the right hand. A female to the right has a rosary, and another to the left has a flower bud. Over the first is a standing Buddha and above this is another Buddha, seated cross-legged on a lotus, with the left hand down and the right hand raised. There are doors to two cells and to the shrine. The *dvarapalas* have elaborate head-dresses and a dwarf stands between each *dvarapala* and the door. The shrine contains a seated Buddha in the teaching attitude, with a nimbus at the back of his head and the foliage of the sacred Bodhi tree rising from behind it. The *chauri*-bearers stand at the rear of the throne; but one of them is destroyed, while the other on Buddha's left is richly dressed, and wears a jewelled cord across his breast. A cell in the south has its western side broken away. It contains figures of Buddha with attendants and a female with rosary, etc. To the west of the door is Padmapani and the half of a sort of litany which has two supplicants instead of four, with a smaller flying figure of Padmapani before each group.

Cave V : Maharwada

Cave V called Maharwada, is a very large *vihara*, and measures 117 feet deep by 58 feet 6 inches wide, exclusive of two large side recesses. The roof is supported by twenty-four pillars, with square shafts and capitals as in Cave II, having thick compressed cushions. These are arranged in two rows from front to back; and the space between is divided into three passages, by two low stone benches. The cave was probably a *dharmashala* and its date may be fixed about the 6th or 7th century. It has about twenty cells for monks; and at the entrance of the left aisle is a chapel which contained a sitting Buddha. In the shrine at the back is a large seated Buddha with attendants; and on each side of the door are separate attendants in arched recesses. Padmapani on the north side is attended by two small female figures with head-dresses resembling royal crowns. The other figure is more richly jewelled and similarly attended, while *gandharvas* on clouds bring garlands and presents to them.

Cave VI :

Cave VI on the south side, has the usual Buddha with attendants and also a female figure with attendants. A *pradakshina* was round the cave; and several cells were entered from this passage and from the vestibule in front, but the rock has fallen away. A hall to the north of this is 26 feet by 28 feet 9 inches and has a stair from Cave IV which is below it. The hall is entirely gone on the west and there are three cells on the east. It is separated on the north from a still larger and lofty hall, by two pillars, of which one pillar and pilaster remain. The central hall was 26 feet 6 inches by 43 feet, exclusive of the antechamber at the east and which was cut off by two pillars and their corresponding

pilasters. Another hall to the north was 27 feet \times 29 feet, and was similar to that on the south, which has three cells in the back and as many in the east end. The north end of the antechamber has a female dressed like Padmapani and the south end contains a figure representing Sarasvati, with a peacock at her left hand, and a pandit reading below. The *dvarapals*, Padmapani and perhaps Manjushri, are tall and carefully cut with foliage over their heads. Two *gandharvas* are above, and a male and a female attendants are beside them. The door is simple, but lofty and boldly cut; and the shrine contains a large seated Buddha with the usual attendants. On the right side of the shrine is a panel containing three figures on lotus seats. All three have aureoles behind their heads. On the left side wall is a similar compartment, with a male figure, a female behind attended by a dwarf, then a male behind her on one knee and close to him an elephant's head and fore-foot, with a small figure representing the driver. On each wall above these panels are three rows, each containing three Buddhas. The north side has a passage divided from a balcony by two pillars.

Cave IX :

This passage leads to Cave IX which has a sculptured facade, with the architrave or lower member divided into compartments by divisions carved with arabesques, the compartments alternately containing a sitting and a standing Buddha with attendants. On the frieze above are carved three *chaitya*-window ornaments; and at a higher level, other two; and then a single one. Each of these is occupied by a figure of Buddha, with many smaller human figures between the projecting members. Above at each corner, is a Bodhisattva with female attendants. Cave IX consists of a small outer balcony and an inner covered portico or chapel, 23 feet by 10 feet, separated by two pillars, square below, octagonal above, and with drooping-eared capitals. Two deep pillars, in the back wall, with compressed cushion capitals, divide it into three compartments, of which the centre one has a seated Buddha with four *gandharvas* above. The compartment on the left has Padmapani, with two female attendants and two *gandharvas* and that on the right has Indra, Manjushri or Vajrapani, with two females, etc.

Cave VII :

Cave VII is below Cave II and is a plain *vihara*, 51 feet 6 inches by 43 feet 6 inches. The roof is supported by four square columns; and the cave has five cells at the back and three on each side.

Cave VIII :

Cave VIII is reached by an unfinished cell, which consists of two rooms and the shrine with its *Pradakshina*. The inner hall of Cave VIII is 28 feet by 25 feet and has three cells on the north side. Two pillars and two pilasters screen it off on the east, from the shrine and the

circumambulatory passage ; and a similar screen cuts it off from an outer apartment on the west. The front pair of pillars resemble those in Cave II. The bases of the other two pillars are high and square ; and the shafts have thirty-two flutes and the capitals are square with pendant ears at the corners, covered with scroll-leaf pattern. The door of the shrine has the usual *dvarapalas* and attendants ; and inside is Buddha seated with his attendants. Padmapani however, has four arms, and a deer skin over his shoulder ; at his feet are small figures of devotees and behind them is a tall female with a flower in her left hand and a *gandharva* over her head. The other tall attendant has a similar companion on his left, holding a lotus flower and rosary in her hands. On the wall at the south entrance to the *Pradakshina* is a figure of Sarasvati. A cell is on the opposite side, with two more in the passage ; and behind the shrine is a long raised recess with two square pillars in front. The outer room is 28 feet by 17 feet, and has a slightly raised platform filling the west end. The north side has a chapel on a raised floor, with two slender columns in front, of similar type as in Cave II. It contains a seated Buddha on its back wall and attendants dressed nearly alike, with Brahmanical cords, necklaces and armlets. The attendant on Buddha's left holds a three-pronged object being the half of the *vajra* or thunderbolt and hence he is styled Vajrapani. On the west wall is Padmapani, with the female so commonly found with him. Below Cave IX, is a sculptured group, supposed to represent the infant Buddha and his parents, a fat male and female the latter with a child on her knee and attended by a servant.

Cave X : Vishvakarma

Cave X is a *chaitya* locally known as the Vishvakarma cave or the *Sutar-ka-jhopra* and is frequented by carpenters who worship the image of Buddha as Vishvakarma the patron of their craft. It has a large open court in front, surrounded by a corridor ; and has a frieze above its pillars carved with representations of the chase etc. The temple inside is 80 feet 10 inches by 43 feet and is 34 feet high. The nave is separated from the aisles by twenty-eight octagonal columns, 14 feet high, with plain bracket capitals ; and two square pillars, inside the entrance, support the gallery and cut off the front aisle. The *dagoba* almost fills the far end of the nave, and is 15 feet 6 inches in diameter and nearly 27 feet high. Attached to it is a frontispiece almost 17 feet in height, on which is a colossal seated Buddha 11 feet high, with his feet down. He has his usual attendants and on the arch above his head is the Bodhi tree with *gandharvas* on each side. The body of the *dagoba* is carved round about with alternate broad and narrow panels, containing figures of Buddha seated with his feet on the lotus. The capital is cut up by numerous off-sets like the shafts of some pillars. The arched roof is carved in imitation of wooden ribs and each rib rises from behind a little Naga bust, alternately male and female and joins a

ridge-piece above. The triforium over the pillars is 4 feet deep, and is divided into bays, the lower of which is carved with fat little *ganas* in all attitudes. The upper is much deeper, and is divided over each pillar so as to form compartments, generally containing a seated Buddha in each, with two attendants and two standing Buddhas or Bodhisattvas. The inner side of the gallery over the entrance, is also divided into three compartments filled with figures; and the ends of the front corridor outside contain two cells and two chapels with the usual Buddhist figures. A stair from the west end of the north corridor leads to the gallery, which consists of an outer one over the corridor and an inner gallery over the front aisle, separated by the two pillars that divide the lower portion of the great window into three lights. The pillars of the corridors have tall square bases changing into octagons, then into sixteen and more sides and then returning under the capital to the square, by the "vase of falling leaf pattern." Four small chapels are entered from the outer verandah, each containing sculptures of Buddhist mythology, in which the females have very elaborate head-dresses. The chapel at the end of the verandah that passes the entrance, has Padmapani, with a female to the right having four arms and personifying the law. The figure on the other side is also a female, but with only arms. Over the chapel to the right of the window is a group of fat little *ganas* and the projecting frieze that crowns the facade, is elaborately sculptured with pairs of figures in compartments. High up on each side are two small chapels. This cave is the last of its class, and all traces of wooden forms are lost. The great horse-shoe window of earlier *chaityas*, is here cut up into three divisions, with an attic window over the central opening. A recess on the right side of the front window contains Avalokitesvara, with two female attendants and *gandharvas*. A similar recess on the north side contains Manjushri. In the north end of the balcony is a female figure in the centre, holding a lotus; eight figures of Buddha in line are above; six figures with the lotus, and with one foot down, are on her left; and five are on her right, one of these being a female with four arms. On the south side is a recess containing another statue of Avalokitesvara with female attendants. To the west of this was a portico similar to that on the north side, which had two pillars in front. In the back are three cells; and one of them in the east end has several seated and standing figures, one of the latter being four-armed. Next to this is a figure of Buddha, with Padmapani and Vajrapani as supporters. The other figures are too numerous to describe. The sculptures on the balcony and *digoba*, the ornate head-dresses and the architectural style, indicate the date of this cave to be about the first half of the 7th century.

Cave XI : Don Thal

Cave XI or the *Don Thal* consists in reality of three storeys and has a court in front 102 feet wide by 45 feet deep. An approach on the west

is 50 feet wide¹ and has a small rudely cut chamber on the right side with some others which are filled up with earth. The north-west corner of the court has a large irregular room, with a bench round the inner walls. Close to it is a chapel containing on the right, Avalokitesvara seated on a lion-throne, with a female figure seated cross-legged on each side of him and on the left a *devi* having four arms. Above on each side, are seated figures. To the left is another four-armed *devi* with a rosary and a flower. On the right of the room is a headless Buddha, two Bodhisattvas and two *chauri*-bearers. There are other figures on the walls. The second story of the cave consists only of a verandah, with eight massive square pillars in front, a small shrine at one end and three large shrines at the back. The central shrine has a room in front with two square pillars. The other shrines contain colossal figures of Buddha seated cross-legged; and each side of the chamber is carved with three attendant Bodhisattvas. The ground floor consists of a verandah 89 feet long, 6½ feet wide and 8 feet 4 inches high, with seven square pillars in front. The back wall has three shrines, of which only the central one is finished and has a cross-legged Buddha, with Padmapani and Vajrapani as attendants. The verandah at the first floor above is 102½ feet long, 9 feet wide, and 10 feet 3 inches high with three shrines and two cells in the back. A fourth shrine at the south end has an arched door and contains a figure of Buddha seated cross-legged on a high square block; above his shoulders are two *gandharvas*, while Padmapani and Vajrapani attend him as *chauri*-bearers. By the side of Vajrapani stand three male figures with high head-dresses and aureoles and opposite them are three females, one bearing a flower stalk close by; in the back of the verandah, is a door leading into a cell with a low broad bench on the right side. Next to this is a shrine in which Buddha is seated cross-legged on a throne, his right hand is on his knee, his left on his lap and four dwarfs are at the corners. A small figure of a female in front of the throne, to the right holds up a jar. The *chauri*-bearers are two Bodhisattvas, the *vajra* of the left one being supported on a flower by his side. On the same wall are three other standing males, the first with a flower, the second with a large round bud and the third with a pennon. A tall female with a flower is on the return of the wall. The north side has also three figures, one of which holds a very long sword and on the return of the wall is a fat male adorned with garlands and necklaces, holding perhaps a cocoanut in his right hand and a money bag in his left. Above these are seven Buddhas on either side, and the foliage of the peculiar Bodhi tree of each extends over the several heads like umbrellas. A little figure kneels in an arched recess to the north of the door and a pair of *gandharvas* appear over each shoulder of Buddha. The central door leads into a small hall 30 feet wide, 20 feet deep and 8 feet 9 inches high, supported on two square pillars, and lighted by two small windows. Behind this is a shrine 13 feet wide and 8 feet 9 inches high, with Buddha on a lion

throne, his feet crossed and his right hand hanging over his knee. Vajrapani here holds up the *vajra* in his right hand. The fourth door is a carved architrave and leads into a shrine containing Buddha and his attendants, somewhat similar to a corresponding shrine, on the other side of the central area. Padmapani is bejewelled and wears a thick cord or necklace and Vajrapani has three tall figures on either side, the one next to him holding a flower bud with a book on the top of it. There are seven squatting Buddhas above, with the foliage extending over their heads. The inside of the front wall on the north, has a fat male with garlands and necklaces, and perhaps, holding a cocoanut in the right hand, while the left has a purse from which coins are dropping out. On the south side stands a female with a flower in her hand. On the verandah wall between this shrine and the door of an unfinished cell, is a figure of Dharma with two other females. The stair at the north end of the verandah ascends to the upper storey, which has a hall 101 feet long, 21 feet deep, and 9 feet 7 inches high, supported on eight square pillars. The pillars of the verandah have very thin plain brackets, and but little ornament on their square shafts. Outside is a low parapet wall. At the south end of the verandah is an empty cell and the inner wall was intended for three shrines as below, but the south one has not been commenced. The north shrine has a squatting Buddha with attendants, and the central shrine has a sitting Buddha with two attendants only. The walls contain many small Buddhas and a figure of Padmapani with four arms, besides females with lotus buds, etc.

Cave XII : Tin-Thal

Cave XII or the *Tin-Thal* is a three storeyed cave-temple rather than a monastery and has a court 107 feet wide by 46 feet deep in the inner portion and 46 feet by 19 feet at the entrance. On the right side of the latter is a stair leading up to the top of the front wall of the court. The lower hall, which is open in front, and is entered by a few steps from the court, measures 116 feet by 42 feet and is 11 feet high. It has eight square columns in front, with bases and plain brackets; but the upper portion of the central pair is covered with very pretty florid ornamentation. Behind these are two more rows of eight pillars each, with pilasters along the back wall. In the north end wall are three cells with a stone couch in each; and in the north end are two cells and an open apartment. In the back wall are also four cells, two near each end; and in the middle is a large antechamber to the shrine, 37 feet wide and 40 feet deep, with two square pillars in front. Four more pillars support the roof and have corresponding pilasters on each side wall. A cell is on each side between the first and second pilasters. Between the two pilasters on the back wall, to the left of the approach to the shrine, is a large compartment with nine sculptured squares. In the centre is Buddha with *chauri*-bearers; to the right and left are Padmapani and Vajrapani, while above and below are six figures. The

figures in the middle of the upper row has a sword supported on a lotus flower; and those on each side have branches of different sorts; the figures in lower corners have a pennon and a book similarly upheld, while the middle one has a closed lotus bud. This sculpture, is repeated in different parts of the cave; and a Buddha seated cross-legged was in a corresponding portion on the outside, with Avalokitesvara and Manjushri as attendants. Figures have been sculptured on all the pilasters of the antechamber; in three cases Buddha occupies the upper part of the area with the usual Bodhisattva attendants; Tara with the lotus is on a pilaster below; on another is Buddha alone; on another Buddha with attendants; on a fourth a female; and on a fifth, Buddha with a four-armed *devi*. The central recesses, right and left, contain Buddhas on *simhasanas*, the left attendants having different flowers in each case. On either side of the shrine door is a fat seated guardian with flower stalks and the one on the south side has also a book laid over a bud. On the wall of the small lobby from which the stair ascends, the sculpture of nine panels is repeated; there is also above it, a Buddha between two *chauri*-bearers, one with a flower and the other with a bud covered by a book; to his right is a female holding a flower stalk and to the left a four-armed *devi*, with a rosary and bottle. The stair has a room at the first landing 23 feet by 15 feet, with two pillars in front looking into the court. The back wall contains the figure of Buddha on a high lion-throne, with *gandharvas* above and with two Bodhisattva *chauri*-bearers. To the right and left are the nine panels again repeated; and over that to the right are three arched compartments containing figures of four-armed goddesses, the second having a lotus-bud and attendants and the third a bottle and conch shell. On the east wall a four-armed *devi* holds a lotus, etc., and has a dish with fruit or food in one of her left hands on her lap. Then follow Buddha, attendants, and two four-armed *devis*; and again Buddha with attendants. On the west wall is Padmapani seated between a male and a *devi* the latter probably Tara. Outside this compartment to the left are two females in the attitude of supplication; and above them is a Bodhisattva with a flower-stalk. The stair continues up to a small room at the south end of the verandah of the second storey. The verandah is 116 feet long by 11 feet wide and 12 feet 2 inches high, with eight square pillars in front and with a small room at each end. From each of these a smaller apartment opens; that at the south has a stone bench and the other an image of Buddha seated in the teaching attitude, with Bodhisattva as *chauri*-bearer. The wall opposite the foot of the stair contains Padmapani and two female figures; and above them are a dagoba, a Buddha and a male and female each with a flower-stalk. The hall is entered by side doors at the ends of the verandah, and through a vestibule 36 feet wide by 18 feet deep, with two square pillars in front and back. Two cells are carved in each of the two large blocks of rock that are left. The hall is 118 feet from north to south, 34 feet deep,

and 11 feet 5 inches high, and is divided into three aisles by rows of eight square pillars. In each end of the hall are four cells; and in the back wall are five more. The antechamber to the shrine is 36 feet wide, and has two pillars in front. In the north end of the vestibule of the hall is a large Avalokitesvara seated between two females,—the one on the left had a bottle before her, and the other had a flower stalk by her side. On the pilaster to the left are a squatting Buddha, and two males and four females with different flowers. On that to the right are a dagoba and flower, a squatting Buddha below, and a *devi* with a flower branch still lower. The plain shrine door has two large Padmapani and Vajrapani guardians. The shrine is 22 feet wide, 19 feet deep, and 12 feet 8 inches high. It contains an enormous Buddha seated cross-legged, with the left hand in the lap, and the right lying over the knee. In front of the low lotus throne is a female (Sujata) holding up a jar; and to the left is another standing over a prostrate human figure. Against each side wall stand five tall Bodhisattvas. On the right are : (1) Avalokitesvara as *chauri*-bearer; (2) a figure with a bud in his right hand; (3) another with a sword; (4) another with hands raised and (5) one with a lotus flower. On the front wall a female holding a flower-stalk squats on a high seat. On the left side are : (1) Vajrapani (2) a figure with an opening flower, and holding some small object in his right-hand; (3) another with a full-blown flower and a small object; (4) another with a flag and small object; and (5) one with only a bud in the right hand. On the front wall is a stout male, with a round object in the right and a curling one in the left hand. On shelves above are seven Buddhas on each side, seated cross-legged. The jamb of a window that lights the stair ascending to the upper storey, has a small figure on horseback with two attendants; and above is a female with a flower. The upper floor of this cave measures 115 feet in length by 64 feet deep and 12 feet 2½ inches high, the roof being supported by forty square pillars in five rows. At the back it has an open antechamber, 37½ feet wide and 16½ feet deep, with front divided by two pillars. Five recesses in the south, and four in the north end wall, contain nine colossal images of Buddhas with their attendants. Along the back of the hall are fourteen large cross-legged figures of Buddhas; seven on the north side have the hands in the lap, aureoles behind the heads, and trees rising from the rear with foliage carefully varied in each case. They probably represent the seven last Buddhas.—(1) Vipasyi, (2) Sikhi, (3) Vishvabhu; (4) Krakuchhanda, (5) Kanakmuni; (6) Kashyapa, and (7) Shakya Simha. Corresponding to these on the southern portion of the wall are other seven very similar figures, all with hands in the teaching attitude. These may be the seven divine Buddhas. On each end wall of the antechamber leading to the shrine are three *devis*, the inner one on each side with four arms, and holding a rosary and a crooked rod. The *devis* are seated on open lotus thrones, and have high crowns and head-dresses; the left hand holds the stalk of a lotus, the right

holds another stalk on the knee, and all have bracelets formed of many rings, and necklaces. Three other figures on each side of the shrine door cover the back wall. Each has her left foot under her, and the right down upon a lotus flower. The thrones are supported by Nagas. Above these are four Buddhas on the back wall on either side of the door and five on each end wall. The shrine door is plain with beautiful mouldings. The guardians have very high caps, and stand with their arms crossed; and by the door jambs are small couchant lions. The shrine is 21 feet wide, 24 feet deep, and 14 feet 4 inches high. The large Buddha is 11 feet high and is seated cross-legged, with the left hand in the lap and the right over the knee, pointing to the ground. Round the image is a dark *pradakshina* for circumambulation; and on the floor against the front of the throne are two females. The sides of the shrine contain five tall standing Bodhisattvas against each wall. On the left side are: 1. Padmapani with a *chamara*; 2. a figure with flower bud; 3. another with a long sword in the left hand, and bud or small fly-flap in the right; 4. a figure with a pear-shaped object, and a small *chauri* and 5. one with an object in the left, and a bud or small fly-flap in the right hand. On the upper part of the right wall are five Buddhas in the attitude of meditation. Below on the left, and next to the great image, is Vajrapani acting as *chamara* bearer. To his left are four small figures, each holding some symbol, one carries a book, the third and fifth hold buds in the left hand, and something like fruit in the right, and the fourth has a small pennon. All stand on lotus flowers, and have very rich head-dresses. The front wall has a seated male with an object resembling a purse on his left knee, and something like money in his right hand; below him is a water-jar with flowers growing out of it; and on the other side of the door is a squatting female holding a bud. On the walls above are Buddhas seated cross-legged, five on each side-wall and two on the front wall. This is the last of the Ellora Buddhist caves, and exhibits the early *Mahayana* mythology of the Yogacharya school in a more developed state than any other cave in India. It is probably not earlier than A. D. 700.

In the north side of the court is a small cave containing a water cistern with two pillars on the eastern face.

Brahmanical Group

Between the Buddhist and Jain group are seventeen Brahmanical caves, which rival those of their predecessors in magnificence and richness of decoration. In the earlier examples, the Brahmins copied to a certain extent, the arrangements of the Buddhist caves; but they gradually deviated from their prototypes, by substituting sculpture for cells till in the Kailasa they completely emancipated themselves from the influence of Buddhist cave architecture. The earlier examples so nearly resemble the latest caves at Ajanta and Aurangabad, in their

plans and in the style of their architectural details, that they may probably belong to the second half of the 7th century A. D. Their chronological succession appears to be nearly in the order in which they are locally situated from the Buddhist group.

Cave XIII :

Cave XIII is the first Brahmanical excavation and consists of a large room perfectly plain, the front of which has been destroyed.

Cave XIV : Ravana-ka-kai

Cave XIV or the *Ravana-ka-kai*, has four pillars in front and twelve inside the open hall, which is 54 feet by 55 feet 6 inches to the front of the shrine. A wide *pradakshina* runs round the shrine, giving a total depth of 85 feet to the excavation. The pillars have high square bases and drooping-eared florid capitals, with circular necks of varied patterns. The style of decoration is similar to that found at Aurangabad, and in the latest caves at Ajanta, belonging to the middle of the 7th century. The pilasters are carved from the floor to the brackets, and resemble the pilasters that were developed in the Brahmanical caves at the commencement of the following century. All the compartments of the wall between the pilasters are filled with carving ; and the sculptures of the cave are partly Shaiva and partly Vaishnava. The south wall has the following Shaiva sculpture :—1, Mahishasuri killing the buffalo-demon. 2, Shiva and Parvati on a raised platform, playing at *chausar*, with Ganapati and another attendant waiting behind Shiva, two females and a male behind Parvati and *Nandi* and thirteen rollicking *ganas* below. 3, Shiva dancing the *tandava* over the destruction of the world ; three figures with drums and fises are to his right; Bhringi, the skeleton attendant of Shiva, is behind ; and Parvati with two *ganas*, one of them with a cat's face, are on his left ; above are Brahma and Vishnu on the left ; and Indra on an elephant, Agni on a ram, and two others are on the right. 4, Ravana, the demon king of Ceylon, having got under Kailasa, the heaven of Shiva, is trying to carry it off ; Shiva and Parvati with attendants and two guardians stand at the sides, and four *ganas* are mocking Ravana ; Parvati, alarmed at the place shaking, clings to Shiva, who fixes Ravana under the hill with his foot, until he repents of his temerity. 5, Bhairava, the destructive form of Shiva, having one foot on a large fat dwarf, another at his side, and Ganapati behind him, holds up with two hands the elephant hide in which he wraps himself ; with another two hands he holds a spear with which he has transfixed Ratnasura, his puny enemy ; with a fifth hand he holds a long sword ; and the sixth has a bowl to receive the blood of his victim. The *pradakshina* on this side has three skeletons :—Kal, four armed, with a scorpion on his breast ; Kali, the female personification of death ; and a third kneeling skeleton. Ganapati comes next, eating his favourite balls of sweetmeat, beyond him are the seven divine

mothers, four-armed, and each with a child and a cognizance on the base below.* On the north wall are : 1, Bhavani or Durga, four-armed, with her foot resting on a tiger, and holding a *trishula* in her upper right hand. 2, Lakshmi over a mass of lotuses, in which are four-armed Naga-canopied figures holding up water jars ; a tortoise is among them, and an attendant on her right holds a *shankha* or conch, while elephants bathe Lakshmi with water from jars. 3, Varaha, the boar-incarnation of Vishnu, with his foot on Shesha, the great serpent, holding up Prithvi, the earth, which he rescues from destruction ; a snake-demon is between his feet, and on either side are standing figures with *naga* hoods, one of them in the attitude of supplication. 4, Vishnu four-armed, in his heaven of Vaikuntha, sitting between Lakshmi and Sita : four attendants are behind them with *chamaras*; Garuda is below, with several males and females, some of them playing on musical instruments. 5, Vishnu and Lakshmi sitting on the same couch under an ornamental arch, with attendants behind them, seven dwarfs are seated below, and four of them have musical instruments. The front of the shrine has two very tall male *dvarapalas*, and a number of female figures, attendant dwarfs, fat *gandharvas* with curly wigs and garlands, etc. An altar is inside against the back wall, with a broken image of Bhavani to whom the temple was doubtless dedicated. In the floor of the hall are four holes, as if for firepits.

Cave XV : *Dash Avatarā*

Cave XV or the *Dash Avatarā*, has the whole court hewn out of the solid rock, leaving a curtain wall across the front, a sacrificial hall in the middle with a number of small shrines, and a cistern in the surrounding rocky wall. Outside, on the end of the balcony, is a four-armed Rudra in a state of frantic excitement. The front pillars alone have any curving upon them, all the rest inside being plain square shafts. The upper part of the pillars are carved in a strangely Buddhistic style, but the sculptures on the lower parts of the capital are more Brahmanical. The outer walls have a good deal of figure carving ; and the flat-roof outside has lions at the corners, and fat human figures between, along the edges. The cave is in two storeys ; and the lower storey is a few feet above the level of the court, and is supported by fourteen plain square pillars. It measures 95 feet in length, and has two cells in the back wall near each end. The stair ascends at the northern extremity of the front aisle. The first landing is lighted by a window which reveals eleven compartments, each 2 feet high, with bas-reliefs of 1, Ganapati ; 2, Parvati ; 3, Surya with a lotus in each hand and two attendants ; 4, Shiva and Parvati ; 5, Mahisha-

* These are perhaps, - 1, Chamunda with the owl ; 2, Indrani with the elephant ; 3, Varahi with the boar ; 4, Lakshmi with Garuda ; 5 Kaumari with the peacock ; 6, Maheshwari with the bull and 7, Saraswati with the *hansa* or geese.

suri, the head of the buffalo struck off, and the Asura coming out of the neck : 6, Ardhanari, the androgynous form of Shiva, four armed, with *trishula*, and looking-glass ; 7, Bhavani, four-armed, on her tiger, with *trishula* and *damru* ; 8, Ganapati ; 9, Uma with water-pot and rosary, practising asceticism between two fires, with Brahma and others, looking on ; 10, Ardhanari ; and 11 Kali, four-armed, with sword, *trishula*, bowl, and a piece of flesh at which a dog snatches. Another flight of steps leads to the front aisle of the great hall above, which is 95 feet by 109 feet, inclusive of the vestibule to the shrine, and is supported by forty-two square columns, besides two in front of the vestibule. The pillars in front are richly carved with floral ornamentation, in which dwarfs, snakes, etc. are introduced ; and between the pilasters in each side wall, are deep recesses filled with large sculptures in almost entire relief. The sculptures on one side are mostly Vaishnava; those on the other are Shaiva; and a gigantic Shaiva *dvarapala* is outside the front, at each end of the balcony. Of the Shaiva sculptures, Bhairava is a gigantic figure lounging forward, with a necklace of skulls hanging below his loins, and holding up his elephant hide: a cobra is knotted round him and his large teeth are seen in his open mouth, a writhing victim transfixed by his *trishul* seems to supplicate pity; and another victim is held by the heels in one of his left hands, while he raises the *damru* in joy, as he catches the blood with which to quench his thirst. Kali, gaunt and grim, with huge mouth, bushy hair, sunken eyeballs and the skeleton length stretched below, with the owl or vampire behind her head, has a crooked knife in her right hand and reaches out the other with a bowl, as if eager to share in the gore of the victim. The very armlets which Bhairava wears consists of ogre faces ; and on the right in front of the skeleton, is Parvati ; while higher up near the foot of the victim Ratnasura, is a grinning face drawing out its tongue. In the 2nd chapel is Shiva dancing the *tandava*; in the 3rd is an altar, perhaps for Bhavani ; in the 4th are Shiva and Parvati at the game of *chatusar*, with Nandi and the rollicking *gana* below ; in the 5th the marriage scene of Shiva and Parvati is shown, in which the bride is to the left of the bridegroom, and Brahma, with triple face, squats below to perform the priestly functions, while above are the gods riding on various animals, are witnesses of the scene ; and in the 6th chapel are Ravana and Kailasa. On the back wall is Shiva springing out of the *linga* to protect his worshipper Markandeya, whom Yama has noosed, and is about to drag off to his dark abode. Shiva and Parvati come next ; the former holds a lock of his hair in one hand and a rosary in the other, Nandi is on the right, *Bhringi* is beyond, an elephant is over him, and above this again is a squatting ascetic, while to the left of the nimbus round his head is a deer. The pillars in front of the antechamber have struts, each carved with a pair of figures and foliage. To the left of the antechamber to the shrine is a huge

Ganapati ; and on the floor at the back corners are lions. The back wall to the left of the shrine door has Parvati with a rosary, seated on a *padmasana* upheld by two figures among the leaves, and with musicians on each side of her. The *dvarapalas* of the shrine are four-armed, and hold a snake, a club, and the *vajra*. The altar round the *linga* inside the sanctuary is broken. To the right of the shrine door is Gaja Lakshmi with four elephants pouring water over her ; she has a lotus and a custard apple in her hands, and two four-armed male attendants offer jars of water, and hold the *shankha chakra* and lotus. In the south end of the vestibule is Vishnu with his lotus and *trishula* : a large bird is at his right hand, and a dwarf stands at his left. The south side of the back wall has : 1, Shiva inside a *linga* with flames issuing from the sides of it; Vishnu as Varaha below on the right, digs down to see if he can discover the base of the great *linga* ; and having failed to do so, worships it ; Brahma on the other side ascends as a worshipper and 2 Shiva in a chariot with shield, sword and bow ; Brahma drives, with the four *Vedas* yoked to the chariot, in the war against Asura Taraka. The south wall towards the front has : 1, Vishnu, six-armed, with his left foot on a dwarf, holding up the hill of Govardhan, to protect the flocks of Vraj, from the deluge of rain that Indra sent down. 2, Vishnu Narayan resting on Shesha the great serpent with a human head and five hoods ; Brahma sits on a lotus which springs out of Vishnu's navel : Lakshmi rubs her lord's feet ; and seven other figures are represented below. 3, Vishnu riding on Garuda. 4, A *shalunkha* protected by a high screen in front. 5, Varaha holding Prithvi on his hand, with three Nagas below. 6, Vishnu in the Vamana or dwarf incarnation deceiving king Bali, from whom he obtained a promise that he should have all that he could cover in three strides, and then at the third stride thrusts Bali down into Patala or hell ; Garuda is behind, binding a prisoner. 7. Narasinha, the lion *avatara*, wrestling with his enemy, who is armed with sword and shield, but has only two arms, and has no chance against his eight-armed opponent. The *mandap* in front of the court is 31 feet wide, 26 feet deep and 10½ feet high, the roof being supported by four square pillars with plain square brackets and moulded bases. It had a porch in front of a perforated window on the west side, supported by two pillars. Over this window are the remains of a long inscription, much obliterated, from which is made out a genealogy of the Rashtrakuta dynasty, which ruled over the Deccan from about A. D. 600 to the end of the 10th century.* The names are : 1, Dantivarman I. (cir A. D. 600-630) ;

* The inscription is in fourteen lines in Devanagari characters, of the forms used in the first half of the eighth century. Pandit Bhagvanlal Indraji made a transcript of all the letters he could make out. The inscription gives two earlier kings of the great Rashtrakuta dynasty than those given in the copper-plates, viz., Dantivarman and Indravarja. It then gives the dynasty, and mentions Maharaja Sarva, perhaps the brother of first minister of the king. The last two verses describe him as coming

his son Indraraja I. (630-650); his son Govindaraja I. (650-675); his son Karkaraja I. (or Kakka 675-700); his son Indraraja (700-730); his son Dantidurga Khadgavaloka (or Dantivarman II.), who overcame Vallabha or the western Chalukya king Kirttivarman II. This may prove that the cave was finished when Dantidurga visited Ellora in the middle of the 8th century, and it is not improbable that he constructed it. The inscription is an unfinished one. In another inscription, Krishnaraja, the uncle and successor of Dantidurga, is said to have established himself at the hill or hill fort of Elapura, where there was a splendid temple of *Swayambhu* Shiva. The north and south sides of the *mandap* have also perforated windows; and in the back is a round hole, perhaps a firepit. On the flat roof are tigers or lions at the corners, and three figures between on each side. The door has plain architrave, and very small pairs of gods and animals in miniature temples are on the lintel. On each jamb is a female, with a small umbrella over the head-dress, and a *chauri* on each side. The corner pilasters contain pairs of figures in embrace; and in spaces between, in separate compartments on each side, are one large and two small male figures. On the north end are one male and three female figures on the four pilasters; females are in larger intervening panels, and in one of the smaller panels. The north side has a *torana* over a window; the corresponding one on the south side is empty. On the corner pilasters on the west are females with hair done up. Two of the smaller panels are empty; and males fill two larger and two smaller ones. In a small room on the left of the entrance to the court, Brahma and Vishnu with a *devi* occupy the left wall, and Ganapati the right. Inside is a shrine containing a round *shalukha* and a *linga*, and behind it on the wall is a rude Trimurti.

Cave XVII : Chota Dumar Lena

Caves XVII and XVIII are to the north of Kailasa and are called "*Chota Dumar Lena*." Cave XVII. is a shaiva temple, and has three rows of columns from side to side, containing four pillars in each row. The front and back aisles are 64 feet long, and the total depth is 76 feet, but up to the front of the shrine it is 37 feet. The cave had a porch on two massive square pillars, raised by seven or eight steps above the level of the court. A low covered corridor surrounded the court on three sides, and a small door was in front. A sculptured compartment was above this, at each end of the facade, that on the south containing Brahma with two female attendants and two *gandharvas* on clouds, and that on the north probably represen-

-*contd.*

with an army and staying at this temple. A Gurjara *raja* is also mentioned, Dantidurga must have ruled about A. D. 725-755 ; and it is probable that the visit to Ellura mentioned in this inscription, was connected with the dedication of the Kailasa or the *Dashavatara*. See *Archaeological Survey of Western India*, Vol. V.

ting Vishnu four-armed, with female attendants. The extreme pillars of the front are plain square ones with bracket capitals. The two inner pillars have deep brackets on two sides, carved with female figures and dwarf attendants. The middle pillars in the next row have cushion capitals, with female figures, etc. for struts on their inner side, and fat dwarfs on the corners of the high square bases; the brackets above are unfinished. The outer pillars in this and next row are in section of "broken squares". The middle pillars in the next row have the base of the "broken square" pattern, with female figures carved on the principal faces, and males on the corner ones; over this is a Dravidian moulding; then a belt with a floral ornament in the centre and two dwarfs at each corner; then a sixteen-sided neck; and then the struts with female figures and attendants on three sides. The shrine door is boldly moulded in the Dravidian style. Each *dvarapala* has two hands, holds flowers, and is attended by a dwarf and *gandharvas*. Inside is a large square *shalunkha* and *linga*; and the *pradakshina* is entered by a door on each side of the shrine. The sculptures on the walls inside are, Mahishasuri on the south end of the front aisle, and a four-armed Ganapati on the north end. The rock on the left side of the court, at the end of the facade, has a Buddha with three faces.

Cave XVIII:

Cave XVIII has an irregular shaped court in front, containing a shallow trough in the middle. The cave is slightly raised above the level of the court, and has four unfinished pillars in front, with a deep recess inside at each end. The hall is 67 feet long by 22½ feet deep, and has a slightly raised platform inside. The vestibule to the shrine is at the back of the hall, and is 30 feet by 10 feet 6 inches, with two square pillars in front, and corresponding pilasters having low bases of two members. Portions of the walls and pillars contain fragments of plaster, consisting of mud with vegetable fibres in it; and a few letters of a painted inscription in Devanagari are on one of the pillars. The shrine contains a round structural altar and a *linga*.

Cave XIX:

Cave XIX has the roof partly destroyed and the front pillars are gone. The entrance for some distance inside is not so wide as it is in the middle, where four pillars on each side screen off recesses. In line with the fourth pillar, are four more in front of the shrine, which contains a broken *shalunkha* and *linga*. The pillars are rude attempts of the style with cushion-shaped capitals. The hall inside is 43 feet wide by 32 feet deep; and the shrine is surrounded by a *pradakshina*. Close to the next is another unfinished cave, all in ruins.

Cave XX:

Cave XX is little more than a *linga* shrine with a wide passage round it, or a hall 37 feet wide by 30 feet deep, in the middle of which

a block, 20 feet by 16 feet has been hewn into a shrine. Originally it had in front two pillars and pilasters with cushion-shaped capitals. A figure of Ganapati is outside the facade on the north, and another of Mahishasuri is on the south. In each side of the shrine is a large cell with two square pillars having octagonal necks in front. The shrine door is carved round with the "creeper and roll" pattern, and has a tall *dvarapala* on either side, with a smaller female figure. This cave and the Buddhist cave No. VI. appear to be somewhat alike, and are perhaps of the same age so that the religions overlap. On a platform outside is a square base, and farther back is another small platform.

Cave XXI : Rameshvara

Cave XXI or Rameshvara, is a lofty and interesting Shaiva temple behind a fine large platform. The *Nandi* is in the court on a high pedestal, which has bas-reliefs of goddesses and attendants on the sides. Ganapati is on the north side, in a chapel with two pillars in front. The pillars are somewhat of the Elephanta type, but in place of brackets, they have a deep square abacus, carved on the front and sides with figures. Between this and the pilaster is a gigantic female standing on a *makara*, with dwarf attendants, *chauri*-bearer, and *gandharvas*. A similar female on a tortoise is on the south side. These two figures represent the river goddesses Yamuna and Ganga. The front pillars are connected by a screen for half their height. Above this is a string course of animals, chiefly elephants; then the face of the rail is divided into narrow panels by broad vertical bands of arabesque, each panel containing a standing male and female; and over this runs a coping of festooned carving. The pillars are first square, and have an octagonal screen; then the shafts become circular with flowered members and flutes; while the capitals have drooping ears and a square abacus, over which are long brackets, carved in front with human figures and animals. Struts are also added with female figures and attendant dwarfs standing under foliage, and horned monsters on top of the brackets. Over a plain architrave is a frieze with sunk panels containing dwarf figures, divided by compartments carved in arabesque designs. The hall is 69 feet by 25 feet by 15½ feet, and has a chapel at each end cut off by two pillars with cushion capitals. These chapels are surrounded by sculpture * and the one on the south has, 1-A tall four armed ghastly skeleton with a broad short pointed knife; a second skeleton clasps its leg and looks up to Kali just behind, who wears a snake round her

* A large group of Saptamatriks covers the three inner sides of the chapel in the right end of the hall. Ganapati sits at their head, and then in order from right to left follow, 1. Chamunda, 2. Indrani, 3. Varahi, 4. Lakshmi, 5. Kaumari, 6. Mareshvari, and 7. Brahmi. With the exception perhaps of Brahmi, all of them had a child. At the end sits Shiva, with Nandi below: and on the wall to the left is Shiva engaged in the *tandava* dance. Kali and Kala are probably represented on the other end wall. See *Archaeological Survey of Western India*, Vol. V.

neck, and seizes the first skeleton by the hair, while she holds a dissevered head in her left hand; another skeleton with a snake round its neck, grins over her head; and a figure with a sword stands in front of the tall skeleton (Kal), while a *gandharva* is above with an offering. 2. On the back wall are Ganesha, seven four-armed *devis* (*Saptamatis*) and a musician. The *chinhas* below have elaborate head-dresses. 3. On the east end is Shiva dancing; the gods appear in the clouds over his shoulders, riding on the peacock, elephant, ox, Garuda, etc., and Parvati with attendants and four musicians look on below; and a small Bhringi is dancing behind Shiva's leg. In the north chapel are, 1. A tall four-armed standing figure on the left end, with a chick in one left hand, and a large bird held by the neck with the other; attendants with ram's heads are right and left. 2. On the back wall, Brahma is seated on a chair with an attendant behind him and addresses a squatting figure with a female to the rear. 3. The marriage of Shiva; Brahma is on the extreme left with a fire before him, and a bearded man sits on the other side of it; behind are two males, one of them carrying a box; then comes Parvati with a female behind her and a male with a round jar; Shiva takes Parvati's hand, in front is a small figure of Ganesha, and behind shiva is a dwarf with four other attendants, one of whom has a *Shankha*. 4. Parvati, the daughter of Himalaya, in order to gain the love of Shiva, undertakes a *tapa* and appears as an ascetic amid four fires; several rocks are behind her, and she has a rosary in one hand, her maid kneels at her right and a tall female with a box is on her left; Shiva or a Yogi approaches her with a water bottle, behind him are lotuses and over him are fruits; to the right is a tall female, addressing perhaps Kamdev with shaven crown; coming out of a *makara*'s mouth; another male figure is behind. 5. A most remarkable row of *ganas* is on the base of this tableau. 6. Mahishasuri is on the east end of the chamber slaying the buffalo-demon, a four-armed figure with a club stands in front, another with a sword is behind and above are *gandharvas*. A large sculpture is on each side of the approach to the shrine; the north side contains Ravana with five heads under Kailasa, while Shiva and Parvati with attendants are above; the south side represents Shiva and Parvati playing at *chau-sar*, Bhringi is beyond resting his chin and hand on his knee, Parvati is attended by females, one of whom is plaiting her hair, and below is the bull Nandi with usual *ganas*. A female *chauri*-bearer with dwarf attendants stands in front of each pilaster of the antechamber. The two columns have compressed cushion capitals but instead of brackets, they have deep square abaci carved with figures. The door of the shrine is also elaborately carved, and is similar in style to the doors in caves I, and IV, at Ajanta, so that all three are about the same age. A gigantic *dvarapala* is on each side of the doorway, and has a wigged dwarf attendant. One of them has a high cap with the prongs of the *trishula* projecting from the top of it, and a broad dagger, a sword, and

a cobra round his loins. A wide and lofty *pradakshina* surrounds the shrine, which contains a square *shalunkha* with a *linga* in it.

Cave XXII :

Cave XXII has a court 42 feet square, within which an ascent of three steps leads to a sloping platform, containing a four-doored chamber called the *Nandi mandapa*. On the south side of the court is a low chapel, containing *Bhringi* or *Kala* with two arms and out-spread hair, *Ganapati* and the seven *matris* or mothers, the last *Brahmi* holding a bottle, and a figure of *Shiva*. All the *matris* as well as *Shiva* have four arms each. The cave is ascended by thirteen steps, and has a *dvarapala* in front, at each end. It is 70 feet by 40 feet, including the end chapels and the vestibule to the shrine; and has four pillars in front, and two on each of the three other sides of the hall. The pillars have square plain shafts with bases and bracket capitals. At either end is a chapel with an altar. The walls of the vestibule contain *Ganesha*, three *devis*, one on a crocodile, and a four-armed *Vishnu* or perhaps *Kartikeya*. In the shrine is a round *shalunkha* with a highly polished *linga*, which is still worshipped. The latter has bluish streaks, and hence the cave is called "Nilakantha" or "blue-throated," one of the names of *Shiva*.

Cave XXIII :

Cave XXIII is a low excavation, consisting of a partly double verandah, with five doors entering into small cells, one of which contains a round *shalunkha* and *linga*, with a *Trimurti* on the back wall.

Cave XXIV : *Teli-Ka-Ghana*

सत्यमेव जयते

Cave XXIV consists of five low cells known as the "*Teli-ka-ghana*," or the "Oilman's Mill." The cells contain some small sculptures, among which is an injured figure of a river goddess. A little to the north is the beginning of another cave.

Cave XXV : *Kumbarvada*

Cave XXV called *Kumbarvada* and *Sureshvada*, had its front supported by six columns and pilasters which have fallen away. The hall with recess is 90 feet by 27 feet, by 13 feet 10 inches high. An image has been placed on a pedestal at the north end; and at the south is a recess with a shrine behind it, containing an oblong altar. Between the front of this recess and the pilaster in front of the cave, is a fat male with a bag in his hand, seated on a rich *gadi*. At the back of the hall are four free standing, and two attached square pillars with moulded bases. The smaller hall behind these is 57 feet by 23 feet, and has two pillars at the ends and two at the back, with two attached

ones dividing it from the vestibule of the shrine which is 30 feet by 9 feet. The pillars have brackets; and on the front of each bracket are a male and a female flying figure. On the ceiling of the vestibule is a figure of Surya in his chariot drawn by seven steeds, with a female at each side shooting with a bow. The shrine is 15 feet square and contains an oblong altar. The shrine door has a Dravidian moulding on the frieze, and tall *dvarapalas* with very bushy locks and long swords are by the jambs standing on lotuses.

Cave XXVI : Janawasa

Cave XXVI or *Janawasa* has four pillars and two pilasters in front, with two pillars and pilasters at the back, all with cushion-shaped capitals. At each end of the spacious hall, which is 74 feet wide by 25 feet deep, and 16 feet 6 inches high, is a chapel raised 3 or 4 feet above the floor with two square pillars and pilasters in front; and at the back is a still larger room 40 feet square, also with two square pillars and pilasters in front. The total length including these chapels is 112 feet, and the breadth to the back of the *pradakshina* is 67 feet. In front of each pilaster of the vestibule is a female *chauri*-bearer, with hair carefully crimped and a dwarf attendant by her side. The shrine door has two large *dvarapalas*, and one of them has a flower. There are other stout figures, and an attendant has a very high cap terminating in a spear-point, with a skull on the right side of it. The *pradakshina* is 9½ feet wide all round; and the shrine, which is 16 feet square inside contains a large *shalunkha* and *linga*.

Cave XXVII : Milkmaid's Cave

Cave XXVII or the Milkmaid's Cave, has one octagonal pillar with bracket capital, and a fragment of another left in the verandah. It had six pillars originally in the verandah, which is 69 feet long by 8 feet 4 inches wide. The back wall is pierced with three doors and two windows, and has the following sculptures:—Lakshmi with two male attendants; Vishnu, four-armed with club, *chakra* and rosary; Shiva with cobra and trident; Brahma., three-faced, with staff, water-pot, and rosary; and Mahishasuri with the buffalo. In the north end is Varaha with Prithvi; and in the south, Narayana on Shesha. The hall is 53 feet, by 22 feet, by 11 feet 8½ inches high; and three cells are rudely excavated in the walls. The vestibule to the shrine is 23 feet by 10 feet, and has a raised floor and two short pillars in front. Vaishnava *dvarapalas* are in the recesses on each side of the shrine door, and an oblong altar is inside, at the back of the shrine.

Cave XXVIII :

Cave XXVIII consists of the remains of a couple of cells, a vestibule, and a Shrine with *dvarapalas* at each side of the door. Inside is the

base of a square altar, and in the front hall is an eight-armed *devi* with attendants. There are several other small caves; and in the shrine of the first of these is a *Trimurti* of Shiva, as creator, preserver, and destroyer, a fine specimen of a class of sculpture very common at that age. Several larger cells further north are succeeded by a considerable groups of small shrines, some of which have small open courts entered by a door with a Dravidian pediment over it. Others have *Trimurtis* on the back walls of the shrine, with round *Shalunkhas* for the *lingas*; and the ceilings of two of them contain pieces of painting.

Cave XXIX : Sita's Chavadi or Dumar Lena.

Cave XXIX or Sita-ki Nahani is also called Dumar Lena. The great hall including the shrine is 148 feet wide, 149 feet deep and 17 feet 8 inches high; but the excavation, from the entrance court extends to more than 200 feet in a direct line north and south. Two large lions, with small elephants under their paws, guard the steps which lead into the hall from three sides; and a large circle for *Nandi* is before the west approach. The hall is in the form of a cross and the roof is supported by twenty-six massive pillars. Large sculptures are at each end on the three sides of the front aisle. The south end of the west aisle contains Ravana shaking Kailasa; and Bhairava and two victims are at the north end. The south verandah has a large pit opposite the landing; and the west end contains Shiva and Parvati playing *cahusar*, with Vishnu to the right, Brahma to the left, and *Nandi* and the *ganas* below. In the east end is the marriage of the gods and goddesses as described by Kalidasa. Above are the gods and goddesses; on the left are, Vishnu mounted on Garuda, Yama on a buffalo, Vayu or Soma on a stag, Agni on a goat and perhaps Varuna; on the right are Indra on Airavata, and Nirriti on a *makara*. Outside the pilaster to the south of this is a gigantic *devi*, with round head-dress peaked in front; above are four sages and below are three females, while a goose or other bird pulls at the *devi*'s mantle. A stair to the south descends to the stream below. Shiva is represented in the north verandah as *Mahayogi* seated on a lotus, with his club in his left hand, the stalk of the lotus upheld by *Naga*-hooded figures and two worshippers behind them. Shiva is opposite, with very fat legs, dancing the *tandava*; and Parvati is seated at his left. On the east wall outside the pilaster, is a tall female figure, a river goddess, standing on a tortoise, with a single female attendant and *gandharvas*. This is in a small court on the north side of the cave, to the east of which is a low cave with a large oblong block of stone inside. The shrine in the back wing or recess is a small square room containing a *linga*. It has four doors severally guarded by a pair of gigantic *dvarapalas*, each holding a flower in the right hand, and accompanied by a female attendant who also holds a flower. The head-dresses are varied in almost every case. In the south *pradakshina* is a

square cell, and through it another is entered, with a deep hole in one corner.*

Cave XVI : Kailasa or Rang Mahal

Cave XVI so well known as the Kailasa or *Rang Mahal*, is a great monolithic temple, isolated from the surrounding rock, and carved both on the outside and inside. Regarded as the greatest monolithic structure in the world, Kailasa combines immensity with grace, energy with superb genius. Its conception and planning are matched by the jewel-like execution. It is a wonderful monument of patent skill and infinite labour. In area, the Kailasa is approximately twice that of the Parthenon and one and a half times as much in height. The work was commenced by cutting three mighty trenches in the solid rock—two of them at right angles to the front of the rock, and more than 90 yards in length, and the third connecting their inner ends, over 50 yards long and 107 feet deep. A great mass of rock left in front of the court to represent the *gopura* of Dravidian temples which is here in two storeys, the lower one with rooms inside, and the exterior adorned with figures of Shiva, Vishnu, etc. The *gopura* is pierced in the centre, by an entrance passage with rooms in each side; and beyond this is a large sculpture of Lakshmi seated on lotuses with her attendant elephants. The leaves of the lotuses contain some letters and a date, probably of the 5th century; and there have been inscriptions on the bases of the pilasters on each side, with characters of the 8th century. The front portion of the court is a few feet lower than the rest; and two gigantic elephants stand at the north and south ends. Turning to the east, and ascending a few steps, is the great court of the temple

*The Brahmanical caves and the architectural details that have been described are copies of Buddhist *Viharas*, but the cells for monks are absent, and the character of the sculptures is changed to suit the Brahmanical pantheon. In the Sita's Chavadi and later caves, the Brahmins were gradually departing from their Buddhist originals and were on the verge of creating a new style when a revolution followed and the Brahmins abandoned the cave, and determined on excavating rock-cut temples. The Chalukyas apparently favoured Buddhism more than Brahmanism, but among the Rashtrakutas who eclipsed them at the end of the 7th century, Dantidurga (A. D. 725-755) was a worshipper of Shiva and probably excavated Kailasa. This rock-cut temple closely resembles an old structural temple at Pattadkal which has an inscription recording its erection in A. D. 733 by Virupaksha, the queen of the second Vikramaditya, a Chalukya who was contemporary with Dantidurga. The Pattadkal temple is the earliest known structural work in the Dravidian style; while the Rathas of Mahavallipur, and the Kailasa are respectively the earliest and latest rock-cut temples of the same style. It would seem that caves were not much used by the Dravidians, and the Rathas of Mahavallipur are at least half a century earlier than the Pattadkal temple; but the conversion of the wooden forms of Buddhist *Viharas* into lithic temple architecture is so complete, that intermediate forms must have pre-existed. The Kailasa is the most extensive and elaborate rock-cut temple in India and is one of the most interesting and magnificent of all the architectural objects. Its dimensions and the amount of labour bestowed upon it, will stand comparison with similar works of Egypt or of any other country. See Fergusson and Burgess' *Cave Temples of India*

276 feet by 154 feet, with a scarp 107 feet high at the back. A *mandap* 26 feet square and two storeys in height, stands in front of the court. The lower storey is solid, and the upper one is connected with the *gopura* and with the temples by bridges cut in the rock. Figures of lions and fat dwarfs are placed on the roofs of the *gopura*, of the *Nandi mandapa*, and of the great hall itself. They stand about 4 feet high, and are executed in the same bold style as the figures of lions and elephants round the base of the temple. Over the *gopura* were fat figures blowing *shankhas*. On each side of court stands a square pillar 45 feet high, with the remains of a *trishula* on top, about 4 feet more. The temple stands a little further back, and is 164 feet by 109 feet, rising to a height of 96 feet to the top of a dome. The basement is solid and very irregular in form, and is adorned, between a bold podium and its cornice, with a frieze of huge elephants, *shardulas* and other mythological animals, in every possible attitude, feeding, fighting, and tearing each other to pieces, but all executed with considerable spirit and truth, and seeming to support the temple above. The central fan is raised on a solid basement of rock, 27 feet high. Under the bridge connecting the temple with the *mandapa* are two large sculptures, the one on the west being Shiva as Kala Bhairava in a state of frenzied excitement, with flaming eyes and the *Saptamatrás* at his feet, and that on the east being Shiva again, as *Mahayogi* or the great ascetic, in the attitude of Buddha with attendant *munis* and gods. A stair on each side of the bridge leads upto the great hall of the temple. A series of carvings, on the outer wall of the south stair, are descriptive of the story of the *Ramayana*; while the north side contains some of the episodes from the *Mahabharata*. The sculptures of the lofty basement of the temple commence from behind these bas-reliefs, and continue in an unbroken line, but not on the south side, which had a bridge, since fallen down, from the balcony of the temple to a cave in the scarp. Beneath this is a fine sculpture of Ravana under Kailasa. The whole of the temple was plastered over and painted, and hence its name *Rang Mahal* or the painted palace. The painting was renewed again and again, and some bits of old fresco-paintings of two or three successive coatings, still remain on the roof of the porch of the upper temple. The door is guarded by gigantic Shiva *dvarapalas*, leaning on heavy maces; and the hall, which is 57 feet by 55 feet, has wide central and cross aisles; while four massive square columns in each corner support the roof. The four pillars round the central area are of one pattern, differing only in the details of their sculpture; and the remaining twelve are also of one general type. There are sixteen pilasters, somewhat in the style of the four great central columns; and the door at each end of the cross aisle leads out into a side balcony with two richly carved pillars in front. The massiveness of the sixteen great square pillars gives a solidity and grandeur to the hall, which is unlike anything else in the cave architecture of India. Among the details worth

noting are the windows and panels. There are six windows, two in front and two on each side, of which one on the south-east is very much broken. Three of them are arabesques of very rich but entirely different designs, and the other two are a combination of animal and vegetable forms. Among the sculptures are two representations of the destruction of Mahishasura or the buffalo-headed demon, by Chandi or Durga. One representation is on a panel, on the outside of the north wall of the great *mandapa* to the west of the balcony. The other is in a large sculpture on the side of the porch by which the court is entered; and on its north wall are more accessories. On the right or south sides of entrance into the court is another representation of this scene. The front of the *mandapa*, to the north of the entrance has a panel with Shiva, four-armed standing on the back of a kneeling figure, with Parvati by his side. He holds with one of his hands a long lock of hair out of the top of his head-dress; and at the same time apparently supports a Naga-like figure, perhaps Ganga. The widening tail represents the stream in its descent; lower down it reaches an ascetic Jahnu, and again issues from his ear and descends among rocks and is visited by an elephant and a goat; below are seven half figures; and the ascetic above, standing on one leg, may perhaps be Bhagiratha. The panel on the east side of the south porch has some scene from the *Ramayana*; and that, on the west side has a divinity carrying off a chariot and its rider, while a bird is pecking at him. The five small cells from elegant and appropriate adjuncts to the central shrine. They are types of the cells that existed on the terraces of pyramidal Buddhist *viharas* but are too small for human habitations. These diminutive forms are still peculiar to Dravidian architecture. The vestibule of the shrine is at the east end of the hall; and roof contains Lakshmi or Anna Purna, standing on a lotus, with high *jata* head-dress. Brahma squats at her right elbow, and perhaps Vishnu is on her left with *gandharvas* at the corners of the sculpture. The north wall of the vestibule had Shiva and Parvati engaged at *chausur*; on the south, the same two are on Nandi couchant on a slab supported by four *ganas*, with a fifth at the end. Shiva has a child on his right knee; and behind him are four attendants. The *dvarapalas* on each side of the shrine door were females, one of whom was on a *makara* and the other on a tortoise. The shrine is a plain cell, 15 feet square inside, with a large rosette on the roof. The *shalunkha* is modern, and probably had a *linga*, although the presence of female *dvarapalas* would seem to suggest that the shrine may have been devoted to one of the forms of Parvati. *A door in each of the back corners of

* Al Mas'udi (cir A. D. 940) mentioned the caves, probably under the name of Alura. Tradition says that Raja II of Ellichpur cleaned out and painted the Elura caves, and that he was afterwards killed in battle by Saïad Rihman Daula in H. 384 or A. D. 994. This is probably connected with part of a painted inscription still traceable under a relic of Shiva and Yama near the north corner of the west face of the great temple, beginning Shaka 1884 (A. D. 1463), when Kailasa must have been covered with a fresh coating of plaster, and re painted. See Fergusson and Burgess' *Cave Temples of India*.

the hall leads to the terrace behind, and a wide path goes round the outside of the shrine, which forms the base of the *Shikhara* or spire. The *pradakshina* for circumambulation is provided for by the doors in the east wall leading on to the terrace, on which are also five small shrines. These have little carving on their walls, beyond the *dvarapalas* at the door; and there are altars in all of them for images, but the shrine on the south side has also a bench round the back and ends. In an advanced recess in the corner of the temple facing the shrine in the north side is an image of Ganapati; and on the facade above is a figure with its face to the wall. The image in the corresponding recess on the southwest of the temple is perhaps Vishnu. The *shikhara* rises to a height of 96 feet from the court below, and the whole of it is elaborately carved. The base is in panels, six on each side and five on the back, containing the various forms of Shiva, Durga, and Vishnu, standing on fat dwarfs and accompanied by other attendants. At the upper corners of the panels are conventionalised figures of peacocks with long tails and a *devi* seated cross-legged is usually over each panel. The wall above contains flying figures, and over them are the horizontal mouldings of the *shikhara*.

The entrance of the hall is connected by a bridge outside the porch, to a pavilion with four doors and broken Nandi. Several chambers are to the west, over the entrance porch, from which there is access to the roof of the small chambers that form the screen in front of the court. The screen is covered with mythological sculptures in recessed panels, and is crowned on the outer side by a crenellated parapet. Each crenellation is carved with three balls, and below them is a string of small figures in high relief, on foot, on horseback, in carts, fighting, etc. There are twenty-five large panels, and to the south of the screen is a rock-cut cistern 22 feet by 19. On each side of the entrance to the porch is a sitting figure with one foot up; and on the front of the inner jamb on each side is a female with umbrella and *chauri* over head, accompanied by a small attendant. Passing through the *gopura* are other figures. On the outer side of the north wall is the large Mahishasuri already described; and on the return wall of the court are more figures. To the north of this is an unfinished cave in the screen, with four short stout pillars having thick compressed cushion-shaped capitals. Sculptures are again seen on the south side of the entrance and partly on the west wall. Next to this is an unfinished excavation in the south end of the screen, apparently intended for a small open room or shrine. A cave is below, under the scarp on the south side, and measures 37 feet by 15 feet, with two square pillars and pilasters in front. Each pillar has a tall female warder with hair hanging in loose folds towards her left shoulder, and two dwarf attendants; and behind the pillar is a low square pedestal. The mothers of creation are sculptured round the three inner sides of this sacrificial hall. The first on the west end is Wagheshvari four-armed, holding a *trishula*, and with tiger under her

feet; the second is a somewhat similar figure; the third is Kal, a grinning skeleton, with Kali and another skeleton behind, Kal with a cobra girdle and necklace is seated on two dying men, and a wolf gnaws the leg of one. On the back wall is—1, Ganapati; 2, a female with a child sitting on a wolf; 3, Indrani; 4, Parvati with a bull in front of the seat, and a child destroyed; 5, *Vaishnavi* and child destroyed, with Garuda below; 6, Kartikeyi, and child crawling on the knee, with a peacock holding a snake as a cognizance; 7, a *devi* with *trishula* and a humped bull below; 8, Sarasvati holding a rosary; and 9, another *devi* with four arms, holding a shallow vessel. On the east wall are three female seated figures*, each holding a *chauri*; but without the nimbus and cognizance. They are separated from the others by a fat dwarf who sits with his back to the three. Under the west end of the sacrificial hall is a small low cave, the verandah of which is divided from the inner room by an arch springing from two attached pillars; the inside has an altar for some idol. The rock on the right side of the great temple has been excavated in four storeys, none of them quite finished. The verandah of the second storey is 61 feet by 22 feet, inclusive of the two pillars in front, and leads into a dark hall 55 feet by 34 feet, with four heavy plain pillars. The shrine is scarcely more than begun. A stair at the west end of the verandah leads to a third storey, almost identical in dimensions and arrangements, and with a similar verandah and hall. It is lighted by a door and two windows. The fronts of the second and third storeys are protected by handsome eaves, quadrantal on the outer surface, and the inner-sides carved in imitation of ribs, with a bearing rafter running horizontally through them. In the third storey, the four pillars which support the roof are connected by something like arches; and the roof of the area within the pillars is considerably raised by a deep cornice. A square area is left in the centre of the roof, opening into the small room above, and just filling the area between the four pillars in it. The fourth storey has an opening from the outside on the top of the rock where there is some carving on the surface.

A corridor 60 feet long, with five pillars in front of it, is nearly opposite the obelisk on the north side. An ascent of two or three steps at the east end leads to a figure of Shri, with a lotus in each hand and attended by four elephants. The stair to the left ascends to the Lanke-shvara cave, 123 feet long from the back of the Nandi to the back of the *Pradakshina*, and 60 feet wide. The entrance to the hall is to the left, in front of the Nandi; and a low screen wall connects the west line of pillars. The roof is low, and is supported by twenty-seven massive pillars and corresponding pilasters, most of them richly carved and of varied and appropriate design, but of later date than the central temple. The arrangement of the sixteen pillars in the centre is identical with that of the greater temple, but the central aisle and the central cross aisle are somewhat wider, and the hall, being thus open on the

* These are sometimes named *Shivakali*, *Bhadrakali* and *Mahakali*.

west and south, has a more spacious appearance than the porch of the temple. The floor of the central area is somewhat raised above the surrounding aisle ; and the roof is similarly elevated by a double architrave surrounding it. The pillars are about three diameters in height, and this proportion is better suited for rock-cut architecture than any other that has been adopted in India. They have bold capitals and brackets, and the inner side of each of the pillars on the south face is connected by a low screen, which like that at the western entrance is adorned with sculpture. The south-west corner contained Mahishasuri ; the second pillar Ardhanari ; the third Bhairava or Vira Bhadra ; the fourth Shiv and Parvati ; and the fifth Shiva with his left foot on a dwarf, and Parvati on his right hand. A figure of Shiva is at the end of the aisle dancing the *tandava*, with a skull withering in his head-dress. The right side of the entrance to the *pradakshina* has Shiva and Parvati, with Ravana below, and a maid running off. The same gods are in the north entrance playing at *chausar* ; a plantain tree is behind them, and the Nandi and a *gana* are below. A female is on each side of the shrine, one standing on a *makara*, and the other on a tortoise. The *shalunkha* inside the shrine has been destroyed ; and the back wall has a grotesque *Trimurti*, or Brahma, Vishnu and Shiva in very low relief, each four-armed. Brahma has three faces, and the goose as his *vahana* or vehicle and Sarasvati, his consort are by the side of him. The central figure is Shiva holding up his *trishula*, and a snake with Nandi and an attendant are by his side. The third is Vishnu, with the discus and a great club, attended by a male and a female. The back wall of the cave has a series of rather large sculptures :—1, Vishnu is at the east end as Surya" with his two wives, and his two sons the Ashvins ; he holds two lotuses growing out of his hands and wears a diadem, necklace, earrings, and girdle ; 2, Varaha is on the back wall holding up Prithvi ; 3, Parvati, four-armed, performs the *tapas* between two fires, and holds up a *linga* in one of the right, and Ganapati in one of the left hands ; 4, three figures are in the middle compartment, the centre being Shiva, four-armed, with *trishula* and cobra ; Nandi is on his left, and an attendant on his right ; to the left is Vishnu, and to the right Brahma ; 5, Narasinha is tearing the bowels out of his victim and is supported by Garuda and *gana*; and 6, a large Ganapati. A four-armed *dvarapala* with huge clubs, having axe edges protruding from the heads of them, is at the west end of the hall, on either side of the recess for Nandi. To the east of the front balcony is a recess containing the Saptamatra on a small scale, and some remains of grotesque paintings. A shrine 23½ feet long by 9 feet deep and 11 feet high, with two pillars in front, is just behind the northern elephant. The pillars have moulded bases, sixteen-sided shafts, and massive capitals with a double bracket above. The floor is approached by five steps, with an elephant's head and front feet on each side of

them ; and the rest of the podium is divided into three panels on each side, containing small sculptures. The ends also had the heads, etc. of elephants ; and the facade was terminated by gigantic *dvarpalas* with several arms and wearing high tiaras. The back wall of this shrine is divided by half pillars into three large panels, with slender colonnettes on each side, carrying *makaras* and richly carved *toranas* above, each containing a tall figure of a goddess in almost entire relief. The central goddess stands on a *makara*, with lotus leaves and flowers behind her, and may be Ganga. The other two lean slightly towards her, the one on the left standing on a lotus flower, with creeping plants and birds among their leaves ; and that to the right on a tortoise (*kurma*), with creepers and waterplants behind,—the two representing Sarasvati and Yamuna. The frieze of the facade has been divided into seven panels ; in the central one are three figures ; and in each of the others a male and female are seated together. Over these are some mouldings ; and above in front of an unfinished cave, is a low rail carved with water jars, separated by two little colonnettes. At the east end of the unfinished hall, under the bridge that once connected the upper temple with the scarp, is a doorway leading into the corridor which surrounds the back half of the court on the ground floor. This corridor on the south side measures 118 feet in length ; and the wall is divided by pilasters into twelve compartments, each containing a large sculpture as follows,—1. Perhaps Anna Purna, four-armed, holding a water pot, rosary, spike or bud, and wearing her hair in the *jata* style. 2. Shiva as Balaji who slew Indrajit, the son of Ravana, four-armed, with club *discus* or *chakra* and conch ; has a suppliant and a small female in front of his club. 3. Vishnu as Krishna, four-armed, with the *shankha* and sword, holding the seven-hooded snake Kaliya by the tail, and planting his foot on its breast. 4. Varaha, four-armed with the *chakra*, *shankha*, and the snake under his foot, raising Prithvi. 5. A four-armed Vishnu on Garuda. 6. Vishnu, with a long sword, club, shield, *chakra* and *shankha*, in the Vamana or dwarf incarnation, with his foot uplifted over the head of Bali, holding his pot of jewels. 7. A four-armed Vishnu as Krishna upholding the lintel of a compartment to represent the base of a hill over the flocks of Vraj. 8. Shesha Narayana or Vishnu on the great snake, with Brahma on the lotus springing from his navel, and five fat little figures below. 9. Narsinha, tearing out the entrails of his enemy. 10. A figure with three faces and four arms, trying to pull up the *linga*. 11. Shiva, four-armed, with Nandi. 12. Ardhanari, four-armed, with Nandi. The sculptures from the west end of the twelve corresponding bays on the north side (120 feet in length) are :—1. Shiva springing from the *linga* to protect Markandeya from Yama, the god of death. 2. Shiva and two worshippers, one of them a huntsman with a bow. 3. Shiva and Parvati playing at *chausar* ; below are Nandi and eleven *gana*. 4. Shiva and Parvati, with Narada below playing on some wind

instrument. 5. Shiva with Parvati above, her arms twined in Shiva's; Ravana is below, but not complete. 6. Rishi Muchhukunda, with two arms and a bag on his left shoulder. 7. Shiva and Parvati seated, facing one another. 8. Shiva, four armed, with snake and rosary, and Nandi on the right. 9. Shiva and Parvati seated, and Nandi below. 10. The same pair, with a *linga* altar between them, and Nandi below. 11. Shiva with Parvati on his left knee, and a seated and a standing figure below. 12. A *linga* with nine heads round it, and a kneeling figure of Ravana upholding the *vedi*, and cutting off his tenth head in devotion to Shiva. The nineteen subjects occupying the compartments in the east corridor (189 feet in length) are :—1. Shiva as Kala Bhairava, four-armed, with the *trishula* and accompanied by Parvati. 2. A god stepping out from lotuses, with a small figure of goddess holding him by the finger. 3. Shiva, four-armed, with the *trishula*, beside Parvati. 4. Shiva, four armed, with the *trishula* in one of the left hands, and *gandharvas* above and other attendants below. 5. Shiva with a long-shafted *trishula* dancing on a dwarf. 6. Chanda or Bhupala Bhairava, with a ribbon over his thighs, a *trishula* over his left shoulder, a begging bowl in the left hand, and a small drum in the right, with Parvati in front of him. 7. Shiva, four armed holding a cobra, with Nandi on the right and Parvati on the left. 8. Shiva and Nandi. 9. Brahma, three-faced and four armed, with the ascetic's water-pot and rosary, and his sacred goose. 10. Shiva with a cobra and Nandi. 11. Vishnu, four-armed, with *shankha* and lotus; also a worshipper with his hands clasped. 12. Shiva holding the *trishula*, with Nandi and a worshipper. 13. Shiva holding a snake, the Ganga flowing from his hair; Parvati is on his left and an elephant on his right; above is Brahma, and overhead a *gandharva*. 14. Shiva in a *linga* with Brahma and Varaha. 15. Shiva with four-arms, *damru* club, and bell. 16. Shiva and Parvati, with Nandi below. 17. Shiva with six arms, going to war against Tripurasura; Brahma, armed with *trishula*, club, bow, and quiver, drives him in the sun's chariot, with the four *Vedas* as horses; Nandi is on the top of the club. 18. Virabhadra, six-armed, with *damru*, bowl, and *trishula*, holding up his victim Ratnasura; he is accompanied by Parvati, Kali, a goblin, and a vampire. 19. Shiva holding a flower, with Parvati on his left, and Bhringi, his skeleton attendant, waiting below. A door from the north corridor leads into a continuation of it, 57 feet long. This is situated immediately under Lankeshvara, and the two front pillars are elegantly ornamented, but there are no sculptures at the back. The Lankeshvara and the gallery surrounding the inner side of the court on the ground-floor, must have been excavated subsequent to the great temple, by the second or third Govinda (A. D. 765 to 810) or even by Amoghavarsha.

The face of the hill above the scarp in which Kailasa and Sita's *Nhani* are excavated, contains a large number of small caves, scattered in groups up and down. Some of them have small open courts entered

by a door with a Dravidian pediment upon it, and others have *Trimurtis* on the back walls of the shrines, which contain round *shalukhas* and *lingas*. Fragments of painting are still left on the ceilings of two of them.

Jain Group

The Jain Caves at Ellora occupy the northern spur of the hill, called by them *Charanadri*. They consist of five large excavations, and are of various ages, dating probably from the 9th to the 11th century.

Cave XXXI : Chhota Kailasa

Cave XXXI or the *chhota kailasa* is the most southerly cave of the group, and is a free standing monolithic shrine, in imitation, on a small scale, of the great Brahmanical temple of Kailasa. The hall is 36 feet 4 inches square, and has sixteen columns arranged in four groups. The porch in front is 10 feet square, and the shrine at the back, $14\frac{1}{2}$ feet by $11\frac{1}{2}$ feet. The whole temple is situated in a pit, 80 feet by 130 feet, with small excavation in each side. The exterior is in the Dravidian style ; and it is only one storey in height, but the spire is low and unfinished. It is probable that this and the larger Kailasa are not far distant in date, although the former contains several loose sculptures of the 13th century, and one was found dated *Shaka* 1169 or A. D. 1247.

Cave XXXII :

Cave XXXII was never finished. Its porch is hewn out entirely on three sides, and stands in a deep excavated pit. The pillars have been carefully chiselled and have "compressed cushion capitals". Those of the porch stand on a screen supported by elephants, and are ornamented with water jars in compartments.

Cave XXXIII : Indra Sabha

Cave XXXIII or the *Indra Sabha* is really a group of excavations, consisting of two caves with double storeys, and a single-storeyed cave, with wings and subordinate chapels, etc. The first is the *Indra Sabha* proper, and the second is the *Jagannath Sabha*. The court of the former is entered by a screen wall facing the south ; and on the outside of this, to the east, is a chapel 19 feet by 13 feet, with two pillars in front and two more at the back. The pillars are square below, and octagonal above, including the capitals. The sculptures on the walls represent Parshvanath's temptation on the north end in which a nude figure of the saint is over-shadowed by a seven-hooded snake, and a female attendant, with a snake-hood, holds a *chhatri* (umbrella) over him. On each side are Hindu divinities, and below are two Naga maidens. A male figure is above riding on a buffalo, with *gandharvas*; and another figure is playing on a conch. The demon

Kamatha riding on a lion is to the right of the sculpture, and below him are two worshippers. On the south end is the *tapas* or asceticism of Gautama *Rishi*, who is also nude, with a creeper twining round his limbs, and with female attendants and worshippers. The shrine contains Mahavira, and nude figures like Buddha in the meditative attitude, with a drummer and other musicians over their heads. On the back wall is Indra on an elephant, with two attendants under a tree with parrots in it, and Indrani to the right. A screen wall left in the rock, terminates the court on the south side, and is pierced with a doorway with a Dravidian roof. This court is 56 feet by 48 feet. A large elephant on a pedestal is inside on the right; and a fine monolithic column, 27 feet 4 inches high, with a quadruple image on the top, was on the left. A pavilion 8 feet 5 inches square inside, is over a quadruple image of Mahavira, and is in the centre of the court. It is raised eight steps above the level of the court, and has a door on each side, but with ascents only from the north and south sides. Each door has two advanced pillars, and the throne of the image is supported by a wheel and lions. The style and details of the pavilion, and of the gateway leading into the court are Dravidian; and the excavations were probably made after the decadence of the Rathod dynasty in the ninth or tenth century. Exclusive of the verandah, the lower hall must have been intended to be about 72 feet wide by 56 feet deep; and beyond it are two free standing pillars, and two in antis in front of the vestibule to the shrine, which is 40 feet wide and 15 feet deep, inclusive of the pillars. The shrine alone has been completed, and is 17½ feet wide and 15 feet deep. It is sculptured much like the rest, with Parshvanath on the right, Gautama on the left, Indra and Ambika at the back, and Mahavira on a lion throne in the shrine, with the wheel or *chakra* in front. The stair lands in the verandah of the grand hall. The verandah is 54 feet long by 10 feet wide by 14 feet 6 inches high. The hall is 55 feet deep and 78 feet wide, and contains some fragments of painting on the roof. The verandah is supported in front by two pillars of the "broken square" pattern, with their pilasters connected by a low wall. It is divided from the hall by two other pillars, having boldly moulded square bases, and sixteen-sided shafts and capitals, with a low parapet wall between, from the back of the verandah. The inside of the hall has twelve pillars of five different patterns, resembling those in the Lankeshvara cave. In each end of the verandah is a colossal image, the male in the west, and the female in the east, usually known as Indra and Indrani,—the former being seated on an elephant and the latter on a lion with a tree behind the head of each, and small figures of attendants beside them. Behind each of these figures, but entered from the side aisles of the hall, is a small room about 9 feet by 11 feet, by which access is obtained to the shrine on each side of the front area. The walls of the sides and back aisles are divided into compartments filled with *Tirthankaras*. The centre space on each end has a large *Jina*

seated cross-legged on a *simhasana*; and the space on either side of the shrine door is devoted to Parshvanath and Gomateshvara. The other have two Mahaviras each, under different Bo-trees, as with the Buddhas, except that between the trees is a figure holding up a garland, and above him is another blowing the conch, while at the outer sides are *gandharvas*. A tall nude guardian is on the pilaster on each side of the shrine door, and a squatting Mahavira is on the pilaster next to it. The door is richly ornamented, and has a mass of carving over and around it. There are two slender advanced pillars, called *damru* or the drum of the idol, because they reverberate when beaten. The shrine is 12 feet 3 inches high, and is occupied with Mahavira. A quadruple image was in a sort of *shalunkha* in the centre of the great hall; and an immense lotus is on a square slab on the roof over it, which holds in the four corners and centre as if for pendant lamps. A door in the south-east corner passes through a cell containing a sort of a trough; and a natural hole in the roof leads into a small court on the east side of the cave. The few steps leading down to it, occupy a small lobby carved all round with *Jinas* etc. The hall, 25 feet wide by 23½ feet deep, has a verandah in front; and inside are four square pillars with round capitals. On each side is a deep recess—in that on the right is a naked figure of Gomateshvara and in that on the left is Parshvanath, also nude, with attendants. In similar recesses are figures of Mahavira seated cross-legged; on pilasters at each side of the shrine door are nude *Jina dvarapalas*; the architraves are carved with numerous figures; and on the throne inside is a cross-legged Mahavira. On the east, the verandah has two pillars in front and two behind rising from low screen walls. Ambika is in the south end facing the entrance, at the right side of which Indra is represented with a bag in his left hand and a cocoanut in his right. Some scraps of painting still remain on the roof of the hall; and a door in the north-west corner of the great hall, leads through a small room into the temple on the west side, corresponding to the last described. This temple has a carefully carved facade, and on the right of the entrance is a four-armed *devi* with two discus in the upper hands, and a *vajra* in her left on her knee. To the left of the entrance is a figure of Sarasvati, eight-armed, with a peacock. The hall is exactly similar to that on the east, but the four central pillars have capitals with looped drooping ears as in the great hall and everything has been finished more elaborately and sharply. The two pillars on the inner screen have sixteen sides, and correspond to those on the screen in the great hall. Ambika is seated at the right side of the steps, and a four-armed *aevi* is opposite to her. Indra is seated on the west end of the verandah facing the entrance; and Mahavira occupies the shrines and several compartments in the walls. In deep recesses again, Parshvanath is placed on the left and Gomateshvara on the right side of hall. Pairs of figures in dalliance fill the compartments of the low inner screen. On the ceiling are some

fragments of painting. The facade of the side cave is covered with sculpture. The right half of the rock below is excavated in two storeys, the left in one; and between the upper of the two storeys on the right and the one on the left is a vertical belt of carving. At the bottom is a representation of a fight; over this two females kneel on the left, and two males kneel on the right of a stool; over this again is Parshvanath seated cross-legged on a lion-throne, with the wheel in front, and a small worshipper at the right corner, a *chauri* bearer with high cap on each side, and the great seven-hooded snake behind him canopied his head; above on the left is a *chaitya* or *dagoba*. The lower storey has two neat pillars in front. On the back wall are figures of Indra and Ambika. Parshvanath occupies the left end, and Gomateshvara the right, with deer and dogs at his feet; farther back and seated cross-legged is a *Tirthankara*. In the shrine is Mahavira with *chauri*-bearers, and a triple umbrella and foliage behind the head. Over this is another chapel with Parshvanath on the left side, and two small cross-legged *Tirthankaras* on the upper half of the right side. Indra and Ambika are in recesses on each side of the shrine door, and a *Jina* is inside, with *chauri*-bearers seated cross-legged on a *simhasana* and the wheel in front. Gomateshvara is carved at the front between this chapel and the facade of the principal cave. To the left of these two is a hall 30 feet wide by 25 feet deep, having a screen wall in front, over which rises a pillar on each side of the entrance. The upper part of this screen which forms the back of a seat inside, is carved with water vases in small panels, each separated by two colonnettes; and the lower portion, like that of the upper storey, is carved with elephant's heads, separated by slender pilasters, and each playing with or feeding on flowers. Inside are four pillars with high square bases and cushion capitals, the front ones only having much carving. In the central compartment, on the west wall is Parshvanath, with female *chhatri*-bearer, and the snake behind overshadowing his head with its hoods; at his feet are two Naganis and two richly dressed worshippers, while round him are numerous demons trying to disturb his meditations. In the next compartment is a repetition of the same on a smaller scale with a cross-legged *Jina* above. On the east wall, Gomateshvara is represented in the central compartment, with deer and perhaps a dog at his feet, and with female attendants. Above him are *gandharvas*, one with a large drum just over the umbrella, and others with cymbals and garlands. In the compartment to the right of this is a smaller Parshvanath; and in that to the left is a standing figure half-split off, accompanied by deer, *makara*, elephant, ram etc. Above it is a small cross-legged *Jina*; and on the back wall were Indra and Ambika, with an ascetic bearing a *chhatri*, and holding up one hand to Ambika's left. Two stiff Jain *dvarampalas* guard the shrine door; and inside the shrine is a *Jina* on a *simhasana* with the wheel in front. He has two attendants and a

triple umbrella, with *gandharvas* making music to him and bearing garlands. The facade over these rooms forms a parapet in front of the hall above, and has a compartment in the centre carved with a male and female, attended by two smaller females, each holding the stalk of a flower; at the sides are pilasters bearing *makaras* holding a *torana*. On each side, the wall is divided by small pilasters into panels, containing alternately an elephant's head playing with or feeding on flowers, and a rampant *shardula*, trampling on a small elephant. Above this is a frieze of water-jar. Above the hall, a drip projects covered with florid carving of flying figures in twos and threes and curious little dwarfs hanging over with garlands. The next moulding is carved with numerous animals, and over it is a broad frieze, broken vertically by pilasters into representations of little shrines each containing a figure. Indra is in the centre on the left, Ambika is on the right, and Gomateshvar, Parshvanath, and other *Jinas* are in the remaining panels. The middle portion, representing the side of a building with an arched roof upheld by four kneeling figures, has a *Jina* seated cross-legged on the side, and another in a *chaitya*-window shaped recess just above him.

Jagannath Sabha

A little beyond the *Indra Sabha* is the *Jagannath Sabha*, with a court in front 38 feet square. Much loose sculpture has been found about the cave, and the screen and the *chaumukha mandapa* have disappeared. A hall on the west side of the court is 27 feet square and 12 feet high, with two heavy square pillars in front and four in the middle area. It is sculptured with Parshvanath on the left, Gomateshvara on the right, and Mahavira on the shrine, with other *Jinas* in the pilasters and in a few recesses. Indra occupies the left end, and Ambika the right end of the cave. A few letters of some inscription in old Kanares are legible on some of the pillars, and may belong to the 9th century. The shrine is $9\frac{1}{2}$ feet by $8\frac{1}{2}$, and is 9 feet $1\frac{1}{2}$ inches high ; and on each side of it is a cell, the left one breaking into the next cave. On the other side of the court are two more small chapels, the walls of which are covered with Jain sculpture. The lower floor on the main cave is on the model of that of the *Indra Sabha* but smaller. The hall is about 24 feet square and $13\frac{3}{4}$ feet high, with four pillars on the floor ; and has a narrow verandah in front with two square pillars on the screen wall. The parapet has been finished only on the left of the entrance, with elephant heads below, and jars above ; while the carving on the portion to the right of the entrance has only been begun along the upper portion. Two more pillars on a low partition, separate the verandah from the hall, which has two recesses,—one on the left side containing a standing Parshvanath with the snake hoods over him, and attended by figures, and another on the right containing Gomateshvara and attendants. Figures of *Jinas* seated cross-legged fill the other six wall-areas between the pilasters. In the verandah,

Indra occupies the left and Ambika the right end. The shrine is entered through a small ante-chamber with a fine *torana* over the entrance. It is 9 feet by 7, and 10 feet 8 inches high, with a cross-legged Mahavira on the throne. A rude stair at the right corner of the court leads to the upper storey, which consists of a great twelve-pillared hall 57 feet wide by 44 feet deep, and varying in height from 13 feet 10 inches to 14 feet 6 inches. Two columns in front, and as many in the back row, have square bases, and round shafts with florid shoulders; the others have massive bases, and except at the neck are square, with round cushion capitals, which are not well-proportioned. Two more pillars on the bench screen wall in front of the cave, form three openings in a length of 38 feet, to light the interior. Outside, the screen wall is sculptured with a large elephant head at each end; and in front of each pillar; with smaller human figures in the central division, and animals in the two side divisions. Over them is a rail of small colonnettes and water-jars, the body of each of the latter being carved with human and other figures. The front of the drip above was carved with forty little *gana*, and other sculptures were above them. Over this, but removed back a few feet, are the remains of a frieze richly sculptured with elephants, *makaras*, human figures, etc. The roof has been painted in large concentric circles; and Mahavira has been sculptured on the walls fifty or sixty times, Parshvanath nine or ten times, and the space over the heads of the *Jinas* has been painted with more *Jinas* and worshippers. Indra and Ambika are on the back wall outside the *dvarapalas*. In the shrine is a Jinendra with four lions on the front of the throne, and a wheel upheld by a dwarf. Over the *Jina* is a triple umbrella, with dogs and deer lying at the foot of the throne. A low cell is in the right side of the shrine; and a square hole is in the floor. A door on the west end of the front aisle enters a low cell; and through another cell at the opposite end of the same aisle, a hole in the wall leads into the west wing of the *Indra Sabha*.

Cave XXXIV :

Cave XXXIV is a little to the west of the preceding and is the last in the series. The verandah had two square columns and pilasters, and the front is pierced for a door and two windows. The hall is 20½ feet wide by 22 feet deep, by 9 feet 8 inches high; and is supported by four short and comparatively modern pillars, which are square below with moulded bases, and have a flat triangular shield on each side. There are corresponding pilasters on the wall, and the spaces between the pilasters are covered with rich sculpture. The back wall has Indra and Ambika in compartments, and the remaining figures are repetitions of those in the other Jain caves. The *Tirthankaras* are represented in pairs on the side walls, with rich florid sculpture

over their heads. The wall on the right cuts into a cell of the west wing of the *Jagannath Sabha*.

On the slope of the spur below are some small caves, all Jain but much ruined ; and near the summit is a plain cave with two square columns in front. *

FARDAPUR

Fardapur with a population of 2,950 in 1971 is largely an agricultural village settled on the right bank of the Waghur river in Soegaon tahsil. Situated about $6\frac{1}{2}$ kilometres from the famous Ajanta caves, the village serves as a halting place for the tourists. It is about 101 km. from Aurangabad, the district headquarters, and 55 km. from Jalgaon, there being a regular bus service from both the places. There is a holiday camp and two rest houses specially maintained for the convenience of the tourists. Fardapur is known for an antique and large octagonal *sarai* with an attached mosque, situated at the foot of the Ajanta pass. It is built after the style of the one at Ajanta and probably dates from the same period. The area covered by it is about half an acre and is in charge of the village *panchayat* which has let it on hire. The village has the usual educational facilities and a post and telegraph office. Wells are the only source of water supply.

*There are several other excavations in various parts of the Aurangabad district. At the entrance of the subterranean ascent of the Daulatabad fort, some pillars are visible, which are identical in form with those of the cave temples. A hill called "Chaman Tekdi" or "Chamar Tukadi" three miles south-east of Daulatabad, contained a fort which equalled, if it did not excel, the fort of Daulatabad in importance; and the remains of numerous cave cisterns some of which have pillars, are still to be seen. Rohilgad is another ancient fort, twenty miles east of Aurangabad and containing water cisterns and caves. Several antiquities are found in the neighbourhood of Toka and Paithan; and there are rude excavations in a hill near the village of Sattara, three miles south-east of the cantonment of Aurangabad. Gigantic rock images are also found in various places, in connection with ancient excavations. Some small images of Buddha and other remains of one of his shrines, are built in the walls near the gate of Phulambri. At Kadarabad, two images of Bhavani which were executed in the style of the Brahmanical figures at Ellora, were ploughed up; and the diggings which were afterwards undertaken at that place, revealed traces of an ancient temple. A gigantic image of Parshvanath is in a structural building which was erected early last century, by a *bania* of Aurangabad, over the top of the spur in which the caves of Ellora are situated. It measures 9 feet from knee to knee, $10\frac{1}{2}$ feet from the top-knot to the underside of the cushion, and 16 feet from the snake-hood over the head to the base of the *simhasana*. There are worshippers to the right and left, among whom are Shiva and Bhavani; and the *simhasana* has a wheel set edgewise in front. The cushion on which the figure squats has the following inscription, dated A. D. 1234-35; "Hail ! In the year 1156 of the famous Shaka era in the year (of the Brihaspati cycle) called Jaya. In Tri(va)rdhanapur was born Ranugi*** his son (was) Galugi, (the latter's wife) Svarna (dear) to the world. From these two sprang four sons. Chakreshvara was chief among them, excelling through the virtue of liberality. He gave on the hill, that is frequented by Charanas, a monument of Parshvanath, and by (this act of) liberality (he made) an oblation of his *Karma*. Many huge images of the lordly *Jinas* he made, and converted Charanadri

GANGAPUR

Gangapur, the headquarters of the tahsil of the same name, is a municipal town situated in latitude $19^{\circ} 42' 37''$ north and longitude $75^{\circ} 3' 29''$ east. Its population was 8,871 in 1971. The place was formerly known as Gandapur. A legend relates that a Muhammedan saint miraculously supplied a large quantity of *ganda* or sugarcane juice and helped a ruler, who was passing by, to quench his intense thirst. Hence it was called Gandapur. To commemorate the event a garden was laid out and named as Shahi Bag or royal garden; the garden, however, exists only in name, the land being now used for cultivation.

Municipality

Gangapur was constituted a municipality in 1943. Its jurisdiction extends over an area of 4.4 sq. miles¹. The council is composed of 15 members with the President as the head. The President is elected by the members from among themselves. Of the 15 seats two are allotted to women representatives under the system of reservation.

Finance

Income derived from various sources amounted to Rs. 3,52,000 in 1973-74. During the same year the expenditure stood at Rs. 3,30,000.

—contd.

thereby into a holy *tirtha*, just as Bharata (made) mount Kailasa (a *tirtha*). The unique image of faith, of firm and pure convictions, kind, constant to his faithful wife, resembling the tree of paradise (in liberality), Chakreshvara became a protector of the pure faith, a fifth Vasudeva." It is dated 3rd Phalguna Shuddha S. 1456, corresponding to Wednesday, 21st February A. D. 1235. The western face of the hill called "Mhaismala," immediately north of the caves of Ellora, contains some small excavations and mounds of stone, as if they were the ruins of ancient building. There are similar remains at Khuldabad and the excavations at the Kala masjid show that the place had been at one time a Shaiva temple. The neighbourhood contains indications of a very extensive town, and the natives attribute its foundation to Yavanashva one of the earliest kings of the Solar dynasty. A sovereign named Purchand Rai in their tradition also connected with it. "If a visitor stands on the high mount east of Saracenic gate of Khuladabad (Roza), and looks east towards an ancient tank called "Sultan Talao," he will observe the ruins of the northern inner wall of the city, the ridge of the Saracenic arch being the prolongation west. If he passes his eye over Roza, (which occupies a small part of the vast old city), he will see the fort of Daulatabad in the distance. All the intervening plain for about six miles was probably covered with buildings, and the central bazar, *chabutra*, is on a mound, with a tree growing out of a terrace, about a mile north of Kagaspura Daulatabad, and the scarped hills which run towards Aurangabad, probably constituted the outer defences towards the south." The Ganj Rawan, or Parika Talao, is an ancient reservoir, two miles south-west of Roza. The site of this old city pleased Muhammad Tughluq who twice attempted to force the people of Delhi to occupy it. The mint of this king was close to the Parika Talao, and the copper tokens are often turned up by the plough. See. J.R. A. S., Bombay Branch, Volumes IV, and V.

1. Figures taken from the *District Census Handbook*, Aurangabad, 1961.

Medical Aid, Drainage and Water Supply

The town has a Government civil dispensary and a veterinary dispensary under the management of the Zilla Parishad. The drains are stone-lined open gutters. Water is supplied by installing an electric engine on a well. An elaborate water supply scheme is under active consideration.

Education

The town has two primary schools conducted by the Zilla Parishad and a Government High School, besides private educational institutions. There is a privately managed library which received a grant of Rs. 1,000 from the municipal council in 1960.

Objects

The walls which once surrounded the town are all gone, but two of the gates are in a fair state of preservation. Formerly the *Peshva's* agent resided here to collect the Maratha share of the revenue, and the ruins of his *kacheri* are still seen on the western side of the town. Gangapur has three temples and two mosques. Of the temples, the one dedicated to Mahadev is believed to be over three centuries old and is deeply held in reverence. Small annual fairs are held in connection with the temples. A short distance to the east of the town is a *dargah* of a Muhammedan saint with a garden close by which is said to have been the feeding ground of Indra's elephant. Fairs in honour of Muslim saints and called as Mohinuddin and Mustumia *urus* are held in *Paush* and *Vaishakha* (December-January and April-May), respectively. The Mohinuddin fair is attended by nearly 6,000 persons. Being the headquarters of the tahsil, there are tahsildar's and panchayat samiti offices, a post and telegraph office, a rest house and a police station. Sunday is the weekly bazar day. For daily vegetable sale, a market has been provided by the municipality. There is a sugar factory. A park is maintained by the town municipality.

GANORI

Ganori is a large village in Aurangabad tahsil, situated about 22 miles north of Aurangabad and having a population of 3,052 as per the 1971 Census. Alongwith two other villages it was held in *inam* for the maintenance of Daulatabad fort. Ganori was a favourite resort of Aurangzeb and was subsequently held by one of his daughters in *jagir*. She is credited with planting a large number of mango and tamarind trees around the town, and sinking wells at intervals along the road connecting it with Aurangabad. Traces of a ruined garden-house mark the site of the royal abode. To the south among the hills was constructed a large tank by the *patel* of the time. He is also said to have built a *sarai* just outside the village, then a town, and another along the

pass leading to Aurangabad. Besides the usual educational facilities, Ganori has a post office and a medical practitioner. People depend upon wells for water supply. Sugarcane of a very good quality is grown, in addition to usual crops.

GAUTALA PASS

The Gautala Pass, about seven miles north of Kannad, had a fine tank but it is now in ruins. The contingent stationed at Kannad to deal with the Bhil menace was encamped here for some months. A hill close by contains some excavations. From the peak of this hill a fine view of the Khandesh plains can be had. On the east and north-east, the rugged heights of Satmalas stretch away to the broad summit of the lofty Antur hill fort.

GEORAI

Georai, with a population of 1,706 in 1971 is a small village in Jalna tahsil situated about 14 miles west of Jalna. It contains a remarkable mosque which is said to possess powers of divination, and is visited by both Hindus and Muslims. An annual *urus* is held in connection with this mosque. The village is accessible both by road and the railway. There is a primary school, the weekly market being held on every Thursday.

GHANSAVANGI

Ghansavangi, with in 1971 a population of 3,062 is a village in Ambad tahsil about 14 miles distant from Ambad. From the broken tanks and numerous dilapidated tombs which surround it, Ghansavangi appears to have been a place of much importance in the olden days. In the north-west is a large open plain where at one time it was contemplated to station the Hyderabad Subsidiary Force. An annual fair is held in honour of Narsimha. The village has a post office, educational facilities upto the middle school stage and a medical dispensary. Weekly market is held on Saturday. Wells are the source of drinking water.

GHATOTKACH CAVES

In a gorge of the Indhyadri hills, near the village of Janjala, 11 miles west from Ajanta, are the caves of Ghatotkach, the son of Bhima, one of the Pandava brothers of *Mahabharata* fame. These caves consist of two Buddhist *viharas*. The larger of the two is locally known as "Gattur Daz" and resembles Caves VI and XVI at Ajanta. It is a twenty-pillared hall, 50 cubits long by 49 cubits broad. The corner and middle pillars on each side are of one pattern, and have square bases, changing into eight and sixteen sides, then thirty-two flutes, and then returning through the sixteen and eight sides to the square forms under plain bracket

capitals. The remaining two pillars have octagonal shafts, square heads, and brackets. There are richly carved pilasters on the side walls, in line with the front and back rows of pillars; and the one on the front left side bears a figure of Shakyamuni Gautam with the Buddha creed inscribed over it. In the middle of the back wall is an antechamber with two pillars in front. Behind it is the shrine, containing a colossal Shakyamuni, with legs doubled up and hands in the teaching position. A gigantic *chauri*-bearer is on either side, with *vidyadharas* depicted in the clouds. In front of the throne is the wheel, with couchant deer on each side; behind them are four kneeling figures in entire relief, and four others are in half relief from the throne. In the back wall on either side of the shrine, and in the middle of each side wall is a chapel with two pillars in front. Three of these chapels have inner cells. There are also four cells in the right, and six in the left side. A *dagoba* in half relief is in the extension of the front aisle to the right; and on the other two walls of the same recess are a number of standing and squatting Buddhas. The front wall has three doors and two windows, the central door being carved like most of the doors at Ajanta, but the female figures on the upper corners stand on boars instead of *makaras*. The windows and side doors are ornamented with the *chaitya* arch, containing figures of Buddha, with globular forms on the finals. The whole of the front verandah is ruined, but there are two small chapels at either end, with their fronts supported by two pillars between pilasters, as in Caves XXIV and XXV at Ajanta. The architectural style and arrangements are similar to those of the Ajanta caves of about the same age. On the back wall of the verandah, the north end, is a much defaced inscription of which only ten lines are now legible. It gives the genealogy of Hastibhoja, the minister of the Vakataka king Devasena, who was the father of Harisena, in whose reign cave XVI at Ajanta was excavated. It seems probable that Hastibhoja was the excavator of this cave which would thus belong to a period only slightly anterior to Cave XVI.

The smaller cave was supported by two pillars and two pilasters in front but they are almost entirely destroyed. This middle compartment of the bracket of the one pillar contains a representation of four deer with one head between them as in Cave I at Ajanta.

GHATSANDRA

Ghatsandra is a village in Kannad tahsil about six miles east of Saitonda and having a population of 2277 according to 1971 Census. Formerly it was the principal village of the *jagir* belonging to Aziz-ud-Daula Bahadur. There is a primary school.

HARSUL

Harsul, with a population of 3,626 in 1971, is largely an agricultural village in Aurangabad tahsil, situated on the *Gandanata*, about three

miles north of Aurangabad. In the middle ages Harsul was a flourishing town with a large population. Its magnificent *sarais*, crumbling mausoleums, ruined garden-houses and *rozas* give sufficient evidence of its former prosperity. Aurangzeb is believed to have built three *sarais* here, the largest of which contained one hundred and ninety-two domed chambers for travellers.

Jay Singh Memorial

There is a large *chhatri* to *Raja Jay Singh*, one of Aurangzeb's generals. It consists of an octagonal dome surrounded by a verandah supported on twenty-eight columns. The openings take the form of a Muhammedan foliated arch and the base which has corresponding openings, is ascended by two flights of about fifteen steps each. A small square pavilion crowned with a pinnacled dome is at each corner of the verandah terrace. The main dome which is on an octagonal base is also surmounted by a pinnacle. Such cenotaphs or *chhattris* were borrowed from the Muhammedans with their domical canopies supported on columns. But the Hindus adhered to their own modes of general construction, with lofty stylobate and octagonal domes. The Harsul tank is one of the major sources of water supply to Aurangabad town.

HASNABAD

Hasnabad, situated on the Girja, a tributary of the Purna river, is a village in Bhokardan tahsil lying about ten miles north of Dabhadi. It has a small trade in silk and cotton fabrics, brass vessels and grains. A weekly market takes place on every Thursday. Hasnabad has a primary school, a post office and a medical practitioner. The village largely depends upon the river for its water supply, although there are a few wells too. In the year 1971 the population was 2,307.

JAFFERABAD

Jafferabad, the headquarters of the tahsil of the same name, is situated at the confluence of the Khelna and the Purna rivers, in latitude $20^{\circ} 11' 35''$ north, and longitude $76^{\circ} 3' 35''$ east. Its population in 1971 was 4,903. It is surrounded by a fortified stone wall, now in a very dilapidated state ; but a small stone *gadhi* inside is in fair order. The place derived its name from its founder Jafar Khan, who held it along with 115 other villages in *jagir* from Aurangzeb, the Moghal Emperor. There are in all seven mosques and temples in Jafferabad. The principal mosque has a Persian inscription recording its construction under the orders of Aurangzeb by Rizazath Khan in 1076 *Hijri* (A. D. 1664). Within the fortifications there is a large handsome water-cistern with an inscription stating that it was built at the command of Shah Jahan by Mustafa Khan, the Turkoman in *Hijri* 1040 (A. D. 1630). In connection with the principal temples of the village, large annual

fairs are held at which all kinds of household utility goods are displayed for sale. Jafferabad has bi-weekly markets on Tuesdays and Fridays. There is a civil hospital, a post office, and a rest house. The village has educational facilities upto the high school stage. It is connected by a branch road with the Aurangabad-Jalgaon highway.

JALGAON

Jalgaon is a small village about 20 miles west of Jalna. Its population was 1,161 in 1971. There is a large temple dedicated to Kali in connection with which two annual fairs are held. Jalgaon has a primary school, river and wells being the sources of water supply.

JALNA

Jalna, situated on the banks of the Kundalaka river, in latitude $19^{\circ} 50' 42''$ north, and longitude $75^{\circ} 56' 15''$ east is the premier commercial centre of the Marathvada region. It is the headquarters of the tahsil to which it gives its name and is well served by a net work of good roads connecting it not only with the chief towns within the district, but also with centres of commercial importance outside the district. It has the additional advantage of being a railway station on the Manmad-Kacheguda route. In 1971 Jalna had a population of 91,099.

Tradition ascribes the foundation of the town as far back as the time of Rama, the hero of *Ramayana*, whose consort Sita is supposed to have resided here. The local people still point out the place where Rama's palace stood. It was then known as Janakpur. Subsequently, at the desire of a wealthy Muhammedan merchant, who is said to have been a great benefactor of the place, the name was changed to Jalna, from his occupation of Jalaha or Weaver.

Jalna is a municipal town and continues to be an important handloom and powerloom weaving centre. Among the handloom societies working on co-operative basis, the foremost is the Markandeya Handloom Weaving Society having nearly 87 looms. Like Aurangabad and Paithan, the town was once known for the manufacture of fine gold and silver thread and silk textiles. There are also cotton ginning and pressing factories and an agricultural market produce committee handling large quantities of all kinds of agricultural produce, including cotton. In view of the overall industrial backwardness of the region, the State Government has initiated a master plan to encourage the establishment of small and large-scale industrial units. Under this plan steps have been taken to set up industrial estate at Jalna, Aurangabad, Paithan and Vaijapur. Plants manufacturing surgical cotton, electrical gadgets, cycle accessories, battery cells, plastic goods, flooring tiles, writing and stamping inks, confectionaries, besides foundries, mechanical and auto workshops, saw mills, dyeing and bleaching plant, bone mills, art silk factories and leather goods manufacturing units, would be set

up in these industrial estates. These industrial estates would indeed be a blessing to the people of the region. With the facile means of transport and communications, including the telegraph and the telephone, Jalna is expected to take long strides in economic development not in the too distant a future. The town has the branches of the District Central Co-operative Bank and the State Bank of Hyderabad.

Jalna being the headquarters of a tahsil and an important trade centre, has the offices of the tahsildar, panchayat samiti, police and a score of various other Government Offices. It has a well equipped Government maintained hospital with provisions for T. B. patients and another conducted by christian missionaries, besides a veterinary hospital managed by the Zilla Parishad. Jalna has educational facilities upto the graduate level, primary education being looked after by the Zilla Parishad. There are two rest houses, maintained by the municipality and the B and C Department, respectively. A large weekly market is held on Tuesdays at which cattle are also bought and sold; in fact Jalna is one of the prominent cattle markets of the district. The climate of Jalna is admirably suited for the cultivation of fruit trees, and the fruit gardens yield a large variety of different kinds of fruits, including grapes of a very fine and delicious quality.

Jalna was surrounded by a mud and brick wall but it is all in ruins except two gates, known as the *Murti Darwaza* and the Hyderabad gate. Jamshed Khan, the governor in Malik Ambar's time constructed a fine *masjid* and a *sarai*, and also the *Moti talav*, a large tank to the west of the town. A system of underground pipes conveyed water to reservoirs, in the town, the largest of which is in the quadrangle of the *sarai*. The system is no longer in working order. When the city was at the height of its prosperity it had five tanks. Jalna now derives its water supply from a tank formed at Ghanevadi, about six miles distant by tapping the water of the Kundalaka and two other minor streams.

History

During Akbar's time Jalna was held in *jagir* by one of his generals, and Abul Fazl had made it his residence for a short period. Nizam-ul-Mulk Asaf Jah also favoured the town as being more healthy than Aurangabad, and it was he who ordered Kabil Khan in 1725 to build the fort together with the citadel situated to the east of the town. The citadel is used to accommodate the municipal offices. The fort is quadrangular in shape, with semi-circular bastions at the corners. It is reported that the inner and the outer gates were constructed by Asaf Jah himself in 1711 and 1723, respectively. The citadel bears a Persian inscription recording the date when it was constructed. Within the citadel is a large well containing a series of galleries and chambers which are now filled up with rubbish. At the entrance to the well is a defaced inscription in *Balbodh*. Subsequently a part of

of Jalna was collected by the Marathas. The place has had frequent changes of masters. For a long time, it was held by one of the Shinde's dependents, but shortly after the battle of Udgir in 1760, a rival claimant from Pune endeavoured to seize it. A sanguinary conflict took place which resulted into the discomfiture of the Pune *sardar*. It was taken possession of by Colonel Stevenson's Troops in 1803. After the extinction of the Maratha power, it finally reverted to the Nizams of Hyderabad. In 1855 it was the scene of a conflict between the Rohillas and the Company's troops. After a stubborn conflict in which about 100 were killed or wounded on both sides, the Rohillas surrendered.

OBJECTS

Temples

Jalna contains a fine temple to Ganapati another to Bhaironath and a third to Anandsvami. Among the temples, the one dedicated to Bhaironath is the oldest, having been built about 235 years ago. It is built in the Dravidian style and is square in shape. Its *shikhara* rises in four terraces ornamented with fluted domes. The first terrace has a small tower at each corner, roofed with a small dome and bent cornice peculiar to the Bengal style. The faces contain idols in grotesque attitudes, the top being crowned with a fluted dome and spire. The *mandap* is built of stone but the rest of the structure is in brick. Close by is an octagonal well and a *dharmashala*. Encircling the temple is a solid stone wall. The Anandsvami temple is in a dwelling house, with the entrance flanked by two large stone elephants. It contains a gilt bust of the saint surrounded with elaborately carved wooden screens. In the month of July a large fair is held in honour of the *Svami*. It lasts for full fifteen days. The *Ganesh Chaturthi* festival is held for eight days and is attended by over 56,000 persons.

Dargahs

The town of Jalna contains many *dargahs* of Muslim saints among whom the oldest are those of Shah Nasir-ud-din and Shah Latif Kadari who came to the Deccan along with Burhan-ud-din. Their tombs are after the style of the *dargah* of Sayyad Sadat at Paithan.

Zacha and Bacha dargah

The *dargah* of Zacha and Bacha bears a close resemblance to the tombs of the Pathan Kings at old Delhi. According to a legend current in Jalna, a female was pursued by a mad tusker, and finding no shelter or safety all round, she prayed to be buried in the mother earth. Her prayer was answered and to commemorate the event this *dargah* was built over the spot. The *dargah* consists of a square apartment surrounded by narrow verandah. Each face has three pointed arches supported on square columns, and a projecting string

course above is succeeded by seven little rectangular recesses surmounted by pointed arches. A neat cornice comes next, and a parapet wall runs all round. A second parapet wall runs at a higher level, round the face walls of the main building. At each angle is an octagonal tower covered with a small horse-shoe dome. The principal dome is ornamented with lotus leaves at the base, while the summit is crowned with a drum. The face walls of the main building have windows at the sides, filled in with perforated stone-work. On the left bank of the Kundalaka river is a *dargah* to Shah Wali another Muhammedan saint.

Jan Alla Shah Dargah

The *petta* of Kadarabad is on the left bank of the Kundalaka river. The ground on which the *petta* is built was granted by Aurangzeb to a *fakir* by name Jan Alla Shah and is surrounded by a stone wall with four arched gateways. A copy of the grant, which was afterwards renewed by Aurangzeb's son, is preserved among the records deposited by the *Khadims* in the *dargah* of Jan Alla. The *dargah* was erected in 1681 and consists of a room 20 feet square, covered with a bulbous dome. There is only one door with a portico in front supported on four wooden posts. A projecting cornice runs round the top of the side walls, and rests on small blocks or drops, beneath which are a series of arched recesses. The four corners are built up in an hexagonal form, and rise into minarets, carrying four little towers, each surmounted with a bulbous dome and spire. The verandah posts are neatly carved, and have wooden brackets which meet one another, and form elegant scolloped openings under the architrave. A stone wall surrounds the *dargah* and has two arched entrances opposite each other, both being crowned with minarets. A second stone wall runs along the bank of the Kundalaka, which is faced with masonry down to the bed of the river. This and the inner wall are relieved by minarets rising at intervals, and are further ornamented with arched recesses, some of which are filled with perforated masonry work. The inner enclosure contains the *dargahs* of Jan Alla and his brother Bab Alla, together with a mosque, *zanana* and open fronted buildings all round for travellers. The *dargah* is well situated on the right bank of the Kundalaka, and the neat dome and the numerous minarets and ornamental compound wall mingle picturesquely with the dark green foliage of the garden. In honour of the saint an *urus*, attended by over 21,000 persons, is held every year in April.

Nur Shah Wali's dargah

The *dargah* of Nur Shah Wali on the Sina river, has a dome of the usual Indo-Saracenic style. The faces of the walls on the outside are divided into two storeys by a plain horizontal band. Each storey is again divided vertically into three compartments, by pilasters which

rise above the projecting cornice, and form small minarets. The compartments of the lower storey on three sides, contain recesses covered by scolloped arches ; while the upper storey has small windows corresponding to them. The door of the *dargah* is on the fourth side, and has a verandah in front, supported on four wooden pillars, moulded at top and bottom. The corners carry minarets which are higher than the intermediate ones ; and an ornamental railing is in between them, The lower part of the dome is adorned with a circular band of petals, and the upper bears an elegant spire. Nur Shah Wali flourished during Aurangzeb's reign. His *dargah* is said to have been erected about a century and quarter ago by one of his Hindu disciples. It is likely that it was only renovated by this disciple.

Jumma Masjid

The *Jumma masjid* here was built by Jamshed Khan in A. D. 1557. It is rectangular in form, closed on three sides and arcaded in front. and has a corresponding verandah, with a sloping terraced roof resting on three pointed arches. The corners of the main structure carry little fluted domes ; and the mosque contains some perforated stone-work. The principal dome is ornamented at the top and base with lotus leaves and has the elegant form and slender spire of the Moghal style. There is a cistern inside a paved courtyard. The surrounding wall has a platform all round, with pointed arched recesses on the outside. An adjoining *hamam* or bath is interesting on account of the arched roof that covers it. A large *sarai* to the west of the mosque had an imposing entrance. Its upper portion has fallen down. An Urdu school is conducted in the *sarai*. The *sarai* stands on moulded stone pillars which appears to be of Hindu origin, and the roof has a pavilion in each corner. A large cistern is in front and the courtyard, which measures 62 yards by 48 yards, is enclosed by a wall. This wall has arched recesses all round for travellers. The mosque and the accompanying works are of stone in lime. A Muhammedan *Kacheri* close by is also said to have been the work of Jamshed Khan.

In the *Petta* of Kádarabad, two images of Bhavani, executed in the style of the Brahmanical figures at Ellora were ploughed up. The excavations which were undertaken afterwards, revealed the traces of an ancient temple. Besides the fairs already noted, the following fairs are held at Jalna : *Urusvali Mamu* in January attended by 14,000 persons ; *Mahashivratri* in February by about 52,000 ; *Mama Devi's* fair, *Hanuman Jayanti* and *Ram Navmi* all in the month of April and each attended by about 28,000 persons ; *Ashadhi Ekadashi* in July attended by 28,000 ; *Laxmi Narayan* fair in August, the gathering amounting to approximately 49,000 ; *Hazrat Sayad Ahmed* on 7th *Rajjab* by about 21,000 ; *Durgamata* fair in October, the attendance amounting to about 56,000 persons.

JALNA CANTONMENT

Reproduced below is the description of the Jalna cantonment, as it then existed, from the previous edition of the Aurangabad Gazetteer. To-day however, there is no separate cantonment area as such. "The cantonment of Jalna is situated on a gently sloping declivity half a mile north of the *petta* of Kadarabad, and faces a group of low hills two miles further north. It was built in 1827, when it was the headquarters of the Haidarabad Subsidiary force; and the troops stationed here consisted of one troop European horse artillery, one regiment native cavalry, and two regiments native infantry, the whole under the command of a Brigadier-General. The force was reduced in 1862 to one regiment native infantry. The lines run south-east to north-west, and behind them are the bungalows of the English Officers. Several of the latter which were unoccupied and in a state of decay, have been levelled to the ground. The cantonment contains some good drives, a public garden, a travellers' bungalow, a post office, and a bazar. There are two Christian places of worship, one of which is the Free Church Mission and has a school attached to it." In this part a workshop is conducted by the mission. Also located are an arts, science and commerce college, a Gram Sevak Training Centre and a Teachers' Basic Training College.

JAMBUVAT

Jambuvat is a hill about 16 miles east of Ambad, sacred to the king of bears who is believed to have assisted Rama in his expedition to Lanka or Ceylon. At the time of *Dasara* festival the place becomes a centre of pilgrimage to the Hindus.

KAIGAON

Kaigaon, settled on the left bank of the Godavari river and lying six miles north-west of Gangapur is a village of 1,587 inhabitants according to the 1971 Census. The Aurangabad-Ahmadnagar road crosses the Godavari near this village. Formerly it was the *Jagir* village of Narayan Dikshit, the high priest of the *Peshwa*.

Rameshvar Mahadev Temple

Kaigaon is known for its handsome temple of Rameshvar Mahadev constructed in the Indo-Aryan style of architecture. It was built in 1772 A. D. at the command of the Shinde who was on his way to Northern India from Pune. The lower portion of the temple is of dressed stone, while the upper is of brick and *chunam*, and exhibits excellent workmanship. The *shikhar* is built up of repetitions of itself, but the curved line is less regular than is the case with older specimens. The portico and the pavilion in front are surrounded by Indo-Saracenic

domes. In honour of Khandoba an annual fair is held. Although there are a few wells, river is the chief source of drinking water. Besides basic educational and medical facilities, Kaigaon has a post office and a rest house.

KANNAD

Situation

Kannad, the headquarters of the tahsil to which it gives its name, is situated about 33 miles north-west of Aurangabad on the left bank of the Shivna in latitude $20^{\circ}16' 12''$ north, and longitude $75^{\circ} 11' 20''$ east. The town is situated at a very fair elevation above the level of the sea and even in the hottest weather, the mornings and nights are cool and pleasant. Game used to be plentiful, not in the distant past, among the jungles and the hills which surround the town. According to tradition the town was known as Kanakavati.

Being the headquarters of a tahsil, Kannad has the offices of the tahsildar, the *panchayat samiti*, a police station, civil court and the Forest Ranger. There is a post and telegraph office and a rest house. Co-operative societies such as sale and purchase society, supervising union, multi-purpose society, consumers' co-operative society are operating in the town. The weekly market is held on Mondays at which cattle are also bought and sold.

History

In olden times Kannad used to be a place of much importance. It suffered much from the great famine that occurred about the beginning of the 19th century and from the ravages of the Bhils. A massive mud wall having a pair of strong teak wood gates on the north and south sides, was erected round the town to secure it against the Bhil incursions. The wall has collapsed but "the gates remain" and contain an inscription recording that they were erected by Navab Nizam Navaz Jang Bahadur, a servant of Nizam-ul-Mulk Asaf Jah. Though the Marathas destroyed a number of Bhils they continued to be troublesome which necessitated stationing a portion of Nizam's contingent at Kannad. A British Officer was also stationed here. The troops were withdrawn about 1840.

Municipality

Kannad, with a population of 10,398 in 1971 is a municipal town, the municipality here having been established in 1945. The total urban area under the municipal jurisdiction is 6.2 sq. miles.¹ The municipal council is composed of 16 members of whom 15 are elected and one is co-opted. The council is headed by the President who is elected by the members from among themselves.

1. Figures taken from *Aurangabad District Census Handbook, 1961*.

Income and Expenditure

Income derived from various sources amounted to Rs. 2,95,000 in 1973-74. During the same year the total expenditure stood at Rs. 2,93,000.

Medical Aid, Sanitation and Water Supply

For medical aid a civil hospital has been established. The town has also a veterinary dispensary and an artificial insemination centre. Besides there is also a primary health centre and a family planning unit. Kannad has only *kutcha* drains. A water works installed on the Brahmi river in 1959 supplies tap water to the town.

Education

Primary education is compulsory. It is conducted by the Zilla Parishad. Kannad has a high school, also maintained by the Zilla Parishad and a Basic Training College managed by the State Government.

The cremation and the burial places are maintained and used by the respective communities. The municipality has constructed a market at an approximate cost of Rs. 47,365 and a building at an approximate cost of Rs. 26,591 in which its offices are housed. It also maintains four public parks of which the Shivaji and Tilak parks are noteworthy.

OBJECTS

There are examples of modern Jain temples surmounted with bulbous domes in the Mughal style. However, none of them is of any note, either from the architectural point of view or size. The temples are dedicated to Balaji, Shani, Khandoba, Mahadev, Hanuman and Dattatraya. An annual fair is held at the Khandoba temple on *Paush Shud 15*; it is attended by about 4,000 persons. A mosque ascribed to Malik Ambar, is situated on the brow of a hill, a few miles to the west of the town. Besides this, there are three other mosques of which the Jama mosque is of some importance. There is also a *dargah* to Siddiki Shah, a Muslim *avaliya* at which an annual *urus* attended by about 3,000 to 4,000 is held in February-March.

KHANDALA

Khandala within 1971, 4,668 inhabitants, is a large village in Vaijapur taluk situated at the base of a ridge about 8 miles north of Vaijapur town. It was surrounded by a mud wall, traces of which could still be seen. A fine shrine is dedicated to Hanuman at which an annual fair is held. Close by is a handsome stone cistern with a much defaced inscription built into it. The village contains the ruins of the *kacheri* of the *Peshva's* agent who was stationed here to collect the Maratha share

of the revenues of the surrounding country¹. Khandala has the usual educational and medical facilities, and a post office. A weekly market is held on Thursdays.

KHULDABAD

Situation

Khuldabad, previously known as Roza, is a beautifully situated municipal town, about 14 miles north-west of Aurangabad. It is the headquarters of the tahsil of the same name and lies in latitude $20^{\circ} 0' 58''$ north and longitude $75^{\circ} 14' 32''$ east. It is an excellent health resort enjoying a pleasant and temperate climate, with an altitude of about 500 feet above the plains and 2,732 feet above the level of the sea. About four miles distant from the town are the world famous caves of Ellora, and the State guest-house and the travellers' bungalow, the latter of which is maintained by the Zilla Parishad, greatly facilitate the stay of the tourists.

History

The place has not only religious importance due to the location of tombs of some Muhammedan saints, but has also historical importance. It is here that Emperor Aurangzeb, whom historian Jadunath Sarkar chooses to call 'the greatest of the great Moghals save one', lies interred. The *Cambridge History of India* observes "Muhammad Azam Shah (a son of Aurangzeb)took part in carrying his (Aurangzeb's) coffin for a short distance, and then sent it away to *rauza* or sepulchre of the saint Shaikh Zain-ul-Haqq, four miles west of Daulatabad, for burial. This place was named as Khuldabad and Aurangzeb was described in official writings by the posthumous title of *Khuld-makan* ('He whose abode is in eternity')." Here are also buried Azam Shah, Aurangzeb's son, Nizam-ul-Mulk Asaf Jah, the founder of the Hyderabad dynasty, his second son Nasir Jang, Nizam Shah, king of Ahmadnagar, Tana Shah, last of the Golkonda kings and a host of minor celebrities. The place contains from 15 to 20 domed tombs and about 1400 plain sepulchres. Khuldabad was once an important and prosperous town. The gardens which surround many of these tombs are overgrown with bushes.

1. From 1742 to 1794, the revenues of Vaijapur were shared by the Nizam and the Marathas, the *sardeshmukhi* and *mokasa* rights forming six annas in the rupee being shared by the *Peshva* and *Jadu Rao*; from 1795 to 1802 the *Peshva* claimed and collected half the revenue. In 1802 it was held in *jagir* by *Rafi Yar Jang* and in 1803 Yusuf Khan was the *naib* of Vaijapur. In 1804 the tahsil of Vaijapur was again divided between the Nizam and the *Peshva* and this arrangement lasted upto 1818 when it finally reverted to the Nizam.

Municipality

The municipality here was established in 1946 and has an area of 6.3 square miles under its jurisdiction¹. The municipal council is composed of 15 members presided over by the President. In 1965-66, municipal receipts derived from various sources like municipal rates and taxes, municipal property and powers apart from taxation, realisations under special acts and miscellaneous sources amounted to Rs. 23,010.69. As against this, expenditure incurred during the same year stood at Rs. 33,349.92. Major expenditure items were general administration and collection, public health, safety and convenience, conservancy etc.

Medical Aid, Water Supply and Drainage

The town has a civil hospital and a veterinary dispensary maintained by the Zilla Parishad. Arrangements to inoculate and vaccinate the people are made from time to time. In the vicinity of Khuldabad there are quite a few water tanks probably built by Muhammad Tughluq. One of these tanks supplies the town with water through a system of masonry pipes laid out during those days. It is still in an excellent condition. However, water shortage is felt during the summer months. During such times the municipality arranges to pump water from the wells. There is no special drainage system. The drains are masonry-lined open gutters.

Education

Primary education is compulsory. There are two primary schools conducted by the Zilla Parishad and a high school named as Ghrishneshvar High School run by a private body.

Cremation and burial places are maintained and used by the respective communities.

OBJECTS

Wall

Khuldabad is surrounded by a high fortified wall built by Aurangzeb. It has seven gates viz., Nagarkhana, Pangra, Langda, Mangalpeth, Kunbi Ali, Hamdadi and a wicket called Azam Shahi. The gateway in the direction of Aurangabad is approached by a paved ascent which continues inside the town for about 200 to 300 feet. The wall has collapsed at many places and may collapse totally before long. The sepulchre of Aurangzeb lies almost midway between the north and the south gates. It is within the enclosure containing the *dargah* of Burhanud-din Roza. A steep paved ascent some 30 yards in length leads from the road side to the entrance of the building. After passing through a

1. The figures are taken from *District Census Handbook, Aurangabad, 1961*, p. 6.

domed-porch and gateway, erected in about 1760, a large quadrangle is entered, on three sides of which are open-fronted buildings. While one of these is used for conducting a school, others are set apart for the use of travellers. In the centre of the south side is a *nagarkhana* and a mosque on the west. A facsimile of the hall of the mosque is just below, a flight of steps descending to it from the verge of the platform. Right opposite the north end of the mosque is a small open gateway leading into an inner courtyard.

Aurangzeb's Tomb

Aurangzeb's tomb is in the south-east angle of this courtyard. Facing it is a long low building similar to the one in the outer quadrangle, and in the north end is a small room containing the pall and decorations of the tomb. The grave lies immediately to the right of the entrance and is remarkably simple, in keeping with Aurangzeb's own wishes. The grave lies in the middle of a stone platform, raised about half a foot from the floor. The floor is of marble. A neat railing of perforated marble is on three sides, and the wall of Burhan-ud-din's *dargah* forms the fourth side. It was erected at the instance of Lord Curzon, then Viceroy of India with the assistance of the Nizam. On ceremonial occasions Aurangzeb's grave is draped with richly embroidered cloth but ordinarily it is covered by a white sheet. Close by on the right, are the tombs of Azam Shah, his wife and daughter.

Tombs of Azam Shah and his wife

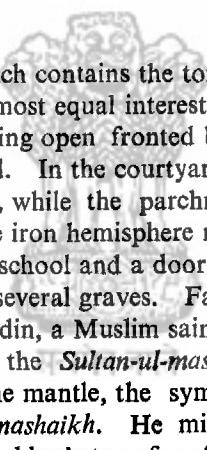
A small marble enclosure, to the east of Aurangzeb's tomb, contains the remains of Azam Shah and his wife. Azam was Aurangzeb's second son. Close by is another grave, said to be that of daughter of a Muhammedan saint. The marble screen contains 18 panels, each 6 feet in height. The sides and corners are surmounted by small minarets, also of marble. Marble is employed to pave the interior too and Azam Shah's grave has a small marble headstone ornamented with carved floral designs.

Zain-ud-din's Dargah

Midway between these tombs and that of Aurangzeb is the mausoleum of Sayyed Zain-ud-din, a Muhammedan saint highly revered by the Muslims. On the east side it contains a number of verses inscribed from the *Quran* and the date of the saint's death, 771 H. (1370 A. D.). Shaikh Zain-ud-din was born at Siraz in H. 701 and came to Delhi by way of Mecca. He studied under Maulana Kamal-ud-din of Samana and accompanied him to Daulatabad. He held the office of the *Kazi* at Daulatabad and in H. 737 was invested with the mantle of the *Kaliphat*, but did not actually succeed till after Burhan-ud-din's death in H. 741. Zain-ud-din's sayings have been recorded by Shaikh Husain

in his Hidayatu-l-Kabul. The mausoleum was erected by his disciples much later. It is surrounded by a large quadrangular courtyard, and the enclosure has two gates chased with brass, silver and bronze. The court has two mosques, one on a higher and the other on a lower level, a sloping pavement leading upto the former. There are open-fronted buildings on all sides, and a *nagarkhana* or a music chamber at the east end. The west end is used as a school where the *Quran* is taught. The doors of the shrine are inlaid with silver plates, and the step below is embellished with a number of curiously cut and polished stones. The grave inside is covered with a richly embroidered pall, and has the usual string of ostrich eggs suspended over it. A small room in an angle of the courtyard wall is said to contain the robe of the prophet, which is exhibited once a year on 12th *Rabi-ul-awal*. The relics of the *parahan* and the *taj* given to Burhan-ud-din on succeeding to the *Kaliphat* are carefully preserved in a wooden box placed in one of the apartments of Zain-ud-din's *dargah*.

Burhan-ud-din's Mausoleum



Opposite the building which contains the tombs of Aurangzeb, Zain-ud-din etc., is another of almost equal interest. This has also a large quadrangular courtyard having open fronted buildings on all sides, and a *nagarkhana* at the east end. In the courtyard are two large drums. One of them is in fair order, while the parchment of the other has been destroyed and only the huge iron hemisphere remains. The west end of the quadrangle is used as a school and a door here gives access to an inner courtyard containing several graves. Facing the entrance is the tomb of Sayyad Burhan-ud-din, a Muslim saint. Burhan-ud-din studied under Nizam-ud-din Aulia, the *Sultan-ul-mashaikh* of Delhi and was invested with the cap and the mantle, the symbols of the *Kaliphat*, in succession to the *Sultan-ul-mashaikh*. He migrated to Daulatabad in the wake of Muhammad Tughluq's transfer of capital from Delhi and later made Khuldabad his abode, dying there in 744 H. (1344 A. D.). Within the shrine are preserved some hair of the prophet's beard. The shrine doors are plated with plates of metal wrought into fanciful designs of trees and flowers. There is a mosque in front of the *dargah*. Within the town are *dargahs* to other Muslim saints like Muntajab-ud-din, Sayyad Yusuf etc.

Asaf Jah's Tomb, and Nasir Jang's Tomb

To the right of Burhan-ud-din's tomb are the resting places of Asaf Jah I, the founder of the Hyderabad dynasty which continued to rule from Hyderabad until after India won her independence, and of one of his consorts. They are covered with white cloth. The graves are on a platform of porphyry inlaid with white marble. A ten feet high screen of red porphyry surrounds them. Nasir Jang's tomb is on the left. It is surrounded by small scolloped arches of red porphyry.

Bani Begam's Makbara

To the west of this group of tombs is the *Makbara* of Bani Begam, the consort of one of Aurangzeb's son, with the *Lall Bagh* of Khan Jahan close by. The tomb of Bani Begam is in the centre of a large quadrangular garden. It is surrounded by a handsome wall with arched recesses on the inside. An elegant kiosk at each corner angle stands on eight pillars, and is surmounted by an Indo-Saracenic dome, fluted externally. The main entrance is in the centre of the north wall, and a mosque is in the south wall ; while a corresponding open pavilion is in each of the remaining walls. The ground inside is laid out in the usual form of a garden, and contains cisterns and fountains, no longer in working order. The tomb of the Begam is within another walled enclosure in the middle of the garden, and has four small minarets around it. A pretty summer house in the centre of each wall in this second enclosure, has sixteen slender but elegant pillars, supporting a domed roof in the curious form belonging to the Bengal style. There are also specimens of perforated stone-work in the *makbara*.

Khan Jahan's Lall Bagh

The *Lall Bagh* was built by Aurangzeb's foster-brother Khan Jahan, who was on two occasions Viceroy of the Dakhan, and died about the end of the 17th century. It resembles the garden containing Bani Begam's *makbara*, but is smaller, and has similar corner towers. The centre of each side wall has a building, one of which forms the gate, and contains a large dome in the centre, with a smaller dome on either side, and three minarets. A cistern in the centre of the enclosure, is connected by four long cisterns with the building in the middle of each wall ; and the whole is adorned with fountains. "The water supply is obtained from the Roza tank, and first fills a cistern on the top of an adjoining house, from which it runs down a sloping pavement, into the garden." The *makbara* of Khan Jahan is just above the garden, and the tombs of his relations are on the western side. A red porphyritic trap, and a cement of the same colour, have been used in the buildings, and hence the name *Lall Bagh* which has been given to the garden.

Malik Ambar's Dargah, Tana Shah's Tomb, Zar Zari Baksh Tomb, Ravan Baksh Mausoleum and other Tombs.

Malik Ambar's *dargah* is to the north-west of the town and according to Ferishta it was erected during his lifetime. Nearby stands the tomb of his wife Bibi Karima. They are both in the Pathan style of architecture and stand on raised platforms. The larger of the two contains the mortal remains of Malik Ambar and resembles Nizam Shah's *dargah*. Though the smaller is also of the same general appearance, it does not have the facade decorated with recesses and cusped arches in stucco plaster. At a short distance from Malik Ambar's tomb is the open tomb of Tana Shah, the last of the Golkonda kings. To the

north of the town is the tomb of Nizam Shah Bhairi which was converted into a travellers' bungalow by the officers of the contingent stationed at Aurangabad during British days. The mausoleum at the base of the hill close by was erected for himself by Khoja Firoz while engaged in building the tomb of Nizam Shah Bhairi. The *dargah* of Ahmad Nizam Shah (1489-1509) is built on a raised platform and has an open court all round. It is quadrangular in plan, the walls rising high and plump with the parapet. A projecting string course divides the facade into two portions, the lower of which has three compartments on each face. Each compartment again has a rectangular recess covered by a horse-shoe arch. A cornice above projects well, and is supported on brackets. The parapet is pierced with tracery work ; and the corners support little kiosks which look like miniature *dargahs*. While the summit is crowned with a little drum, the lower portion of the dome is adorned with lotus leaves. The tomb of Zar Zari Baksh is between Malik Ambar's tomb and the northern gate of the town. It contains a number of ornaments and relics, the most remarkable of which is a circular looking-glass of steel mounted on a steel pedestal of four feet in height. It is said to have been presented by king Tana Shah. To the west of the town is the mausoleum of Ganj Ravan Ganj Baksh, believed to be the earliest Muhammedan saint of the district. He arrived towards the end of the 13th century about the time of Ala-ud-din's invasion of Devagiri. His *dargah* has the horse-shoe shaped dome of the Pathans, with piers on the faces supporting pointed arches. It stands on the bank of *Pari-ka-talav*, also known as Ganj Ravan Talav. On the same side of the town is that of Sayyad Khaksar with a fine tank attached to it. The mausoleums of Abdal Halim and Kak Shahr, situated to the south of Khuldabad have some old pillars probably taken from Hindu temples. A number of other decayed tombs are to the east and south of the town.

The table-land between Daulatabad and Khuldabad contained the ruins of an ancient town locally known as Budra-vanti or Budda-vanti. Tradition ascribes its building to one *Raja Yunas*. The materials for constructing both Khuldabad and Aurangabad were probably taken from these ruins.

Principal tanks which are situated about Khuldabad are Hauzkhlas, Dabarav talav, Pangra talav, and Ganj Ravan talav. These were repaired by Muhammad Tughluq. On the anniversary day of the death of Zar Zari Baksh an *urus* lasting for eight days is held. The articles exposed for sale consist of saris, brass and copper vessels and toys, including cutlery articles. The fair is attended by a large number of persons. A weekly market is held on Wednesdays. Khuldabad is the headquarters of the tahsildar, and has a panchayat samiti, a police station and post and telegraph facilities. In 1971 it had a population of 6,149.

LASUR

Lasur, with in 1971 a population of 3,637 is a village in Vaijapur tahsil lying 19 miles north of Gangapur. It has a small temple dedicated to Bhavani. According to the legend the temple was built to commemorate Shiva's having destroyed the sacrifice of Daksha. This episode is illustrated in the Ellora caves. The legend relates that Shiva married the daughter of a Hindu King by name Daksha. After some time Daksha quarrelled with his son-in-law and held a feast, at which all the gods and goddesses were invited with the exception of Shiva and his consort. Although not invited, Parvati attended the feast but was so hurt at the cold treatment given to her that she cast herself in the sacrificial fire. Enraged Shiva assembled an army and defeated and killed his father-in-law. However, yielding to the earnest entreaties of the gods and goddesses Shiva restored Daksha to life, but as his head was lost in the battle and could not be found, a goat's head was substituted. On Chaitra Vadya 5 every year a fair attended by about 8,000 persons is held in honour of the goddess. Lasur has the usual educational facilities, a post office and a dispensary. A weekly market is held on Fridays. It is one of the important trade centres in the district as far as collection and export of agricultural produce is concerned.

MASONRY GHATS ALONG THE GODAVARI

The masonry *ghats* along the Godavari are built in the Indo-Aryan style; they consist of flights of steps, which are frequently broken by small projections crowned with kiosks. A building which sometimes takes the form of a temple, is at the top of the steps. There are as many as thirty *ghats* on the Godavari, between the villages of Gangalwadi, Paithan and Wodali; but the chief are *Nagghat*, *Rangar Hattighat*, *Panch Pipalghat*, *Dholeshwarghat*, and *Siddeshwarghat*. *Nagghat* is the most important at Paithan, and was built about A. D. 1734. It consists of a long flight of steps between two octagonal bastions, and has a temple. Yet another is dedicated to Ganapati, and a building called the "*Kowdi mat*" stands at the top of the *ghat*. The *Rangar Hattighat* is a series of masonry inclines, and was built about A. D. 1713. The *Panch Pipalghat* is so named because it has five pipal trees growing upon it. It is of the same style as the *Nagghat*. The *Dholeshwarghat* was built in the time of Madhav Rav Peshwa. The *Siddeshwarghat* was commenced in A. D. 1774, and consists of an upper and a lower flight of steps connected by a viaduct. It has an unfinished temple to Mahadev at the foot of the *ghat*, near the bed of the river.

The district has some fine masonry tanks or *baulis* built in the Hindu style. Those at Ellora and Ambad have been alluded to, and some specimens at Janephala, at Ajanta, and at Bindalla, between Aurangabad and Toka, may also be mentioned. There are several dams and

annicuts among the hill streams, but they appear to have been the work of Muhammedans.

NAGAPUR

Nagapur, with in 1971, a population of 1996 is a village in Kannad tahsil, situated on the Purna river about 15 miles north-east of Kannad. It has two temples, one of which is a handsome stone structure elaborately carved. A weekly market is held on Wednesdays. There is a primary school and a post office

NEVERGAON

Nevergaon, with a population of 2,220 according to the 1971 Census, is a village in Gangapur tahsil containing a temple to Sankeshvar. It was originally a Jain structure or *Hemadpanti* temple, which fell down, and was restored by Madhav rav *Peshva*. It is in the Dravidian style; and the *shikhara* rises in three terraces, and is surmounted by a fluted dome and spire. Each terrace is ornamented with fluted domes; and the faces of the *shikhara* have niches and cusped arches devoid of any images. The portico rises gradually towards the centre, where it is crowned with a dome, somewhat of the shape of an inverted jar and this again carries another small dome and spire; while each corner of the portico is adorned with a minaret. A pavilion is in front supported on four pillars and like the portico, carries an ornamental dome resembling an inverted jar, with a smaller dome and spire above it. There is a primary school and a post office. Thursday is the weekly market day.

PAITHAN

Paithan with in 1971 a population of 14,526, is the headquarters of the tahsil to which it gives its name. It is situated about 32 miles south of Aurangabad on the right bank of the Godavari, in latitude $19^{\circ} 39' 19''$ north, and longitude $75^{\circ} 26' 2''$ east.

Legendary History

In the sacred writings of the Hindus, the name of Pratishtan or "the capital", Santpura or "the city of blood", Mung Pratishtan and Brahmapuri Pratishtan are all supposed to refer to the town of Paithan. It is said to have been the capital of Shalivahana, who successfully headed a popular rising and established the capital of his sovereignty at Paithan about A. D. 77.

According to the *Pratishtan Mahatmya*, a Hindu legendary account of the origin of the town, Brahma, after having created the world, selected this spot on the holy Godavari as his residence and named it "*Pattan*" which means flourishing. Subsequently he became jealous of the attractions of other holy places and changed the name to

'Pratishthana', a Sanskrit word signifying "the celestial abode of the gods"

The above referred to Shalivahana or Satavahana came after Brahma, and there are several stories current regarding his birth. Some represent him to have been a *Kunbi* and others affirm that he was the son of a potter. However, the generally accepted belief is that he was miraculously conceived by the daughter of a Brahman, and was born at Paithan in the house of a potter. Shalivahana is said to have conquered the surrounding country and to have introduced the *Shaka* era from A. D. 78, south of the Narmada. There are various traditions regarding Shalivahana and of his having defeated Vikramaditya, the reputed founder of *Samvat* era (B. C. 56). According to Todd's *Annals of Rajasthan* Shalivahana belonged to the Rajput Takshak family, and his era in Southern India succeeded that of the Tuar family to which Vikramaditya belonged. It is further stated that Shalivahana annexed Assir from a Rajput prince who was descended from Sissodia of the Solar race; and that his territory included the whole or greater portion of the Deccan and a part of Malva. Col. Meadows Taylor thought that Tagara of the Greek merchants was near Devgad and was one of his capitals. Shalivahana appears to have been the champion of the Brahmans, but some affirm that he was converted to the Jain faith. Under Shalivahana's rule Paithan became a great emporium of trade and remained so for some time after his death. According to a document preserved in Paithan, the Hindus profess to be able to trace Shalivahana's descendants down to the period of the capture of Devgad (Devgarh or Devgiri) by the Muhammedans in A. D. 1295. However, it would appear that after the change of capital to Devgad, Paithan declined in prosperity.

Later History

In 1604, the marriage of Akbar's son, Prince Daniyal, to the daughter of King of Bijapur was celebrated at Paithan with great splendour. In 1791 a battle, was fought at Paithan between the Shinde's troops and a body of Rajput under Ismail Beg, one of Shinde's generals who had deserted to the enemy. Shinde won the day, and the brunt of the battle was borne by De Boigne's disciplined troops. In 1760, after the battle of Udgir, Paithan was ceded to the Marathas and remained for some time in their possession. After the battle of Kharda, in 1795, it was again included in the cessions to the Marathas. But a few years later it was once more restored to the Nizam. Subsequently, Paithan suffered at the hands of the Pendharis, whose depredations continued till their power was broken in 1817; and since then Paithan was never again disturbed.

Paithan of the present day occupies but a very small portion of the ancient city and almost all traces of the latter have disappeared. Mounds

of ruin, however, might still be observed to the east of the town overgrown with prickly pear bushes and jungle shrub. A wall, now in total ruins, having nine gateways surrounded the town, and the portion towards the river front rests upon a steep bank. Only two of the nine gates known as Sat Sayyad and Qaziwada survive. Some ruins of the old fortress which rose high above the town are seen at the south-west angle, which has a precipitous scarp of nearly 150 ft. Outside the gate leading to Aurangabad was a suburb called *Jainpura* then occupied entirely by the Jains.

Municipality

Paithan was constituted a municipality in 1943. Its jurisdiction extends over an area of 9·3 sq. miles.¹

During 1973-74 the income of the municipality derived from various sources amounted to Rs. 4,50,000 and the expenditure was Rs. 3,76,000.

Medical aid, Sanitation and water supply

The town has a government conducted civil hospital providing necessary medical facilities. There are also a few privately conducted dispensaries. A veterinary dispensary is maintained by the Zilla Parishad. The drainage system consists of *kutcha* and *pucca* stone-lined open gutters. The refuse is let into the river. The Municipality has provided the town with tap water supply by tapping the Godavari river near Nath Mandir.

Education

The primary education is compulsory. It is conducted by the Zilla Parishad. There are three High schools, two maintained by the Zilla Parishad and one in private hands. For higher learning there is a college named as Pratishthan Arts and Commerce College and a Government basic training College.

Paithan being the headquarters of a tahsil, has the office of the Tahsildar, panchayat samiti, a civil court and a police station. There is a rest house and post and telegraph facilities.

OBJECTS

Since quite early times Paithan has been a religious centre of great importance and has been the birth-place of many noted saints such as Bhanudas, Eknath, Mukteshwar etc., who are highly revered even to-day. The architectural magnificence of Paithan has long since disappeared. The temple or other buildings which contained Shalivahana's throne at the well known after that king's name, has been supplanted by a mosque said to have been built by Aurangzeb. A temple to Renuka Devi was outside the city on a spot where one Maulana Sahib built a mosque.

1. Figures taken from *District Census Handbook, Aurangabad, 1961*.

The central portion of this mosque, which is of stone, resembles a *Hemadpanti* temple in plan and is said to be a part of the original structure. The present temple to Renuka Devi is in a dwelling-house within the town. The *Talavka Khambha* or *Tirat Khamb* is a stone pillar said to mark the spot where there was a *kund* sacred to Brahma.

To the north of the town, on the river bank, is a shrine dedicated to Eknath Maharaj in connection with which a large fair is held in the month of March. Eknath was a Brahmin of great piety, born at Paithan on the shashthi or the sixth day of the month. He became an ascetic at an early age, and having met Janardan Swami of Daulatabad in his wanderings became his disciple on Shashthi day. This remarkable coincidence impressed Eknath ; and it further appears that it was foretold by Janardan Swami that Eknath would also die on the Shashthi day. Accordingly Eknath who was now celebrated for his piety drowned himself on the appointed day (A. D. 1598). It is believed that Vishnu attended on him under the guise of a servant called Srihand ; and the stone which Srihand used for in grinding *chunam* for making the lines upon the forehead is now shown inside the temple as well as the large pot he daily filled with water from the river. The temple is quadrangular in shape, with flat terraced sheds resting on strong teak-wood posts. The *samadhi* of the saint is housed in a small chamber standing on a raised platform with a spacious *sabhamandap* in front. It also contains the *padukas* of Eknath Maharaj. On either side of this there are similar but smaller chambers, the one to the right containing the *samadhi* of Hari Pandit, Eknath's son, and the other to the left containing that of Chakrapani, Eknath's grandfather. There is also a *samadhi* of Gaoba, a disciple of Eknath. The temple has a courtyard, and the outer quadrangle is formed by rows of flat roofed apartments which occupy the four sides. The eastern gateway, opening on the river side, has a *Balbodh* inscription relating Eknath's merits and his works. It is surmounted by an imposing *nagarkhana*. The spot, a little west of the temple, where Eknath used to take his bath is known as Krishna Kamal Tirth. Tradition associates this spot in the river with Lord Krishna.

Bathing ghats

On the east and south sides, broad flights of stone-steps lead down to the river which surrounds the town on three sides. These are used as bathing *ghats* and are probably among the oldest structures of the place. On one of these *ghats* saint Dnyaneshvar is said to have achieved a miraculous feat by making a buffalo recite the *Vedas*. The event is commemorated by an image of a buffalo which is installed on the bastion of this *ghat*. At the foot of one of the *ghats* leading down to Godavari is a temple to Siddheshvar Mahadev built in Indo-Aryan style. The top is unfinished.

The town has also temples dedicated to Shiva, Anant Rishi, Indreshvar Mahadev, Laxmi Narayan etc. Among the *maths* in the town, the notable ones are those of Shri Udasi Baba, Krishna Dayarnav, Shioddinath, Amritrayji and Dhondi Buva. There are a few *dharma-shalas* too.

Mosques, Sunder Beg's Mosque, and Jumma Masjid

Sunder Beg's mosque at Paithan was erected about A. D. 1620, by a rich merchant of that name, to his *pir*, Masum Sahib. It measures $19\frac{1}{2}$ feet by 15 feet inside, is built of stone in lime and has a neat parapet all round the roof with four minarets at the corners. The Jumma mosque was built about A. D. 1630, on the site of Shalivahana's palace. It has a large courtyard in front, measuring $175' \times 145'$; and is surrounded by a wall with corner bastions which look as if a number of pillars were joined together and arranged in a semicircle. There are three entrances, but only two are kept open. The mosque is built of stone, and consists of a hall $77\frac{1}{2}$ feet by 24 feet. It has octagonal stone pillars in front; and a row of wooden posts connected by horizontal wooden arches divides the hall longitudinally into two parts.

Mukeri Mosque, Koti Mosque

The *Mukeri Masjid* near the Daulatabad gate of Paithan was constructed by Muhammedan labourers in the reign of Aurangzeb. It is a plain quadrangular building of brick masonry, measuring internally $16\frac{1}{2}$ feet by $11\frac{1}{4}$ feet, and has four wooden posts in front. The roof is terraced and has a parapet wall all round, with four minarets at the corners. The *Koti masjid* was constructed in A. D. 1660, and measures $35\frac{1}{2}$ feet by $17\frac{1}{2}$ feet. The facade has five pointed arches, with a minaret at each corner in front, and two smaller minarets are on either side of an arched recess at the back. An oblong court before the *masjid* measures 168 feet by 94 feet and is enclosed by a wall containing a series of arched recesses.

Shah Maulana's Mosque.

Shah Maulana Sahib's mosque is on a hill and is ascended by a flight of steps. It was originally a Hindu temple dedicated to Renuka Devi, and was changed by the Maulana into a Muhammedan place of worship. The centre portion is built of stone, and is said to be the remains of the Hindu temple. The Maulana's *dargah* is in front of the mosque; and there are several other structures within the enclosure. The gate, with its *nagarkhana*, is a fine specimen of saracenic style. The entrance is through a large cusped arch; and a wing on either side contains a small arched window. An upper storey has a dome and three projecting kiosks. A minaret is on either side of the dome; and each wing has three arched recesses in the upper storey, with a minaret at the end

angle. The back of the gate has three arched openings in the lower storey, and the kiosks above, with a minaret attached to each ; while a small pavilion is at each end.

Maulana Moaza shrine

The shrine of Maulana Moaza, whose good offices are more particularly sought when undertaking sea ventures, is on an eminence to the east of the town. According to some people the Maulana obtained his surname of "Moaz" which means a "wave" from having rescued a ship that was foundering and according to others, he received the name from having miraculously brought up waves of water to quench the fires of the goddess Agni. An annual *urus* is observed at his tomb. The *dargah* of Sayyad Sadat has a pointed brick dome which indicates that it is a late structure. The *dargah* walls are covered with the texts from *Koran*, and are ornamented with painted arched forms and other decorations. A neat cornice has a series of little recesses below it, which are filled up with tracery; and an ornamented parapet runs above the cornice. The dome has two handsome bands, and is adorned with a spire. The *dargah* is within a walled enclosure; and the gateway has four little towers. The entrance is through a painted archway, ornamented in the scolloped style of Muhammedan buildings.

In the days gone bye, wood carving was a fine art in Paithan. Mr. Burgess has given drawings of fifteen different styles of carving in Paithan of those days in his '*Archaeological Survey of Western India*,' Vol. III.

Paithan was once very well known for its woven silk and cotton fabrics. But the trade has since very much declined.

PHULAMBRI

Phulambri is a large village of 7,034 inhabitants in Aurangabad tahsil, lying 16 miles north-east of Aurangabad on the Phulmasta rivulet. In the surrounding region there are a large number of mango trees and the remains of ruined Hindu temples. It is said that material taken from these temples were employed in constructing the town walls, gates, *masjids* and Pir's tombs. On the south gate was traced a long inscription in Sanskrit which gave the date of one of the temples as 1244 A. D. Small images of Buddha and other remains of one of his shrines are built in the wall near the gate. The soil around is remarkably fertile and yields abundant crops of sugarcane and every variety of vegetables. Phulambri has educational facilities upto the high school stage, a medical dispensary, a post office and a rest house. A weekly market is held on Tuesdays. Aurangabad-Jalgaon road passes through the village. In the olden days there was a strong citadel in the centre of the village.

PISHOR

Pishor, with a population of 1,831 in 1971 is a village in Kannad taluk situated about 16 miles east of Kannad. It has a *Hemadpanti* temple. The village has a high school, a dispensary and a post office. Tuesday is the bazar day. It suffers from inadequacy of water supply.

PITAL KHORA CAVES

Pital Khora and other Caves : The hill, on which the fort of Baitalbari is built, contains a *vihara* 26 feet by 24 feet, supported by four square pillars and four pilasters. The ravine called Ganesh Khora, 2 miles east of Baitalbari, has a cave devoted to Rudreshvar Mahadev. The entrance is partly built and partly tunnelled in the rock, and has two door-keepers, each 5 feet high. A cell opens into the passage, right and left ; and there are two cells in the covered verandah from the inner door to the hall. Niches are cut into the rock upon three sides ; and the hall is divided into chambers by a bench, which also runs round the sides. The northern chamber is raised two feet, and contains a comparatively recent *chabutra*, with the *linga* and the bull *Nandi*. The southern chamber has a recent figure of Ganapati, with Virbhadra on the left and Narasimha on the right.

The Pital Khora or " Brazen glen ", 14 miles west of Kannad and 12 miles south of Chalisgaon, contains several excavations, some of which seem to have had two storeys. The remains of galleried chambers are also seen, which were formerly in communication with the caves below, by means of stairs tunnelled in the rock. The principal cave is a *chaitya*, measuring 85 feet by 35 feet. The front is gone, and the nave has had thirty-five pillars separating it from the side aisles, but only twenty are visible. The columns are plain octagons, and have a slight slope inwards. They have full length paintings of Buddhist saints of white, red, brown, and black complexions, and wearing long white tunics.* There are two inscriptions, but they are almost entirely obliterated. The vaulted roof is 40 feet 6 inches high, and had wooden ribs, but only the mortices remain. The side aisles have quadrantal stone ribs, like those of Cave X, at Ajanta, which the *chaitya* resembles in many respects, and is probably of the same age. The whole of the ceiling was painted with figures of Buddha, seated on lotus thrones under triple umbrellas with long white fringes. In some cases boys or dwarfs, with shaven heads, are kneeling before the figures. Men and women are also seen mixed up, and have the nimbus round their heads. One very fair female has long ringlets and close by is a dark female with black curly hair. The paintings seem to be much later than the cave itself. The *dagoba* is now in fragments, and the base measures 12 feet in diameter. There are three cells with stone beds at the eastern

* Now much erased due to age.

entrance ; and an aperture in the broken rock, shows the tunnelled passage that led to the galleried chambers above. Owing to a defect in the rock the wall for about 4 feet from the ground is built up.

The *chaitya* has four *viharas* on its western and one on its eastern side. The front of the first *vihara* on the west is nearly destroyed; but portions of the sculptures remain, and consist of *chaitya* window niches with a reeded string course above. The hall is 48 feet by 23 feet, and was divided into corridors by twelve pillars and twelve pilasters parallel to the front wall. It has cells on three sides; and there are seven cells on the back wall, five of which had stone latticed windows. Over each door and window is an ornamental *chaitya*-window arch, with three more ornamental window forms towards the left, projecting forwards over the other two doors as in Cave XII at Ajanta. The pilasters between the doorways have square basements and octagonal shafts, surmounted by richly carved bell-shaped capitals, supporting couchant animals, arranged back to back in pairs. These consist of lions, wolves, nondescript animals maned, armed with claws, but having heads like camels, horses, elephants, and centaurs, and all except one, double-winged. Similar double-winged animals are found at Sanchi, but are rather uncommon in Western India, and have a strangely foreign look, as if copied from Persian or Assyrian examples. Inscriptions in the cave character were cut upon the wall, over each lattice window. The east and west sides have each three cells 8 feet by 7 feet. They have vaulted roofs ribbed with stone, and benches run round the walls; but the cells are much destroyed. An aperture on the east side, 6 feet square, leads to the caves above; and a dark tunnel from the corner cell of the north side has the same outlet. The pilaster by the door has bulls without wings on its capital. A doorway in the centre of the western wall opens into a large chamber, 34 feet by 22 feet which has cells arranged all round, but the fronts are gone.

Two more *viharas* are found a little farther off, one 39 feet by 33 feet, and the other 33 feet by 30 feet. They are much alike, but the smaller cave has had more care in the details. They have five cells each in the centre wall, and four in either side wall. The cells are 8 feet 7 inches by 7 feet in dimensions, and are provided with stone beds. Some have small square recesses in the walls; and the central cell in the northern wall is ribbed and vaulted within.

The cave on the east of the *chaitya* is 110 feet by 24 feet, but is unfinished and has a few side cells which have only been just commenced. The caves at Pital Khora are evidently very old, as they contain no sculpture of Buddha, and except for the *dagoba*, have no other emblems of the Buddhist faith. The only sculptured figures are high up in the rock at the spot where the galleries have fallen, and consist of a female standing behind a seated male. Besides the sculptures already noted,

there are representations of elephants, tigers, bullocks, and deer or goats, cut out in small dimensions, back to back.

A cave near Bhokardan, on the rocky bank of the Khelna river, consists of a pillared hall, 60 feet by 30 feet, with seven chambers, each $6\frac{1}{2}$ feet square. The walls are adorned with figure sculpture, representing a series of combats between an elephant and a lion, a man and a bear, etc.¹.

RANJANGAON

Ranjangaon is a village of 533 inhabitants in 1971 situated about 18 miles south-east of Jalna. It was formerly the chief town of the *pargana* held by a Pathan Navab in the service of the Bidar Kings. It was subsequently held by several employees of the Nizam, the last of whom was Ghulam Husain. Ranjangaon was surrounded by a mud wall. It has a remarkable and neat temple. The village has a primary school.

ROHILGAD

Rohilgad situated at the foot of a hill about ten miles west of Ambad, is a market village. The hill contains two half-finished caves and is surrounded by a fortified wall, now in a ruinous condition. It was a fort of some strength in ancient times. Rohilgad with 3,318 inhabitants in 1971 is served by a post office and a middle school. It, however, faces acute shortage of water during the hot season.

ROSHANGAON

Roshangaon, on the right bank of the Sukna river, is a village of 2,367 inhabitants in 1971 in Jalna tahsil, lying about six miles south of Badnapur. It was surrounded by a high mud wall. In Aurangzeb's time, it was celebrated for its gardens the produce of which was regularly despatched to that Emperor. A weekly market is held on Saturdays. It has a post office and a primary school. Wells provide drinking water.

SAITONDA FORT

Saitonda fort is situated on the summit of a small hill about 26 miles north-east of Kannad. It was probably built by some of the Maratha chiefs before the Deccan was overrun by the Muslims. Aurangzeb had granted *sanads* to the *deshmukhs* and other revenue officials of the place. The fortress is remarkable for a mineral spring which remains deliciously cool throughout the year. There are several other hill forts which are in ruins, such as Vaisagad, Longha, and Paidka.

1. (See Dr. Bradley, etc. in *J. R. A. S.* Bombay Branch, Vols. IV., V.)

SATARA

Satara is a small village of 2,027 inhabitants in 1971 in Aurangabad tahsil situated about three miles south of Aurangabad. The citadel here is in a decayed condition. Satara is known for an antique Shaiva shrine which is to its north. It is on a masonry platform, three feet high and three feet wide. The plan is square. The perpendicular walls upto the cornice are quite plain, but above this they contain a series of niches in stucco plaster. The walls then slope upwards, and their faces are decorated with ornamental mouldings. The *shikhara* rises in four terraces, which are marked by a succession of fluted domes ; and the lowest terrace has an hexagonal tower at each angle, roofed with fluted dome. The summit is also crowned by a fluted dome with lotus leaves round the base. At the top a pinnacle is fixed. The faces of the storeys are adorned with niches, pilasters and miniature temples with cusped arches, each containing an image of some Hindu deity, supported on two square pillars, and covered with a dome, is a small portico in front of the temple. A large annual fair is held at the temple. In a hill near this village there are some rude excavations. Satara has a medical practitioner and a primary school. Wells supply potable water.

SAWKHEDA

Sawkheda, with in 1971 a population of 1,794 is a village in Gangapur tahsil about 18 miles west of Paithan. It contains the ruins of many temples, shrines and *maths* and is sacred to the Hindus. These ruins are outside the wall, which surrounded the village, on the banks of the river Godavari. There is an old Shaiva temple, rebuilt in the Dravidian style and dedicated to Shiva. The pillars and a great deal of the interior, with the base of the shrine belong to the original structure. The shrine itself is square in plan and has increments added to the sides as in the northern style. It is connected by a vestibule to a *mandap*, which is supported on four pillars and has a room on either side. The pillars and the corresponding pilasters are covered with sculptures usual in Shaiva temples from the eighth to the twelfth century. The village has a primary school, a post office and a medical practitioner. Monday is the bazar day.

SEVALI

Sevali, with a population of 3,710 according to 1971 Census, is a village situated about 24 miles south-east of Jalna. It was surrounded by a mud wall and had an inner citadel of the same material. Tradition associates the village with Rama, Lakshman and Sita who are believed to have resided here during their exile from Northern India. An annual fair lasting for about four days is held here in honour of Vithoba. The village has a middle school, a medical dispensary and a

post office. Weekly market is held on Fridays. Drinking water is obtained from the wells.

SHENDURVADA

Shendurvada is a village in Gangapur tahsil about 20 miles north-west of Paithan on the Ganda river. It has a handsome stone *ghat*. The village has three temples, the largest being dedicated to Madhav-nath. An annual fair is held at the temple in the month of December. Its population was 2,401 in 1971. The village has a middle school and a post office. Weekly bazar is held on Sundays.

SHIVER

Shiver, variously spelt as Shiur or Seor is a large market village in Vaijapur tahsil lying about 14 miles north of Vaijapur. According to the 1971 Census it has a population of 8,571. A fine old temple here has the curvilinear form of *shikhara*, and the flat *amalaka* top of the Orissa temples. The *Shikhara* is also built up of smaller repetitions of itself, by which the roof of the porch rises pleasingly step by step, till it abuts against the tower. This style was developed in the eleventh century, and became common afterwards. Shiver has, besides the usual educational institutions, a medical dispensary, a post office and a rest house. A weekly market takes place on every Sunday. The road from Vaijapur after passing via Shiver further on joins the Aurangabad-Nandgaon road.

SHIVNA

Shivna, a large agricultural village in Sillod tahsil, is situated in latitude 20° 28' 55" north, and longitude 75° 51' 20" east. It has a population of 5,889 according to the 1971 Census. It is surrounded by a ruined wall and has an inner citadel. A large tank close by is out of repair. Shivna was given in *jagir* by Aurangzeb to Ghiyas-ud-din Khan Bahadur, the ancestor of the Nizams, who built the fort and the adjoining tank. The fort has one gateway and six bastions. There is a temple to Shiva Bhai constructed about a century and half ago. It consists of a shrine and a *mandap*. It is crowned by a domed *shikhar*, with face all round containing grotesque images in arched recesses. The *mandap* has a segmental roof crowned with a small dome; and the entrances are arched. A temple to Ganapati in the same compound has a domed roof. In the month of *Shravan* a fair is held at the temple. Weekly bazar is held on Wednesdays. The village has educational facilities upto the middle school stage, a post office and a medical dispensary.

SILLOD

Sillod, the headquarters of the tahsil of the same name, had a population of 8,212 in 1971. It is a walled village about 28 miles south-east

of Shivna. A small annual *urus* is held in honour of one Mahbub Subhani who was buried here. Every Sunday a weekly market is held. Sillod, on the Aurangabad-Jalgaon highway, has a civil hospital, a post office and a rest house. There are educational facilities upto the high school stage.

SOIGAON

Soigaon, with in 1971 a population of 1,294, is a village in Bhokardan tahsil situated about 32 miles north of Bhokardan. A large stone near the village is said to possess medicinal properties for the cure of snake-bite. There is a primary school. The village suffers from inadequate supply of drinking water.

SULTANPUR

Sultanpur is a small village of 1,225 inhabitants in 1971 in Khulda-bad tahsil having some vineyards. The finest variety is known as long black and green *fakri*. During the British regime it was sacked and burnt by the Pendharis. It was here that Malik Ahmad or Ahmad Shah, the Nizam Shahi King of Ahmadnagar, suddenly made a night attack on the camp of Muhammad Shah of Gujarat, who had descended into Khandesh with a body of troops, and drove him back. This event happened in about 1499 when Ahmad Shah was engaged in the siege of Daulatabad fort and which he was forced to raise temporarily due to the incursion of Muhammad Shah. Sultanpur has a post office and a primary school.

TEMBHURNI

संवाद नगर

Tembhurni, with 5,721 inhabitants in 1971, is a village of some importance in Jafferabad tahsil lying about five miles south of Jafferabad. It was surrounded by a strong fortified wall now in a ruinous stage. Formerly it formed a part of Tembhurni *jagir* belonging to Navab Mahomed Anwa Khan. A weekly bazar is held on Mondays and two annual fairs take place in April and May respectively. Tembhurni has educational facilities upto the high school level, a dispensary and a post office. In the summer season it experiences shortage of drinking water.

TURKABAD

Turkabad, with a population of 3,105 is a village in Gangapur tahsil lying about twelve miles north-east of Gangapur. Formerly it was granted in *jagir* by a king of Bedar to one Turki Khan, a soldier of fortune. Turki Khan built a fort here, the ruins of which are still seen. An annual fair is held in honour of Bhavani in the month of *Vaishakha*. It is attended by a little over 2,000 persons. Turkabad has a post and telegraph office, a dispensary and the usual educational facilities.

River and well water is utilised for drinking purposes. The village, however, suffers from inadequate water supply.

UDANGAON

Udangaon is a large village of 5,075 inhabitants according to the 1971 Census in Sillod tahsil, situated about 10 miles west of Shivna. It is a walled village having a post office and a medical dispensary. Tuesday is the weekly bazar day. Shortage of drinking water is acutely felt in the hot season.

VAIJAPUR

Vaijapur, situated on the Narangi river about 40 miles west of Aurangabad in $19^{\circ} 56' 41''$ north latitude and $74^{\circ} 46' 14''$ east longitude, is a municipal town and headquarters of the tahsil of the same name. Regarding the origin of Vaijapur which was also known as Baizapur, it is related that a certain Kunbi struck upon a *linga* while ploughing his field. He installed this *linga* in a temple to Vaijanath and hence the village came to be known as Vaijapur. Yet another story tells that a certain princess Vaija was converted by a Muhammedan saint and that after her death she was laid to rest in the tomb of that saint. To commemorate this event the village was termed as Vaijapur or Baizapur. The town gives glimpses of its former prosperity in the handsome stone buildings which were erected by the *savakars* or capitalists of the place. The basement of the structures and the lower half of the walls are constructed of huge stone slabs, cemented and bolted together. Large kiln-burnt bricks have been employed in building the upper portions of the walls, and the roofs are terraced. The town had a population of 16,660 in 1971.

In olden days the town had a considerable trade in the manufacture of silk which has all but dwindled in recent times. With a view to reviving some of the dyeing industries and establishing new ones, steps have been taken to set up an industrial estate. In course of time, units manufacturing surgical cotton, cotton and art silk fabrics, paints, cycle accessories, electric gadgets and appliances, batteries, stamping and writing ink, biscuits and confectionary, leather goods, besides auto-work shops, foundries, saw mills, bone mills, dyeing and bleaching plants, are proposed to be set up.

Municipality

Vaijapur was constituted a municipality in 1944 and according to the 1961 Census its jurisdiction extended over an area of 13.6 square miles. The municipal affairs are managed by a committee of 15 members presided over by the President who is elected by the members from among themselves. Necessary administrative staff has been appointed to look after the various municipal departments. In 1973-74

municipal income and expenditure amounted to Rs. 8,04,000 and Rs. 6,81,000 respectively.

Medical Aid, Sanitation and Water Supply

To provide prompt medical aid to both man and beast, a civil hospital, a primary health centre and a Veterinary dispensary are maintained in the town. While the civil hospital is conducted by the Government, the primary health centre and the veterinary dispensary are managed by the Zilla Parishad. Arrangements are made from time to time to protect the inhabitants against epidemic diseases. The town has only *kutcha* drains which are proposed to be stone-lined. A water-works recently installed on the river flowing by the town, has met the long felt need of tap water. The scheme was executed at a cost of over Rs. 9,20,000.

Education

Primary education is compulsory. It is placed under the management of the Zilla Parishad which maintains two primary schools. There are two high schools, one of which is conducted by the Zilla Parishad, and a basic training college. A library and a *balak mandir* are maintained by the town municipality.

The municipality has established two markets and laid out a garden. The cremation and burial places are managed and used by the communities concerned.

OBJECTS

सत्यमेव जयते

Town walls, Vaijanath temple, Bhavani temple

Vaijapur was surrounded by a fortified wall with cannons mounted on its towers. The wall has since fallen into ruins. A few pieces of ordnance can still be traced about the town. There is also a *gadhi* or citadel which used to be occupied by the tahsildar's office and other public offices. The Vaijanath Mahadev temple is an antique shrine. It has a pyramidal roof rising in nine tiers with a small dome and spire at the top. The masonry is in stone and mortar and the only decorations are a series of arched recesses in plaster on the walls. A fair attended by over 3,000 persons is held on *Mahashivratri* in honour of Vaijanath. Entirely built of timber is the temple of Hanuman. It is reported to be nearly 300 years old. A third temple to Bhavani or Durgadevi has a *Balbodh* inscription recording its erection some 200 years ago. The idol of the goddess is installed on a high pedestal inside the vestibule and is flanked by representations of Tuljapur and Mahur goddesses. In front of the temple is a tall lamp pillar about 50 feet in height. Repairs were carried out to the temple 8 to 10

years ago. A fair attended by two to three thousand persons is held on *Chaitra suddha 5*. The temple has about 30 acres of *inam* land.

Rukn-ud-din Mausoleum, Vaija Rani Cenotaph, Jumma Masjid, and Idgah

The town has the *dargah* of Sayyad Rukn-ud-din, a Muslim saint. It is situated near the western gate of Vaijapur and is nine yards in length. It is covered with an horizontal arched roof and the dome is plain crowned by a high spire. The whole is surrounded by a wall. Within the enclosure are a *sarai* and *navab khana*. It is said that the tomb existed in the time of Malik Ambar, and that Aurangzeb reconstructed it of brick and *chunam*. A rich *chaddar* was spread over the tomb by one of the *Peshwas*, while the *Raja* of Indore covered it with a *ghilaf* or shawl made of Ahmadabad *mashru*. It is still preserved. Both the Muslims and the Hindus hold the saint in high reverence and the annual *urus* is attended by nearly 25,000 persons coming from far and near. An old *masjid* close by has three pointed arches and the corners contain little kiosks instead of minarets. In front is a sloping verandah. Vaija Rani, a devout princess after whom the town is believed to have been named, frequented the tomb and at her death she was buried within the precincts of the *dargah*. A *cenotaph* to the princess is to the north of the town. It is a small building, having scolloped arches and brass-bound pillars. Among the mosques, the Jumma *masjid* is the largest. Its porch is neatly carved with floral sculpture. There is a Persian inscription over the entrance but unfortunately it contains no date. Vaijapur has also a large *idgah* built in 1787 by Sayyad Jafar Khan. There are some minor Hindu shrines too.

Being the headquarters of the tahsil, Vaijapur has tahsildar's office, panchayat samiti, police station, post and telegraph facilities and a rest house. A large weekly market is held on every Monday at which grain, piece goods, cattle and miscellaneous articles are displayed for sale. "A large trade was formerly carried on in the fabrication of silk goods, which were principally disposed of at the great Maheji fair in Khandesh. Silk fabrics are still manufactured to a small extent....., but the trade chiefly consists of grain, cotton and other agricultural produce." It is expected that the industrial estate established here and the incentive given by Government would provide renewed stimulus to the manufacture of silk fabrics.

WAKALA

Wakala is a market village of 3,069 inhabitants in 1971 in Vaijapur tahsil lying about 24 miles north of Vaijapur town. In its vicinity is a large domed tomb which is probably among the earliest in the district, as it indicates a combination of the Hindu and early Pathan styles of architecture. The main building is 26 feet square. On each face it has three arched recesses, with corresponding recesses higher up, in the

portion that rises above the arcaded verandah which surrounds it on all the sides. In the recesses of each angle there are seven tombs, with nine other tombs at the entrance, giving a total of 28 tombs in the *makbara*. The cornice is supported on brackets, and the parapet is perforated with a series of pointed arches on pillars. Rising above the roof is an octagonal band containing arched recesses and little pavilions at the angles, and from this springs a horse-shoe dome with its base adorned by lotus leaves. On each side of the verandah there are five horizontal arches standing on moulded stone pillars. Above is a sloping cornice supported on ornamental brackets. A neat parapet runs all round the verandah terrace, the corner angles being adorned with little domes resembling the large dome of the main building. The basement is high and a portico in front is ascended at the sides by a flight of nine steps either way.

An adjoining stream called Bhimakund is held sacred by the Hindus. A small and plain cave temple close by has a sanctuary containing a *linga*. A large number of Hindus visit it on the *Mahashivratri* festival. Water of the stream is taken as *tirth*. Friday is the weekly market day.

WALUJ BK.

Waluj Bk. is a village of 2,016 inhabitants, according to 1971 Census, in Gangapur taluk situated about 16 miles north-east of Gangapur. From the numerous ruins of buildings in the village, it is surmised that Waluj was a place of some importance in olden times. It is said to have been founded by a famous Hindu ascetic and named after him. The place was the scene of a conflict about 116 years ago between the revenue officials and their mercenaries. A body of government troops had to be despatched to restore order. Weekly bazar is held on Mondays. The village has a primary school and a post office. Drinking water is obtained from the river and wells.

DIRECTORY OF VILLAGES AND TOWNS

EXPLANATIONS OF COLUMN HEADINGS, SYMBOLS AND ABBREVIATIONS USED

The names of Towns and Villages are arranged in alphabetical order for the whole of the District.

Column 1.—The names are given both in English and Deonagari. Abbreviations indicating tahsils :—

Aur.—Aurangabad.	Ifrd.—Jaffarabad.	Ptn.—Paithan.
Abd.—Ambad.	Jln.—Jalna.	Sld.—Sillod.
Bkn.—Bhokardan.	Knd.—Kannad.	Soy.—Soegaon.
Ggr.—Gangapur.	Kld.—Khuldabad.	Vjr.—Vaijapur.

Column 2.—(a) Direction and (b) Travelling distance of the village from the tahsil headquarters.

Abbreviations used showing direction from tahsil headquarters :—

E—East.	NE—North-East.
W—West.	SE—South-East.
N—North.	NW—North-West.
S—South.	SW—South-West.

Column 3.—(a) Area (acres); (b) Total population; (c) Number of households; (d) Agricultural population.

Column 4.—(a) Post Office; (b) Its distance from the village.

Column 5.—(a) Railway station; (b) Its distance from the village.

Column 6.—(a) Weekly bazar (b) Distance of the bazar place from the village; (c) Bazar day.

Column 7.—(a) Nearest motor stand; (b) Its distance from the village.

Column 8.—Drinking water facilities available in the village :—

Br—brook.	str—stream.	o—scarcity of water.	rv—river
n—nalla.	p—pond.	W—big well.	
t—tank.	rsr—reservoir.	w—small well.	
pl—pipe line;	cl—canal.	spr—spring.	

Column 9.—Miscellaneous information about school, panchayat, co-operative society, temple, math, mosque, dargah, chavadi, gymnasium, library, dispensary, church and inscription :—

S1—school.	(i)—industrial.	mq—mosque.
(h)—high.	(con)—consumers.	dg—dargah.
(m)—middle.	(mis)—miscellaneous.	dh—dharmashala.
(pr)—primary.	(mp)—multipurpose.	gym—gymnasium.
tr. clg—training college.	(gr)—group.	ch—chavadi.
mun—municipality.	(sp)—sale and purchase.	lib—library.
pty—panchayat.	(wvg)—weaving.	dp—dispensary.
Cs—Co-operative society.	(Fr.)—fair.	(vet)—veterinary.
(c)—credit.	tl—temple.	Cch—Church.
(fmg)—farming.	(m)—math.	ins—inscription.

Months according to Hindu Calendar :—

Ct.—Chaitra; Vsk.—Vaishakha; Jt.—Jaishtha; Asd.—Ashadha; Srn.—Shrawana;
 Bdp.—Bhadrapada; An.—Ashvina; Kt.—Kartika; Mrg.—Margashirsha; Ps.—Pausha;
 Mg.—Magha; Phg.—Phalguna; Sud.—Shuddha (first fortnight of the month); Vad.—
 Vadya (second fortnight of the month).

N. B.—Figures for distance in columns (2) (5), (6) and (7) are given in miles and furlong.

Village Name (1)	Direction Travelling distance (2)	*Area (acres); Households; Pop.; Agriculturists (3)	Post Office; Distance (4)
Abdullapur—Ptn.—अबदुल्लापूर .	NE; 24·0	855; 329; 49; 87	Adul Bk.; 4·0
Abdullapur—Ggr.—अबदुल्लापूर .	NF; 12·0	374; 198; 35; 52	Jikthan; 1·4
Adgaon—K. d.—आडगांव .	NE; 30·0	2628; 1578; 248; 409	Local; ..
Adgaon—Knd.—आडगांव .	W; 22·0	1582; 772; 124; 246	Jehur; 4·0
Adgaon—Ptn.—आडगांव .	NE; 30·0	2269; 828; 133; 226	.. ..
Adgaon—Bkr.—आडगांव .	N; 16·0	2134; 1656; 290; 549	Local; ..
Adgaon Bk.—Sld.—आडगांव बु. .	SW; 20·0	2172; 787; 139; 216	Nidhona; 3·0
Adgaon Bk.—Aur.—आडगांव बु. .	SE; 11·0	3276; 1437; 240; 361	Local; ..
Adgaon Kh.—Sld.—आडगांव खु. .	S; ..	976; 571; 92; 249	.. ..
Adgaon Kl.—Aur.—आडगांव खु. .	SE; 24·0	2614; 1112; 204; 472	Pimpri; 4·0
Adgaon Maholi—Aur.—आडगांव माहोली.	NE; ..	3284; 928; 132; 291	.. ..
Adgaon Sarak—Aur.—आडगांव सरक.	NE; ..	3784; 1283; 207; 552	.. ..
Adha—Jfrd.—अढा .	NE; 16·0	3771; 740; 130; 185	Bharaj Bk. ; 3·0
Adul Bk.—Ptn.—अडुल बु. .	NE; 34·0	5138; 3359; 585; 855	Local; ..
Adul Kh.—Ptn.—अडुल खु. .	NE; ..	1809; 544; 107; 184	.. ..
Agar Kanadgaon—Ggr.—अगर कानडगांव.	SW; 8·0	2490; 858; 166; 242	Nevergaon; 3·0
Agai Saigaon—Vjr.—अगर सायगांव	E; ..	1509; 718; 117; 312	.. ..
Agaiwadgaon—Ggr.—अगरवाडगांव	SE; 15·0	3349; 1018; 179; 295	Local; ..
Agathar—Ggr.—आगाठण	N; 14·0	1273; 429; 75; 106	Shillegaon; 3·0
Aghur—Vjt.—अधूर	N; 2·0	3375; 1821; 305; 481	.. 0·3
Ahankar Devalgaon—Jln.—अहंकार देवलगांव.	NE; ..	1466; 816; 141; 370	.. ..
Ajantha—Sld.—अजंठा	NE; ..	2822; 6519; 1065; 1348	.. ..

*Figures for Urban area are given in km².

Railway Station ; Distance (5)	Weekly Bazar ; Distance ; Bazar Day; (6)	Motor Stand; Distance (7)	Drinking Water (8)	Institutions and other information (9)
Chikalthana; 20·0	Adul Bk.; 4·0; Tue.	Adul Bk.; 4·0	W.	Sl (pr); tl.
Aurangabad; 12·0	Jikthan; 1·4; Fri.	.. 1·0	W.	Sl (pr); tl.
Aurangabad; 40·0	Pishor; 9·0; Tue.	Local; ..	W.	Sl (pr); Malu Bai Fr. Ct. Sud. 15; 3 tl; mq; dh; ch; lib.
Naydongri; 4·0	.. 4·0; Sat.	4·0	W.	2 Sl (pr, m); Rokadoba Fr. Ct. Vad. 10; 3 tl; ch; lib.
.. 22·0	.. .. ..	.. 2·0	W.	Sl (pr); Cs; Devi Fr. Asd. Snd. 15; tl; mq; ch.
Pahur; 20·0	Jalki; 3·0; Thu.	Shivana; 2·0	W;w.	2 Sl (pr,m); Cs; 3 tl.
Aurangabad; 22·0	Nidhana; 3·0; Thu.	Local; ..	W.	Sl (pr); Cs; (1) Bhavan; Devi Fr. Ct. Sud. 15 (2) Biroba Fr. Bdp. Sud. 1; 3 tl; 2 m; dh.
Chikalthana; 5·0	.. 5·0; Fri.	.. 2·0	W.	Sl (pr); Cs; 2 tl; ch; lib.
Karmad; 7·0	Pimpri; 4·0; Sun.	Pimpri; 4·0	W;w.	Sl (pr); pty; (1) Gokulashtami Fr.; (2) Mhasoba Fr. Ct. Vad. 9; 2 tl; m; mq; ch; lib.
.. ..	.. .. ..	.. ..	W.	..
.. ..	.. .. ..	.. ..	W.	Pir Urus.
Jalna; 45·0	Bharaj Bk.; 3·0; Sat.	Pimpalgaon; 5·0	W.	Sl (pr); Cs (mp); tl.
Chikalthana; 14·0	Local; .. Tue.	Local; ..	W.	2 Sl (pr, m); Cs; 5 tl; m; mq.
.. ..	.. .. ..	.. ..	W.	..
Lasur; 32·0	Nevergaon; 3·0; Thu.	Local; 0·2	rv.	Sl (pr); Cs (mp); Mahadev Fr. Vsk.; 3 tl; mq.
.. ..	.. .. ..	.. ..	W.	Viroba Fr. Ps.
Aurangabad; 38·0	.. .. ..	Local; ..	rv.	2 Sl (pr, m); Cs (mp); Kalbhairav Fr. Ct. Vad. 9; 8 tl; 2 mq; ch.
Lasur; 4·0	Lasur; 4·0; Sun.	Lasur; 4·0	rv.	Sl (pr); Cs; tl; ch.
.. 0·3	Vaijapur; .. Mon.	.. ..	W.	2 Sl (pr, m); Cs; Viroba Fr. Ps. Sud. 15; 6 tl; dg; dh; lib; Ceh.
.. ..	.. .. ..	.. ..	W.	..
.. ..	.. .. ..	.. ..	W.	Urus (Mogarshahvali).

Village Name (1)	Direction ; Travelling distance (2)	Area (acres) ; Pop. ; Households ; Agriculturists (3)	Post Office; Distance (4)
Akhatwada—Kld.—અખતવાડા ..	NW; 7·0	1896; 456; 82; 105	Galleborgaon; 3·0
Akhatwada—Ptn.—અખતવાડા ..	NE; 5·0	2817; 1121; 232; 560	Rabatgaon; 1·0
Akola—Jln.—અકોલા ..	W; 14·0	1062; 1295; 196; 604	Badnapur; 2·0
Akola—Jfrd.—અકોલા ..	S; 7·0	4535; 1619; 297; 389	Tembhurni; 2·0
Akoliwadgaon—Ggr.—અકોલી વાડગાંવ ..	NW; 15·0	2980; 1115; 187; 503	.. ..
Alamgaon—Abd.—આલમગાંવ ..	N; 12·0	1268; 918; 164; 375	Hastapokhari; 4·0
Aland—Sld.—આલંડ ..	SW; 10·1	2827; 1465; 276; 308	Local; ..
Aland—Jfrd.—આલંડ ..	E; 10·0	899; 483; 84; 178	Hivara Kabli; 2·0
Alapur—Bkn.—આલાપુર ..	N; 0·4	551; 403; 65; 109	Bhokardan; 0·4
Alapur—Knd.—આલાપુર ..	S; ..	683; 358; 61; 87	.. ..
Aliyabad—Ptn.—અલીયાબાદ ..	NW; ..	1070; 452; 78; 262	.. ..
Amdabad—Knd.—આમદાબદ ..	E; ..	1195; 599; 120; 300	.. ..
Amakheda—Soy.—અમખેડા ..	W; 0·4	1125; 1705; 364; 635	Soegaon; 0·4
Amalaner—Ggr.—અમલનેર ..	S; 7·4	3064; 1048; 155; 532	Kaigaon; ..
Amarapur—Ptn.—અમરાપુર ..	NW; ..	576; 254; 54; 121	.. 2·1
Amasari—Sld.—આમસરી ..	NE; 21·0	3287; 721; 148; 303	Madni; 2·0
Amathana—Sld.—આમઠાણા ..	NW; ..	1755; 2061; 367; 482	.. ..
Amba—Knd.—અંબા ..	W; 11·0	2882; 1473; 248; 496	Andhaner; 7·0
Ambad (Urban Area I)—Abd.— અંબડ નાગરી વિભાગ ૧.	HQ; 2·0	518; 9222; 1719; 1414	Local;
Ambadgaon—Jln.—અંબડગાંવ ..	W; 14·0	1284; 528; 117; 282	Roshangaon; 1·0
Ambala—Knd.—અંબાલા ..	W; 12·0	5270; 328; 58; 163	Andhaner; 8·0
Ambegaon—Ggr.—અંબેગાંવ ..	NE; 18·0	621; 492; 89; 233	Asegaon; 2·0
Ambelohal—Gpr.—અંબેલોહલ ..	NE; 18·0	2603; 2206; 347; 679	Local; ..
Ambewadi—Ggr.—અંબેવાડી— .. નાગરી વિભાગ ૧ મધ્યે સમાવિષ્ટ	N; 1·0	4·3; Included in	Urban Area I.

Railway Station ; Distance (5)	Weekly Bazar ; Distance ; Bazar Day (6)	Motor Stand ; Distance (7)	Drink-ing Water (8)	Institutions and other information (9)
Aurangabad; 22·0	Gallebor- 3·0; Sun. guon;	Palaswadi; 2·0	W.	Sl (pr); Cs; tl; ch.
Aurangabad; 40·0	Rahatgaon; ... Mon.	.. 0·3	W;rv.	Sl (pr); 2 tl; mq.
Badnapur; 1·4	Badnapur; 2·0; Fri.	.. ..	W;rv.	Sl (pr); (1) Mela Ct. Prati-pada; (2) Maruti Fr. Ct. Sud. 1; 3 tl; 2 m; mq; dg; dh; ch.; dp.
Jalna; 24·0	Tem- 2·0; Mon. bhurni;	Local; ..	rv.	Sl (pr); Cs; Devi Fr. Ct. Vad. 15; 4 tl; ch.
Lasur; 13·0	Mahalgaon; 3·0; Fri.	Mahalgaon; 3·0	W.	Sl (pr); Cs; tl.
Jalna; 12·0	Golapan- .. Mon. gari;	Math Pim-palgaon; 4·0	W;w. rv.	Sl (pr); pyt; Cs (mp); tl; ch; Cch.
Aurangabad; 46·0	Wadod Bk.; 4·0; Mon.	Local; ..	W.	Pyt; Cs (mp); Urus; 2 tl; mq; dg.
Jalna; 28·0	Hivara 2·0; Wed. Kabli;	Jafferabad; 8·0	n.	Sl (pr); 2 tl; Ch.
Jalna; 34·0	Bhokardan; 0·4; Sat.	Bhokardan; 0·4	W.	Sl (pr); Cs; 2 tl.
..
.. ..	.. ..	.. ..	W.	..
.. ..	.. ..	.. ..	..	Maruti Fr. Ct. Vad. 5.
Shendurni; 5·0	Soegaon; 0·4; Tue.	Soegaon; 0·4	W.	Sl (pr); Cs; 3 tl.
Lasur; 20·0	.. .. Wed.	Local; ..	rv.	tl; mq; dg; ch.
Aurangabad; 28·0	Pimpal-wadi;	.. 2·1; Thu.	2·1 W;rv.	Sl (pr); tl.
Aurangabad; 60·0	Shivana; 2·0; Wed.	.. 1·0	W.	Sl (pr); 2 tl.
..
Chalisgaon; 16·0	Karnad; 11·0; Mon.	.. 5·0	W.	2 Sl (pr, m); Panchami Fr. Vsk. Sud. 5; 3 tl; mq; ch.
Jalna; 17·0	Local; .. Wed.	Local; ..	W.	3 Sl (pr, m, h); 5 Cs; Dasara; 5 tl; 3 mq; dg; ch; lib; 3 dp.
	and Fri.			
Badnapur; 3·0	Badnapur; 3·0; Fri.	.. ..	W;rv.	Sl (pr); Cs (mp); tl.
Chalisgaon; 16·0	Karnad; 12·0; Mon.	.. 0·6	W.	Sl (pr); tl.
Daulatabad; 4·0	Ambelohal; 4·0; Sat.	Local; ..	W.	Sl (pr); Cs; tl.
Aurangabad; 16·0	Local; .. Sat.	Local; ..	W.	Sl (pr); Cs; Devi Fr. Ct. Sud. 15; 3 tl; mq; dg.; 2 dp.

Village Name (1)	Direction; Traveling distance (2)	Area (acres); Pop.; Households Agriculturists (3)	Post Office; Distance (4)
Ambhai—Sld.—અંભાઈ	.. NW; 20·1	5462; 3204; 561; 1039	Local;
Anad—Sld.—અનાડ	.. NE; ..	4025; 630; 104; 257	.. ..
Anandpur—Ptn.—અનંદપુર	.. E; 10·0	1922; 1201; 231; 355	Paithan; 10·0
Anafpur—Ggr.—અનફપુર	.. N; 16·0	2178; 115; 21; 13	0·1
Anva—Bkn.—અનવા	.. N; 11·0	7259; 4608; 826; 1415	Local; ..
ANCHALGAON—Vjr.—અંચલગાંવ	.. NE; 26·0	1564; 714; 118; 360	Tunki 2·0
Andhari—Sld.—અંધારી	.. SW; ..	7100; 3740; 701; 877	.. ..
Andhaner—Knd.—અંધાનેર	.. W; 3·0	10,287; 3727; 625; 1338	Local; ..
Anjandoha—Aur.—અંજનઢોહ	.. NE; ..	3683; 983; 152; 245	.. ..
Antapur—Ggr.—અંતાપુર	.. NE; 11·0	318; 90; 17; 33	Jikthan; 3·0
Antapur—Knd.—અંતાપુર	.. S; ..	363; 220; 32; 82	..
Antarwala—Jln.—અંતરવાલા	.. S; 6·0	1437; 549; 87; 214	Golapangari; 6·0
Antarwala—Abd.—અંતરવાલા	.. N; 10·0	402; 423; 77; 253	.. 3·0
Antarwala Bk.—Abd.—અંતરવાલા બુ.	E; 28·0	1449; 436; 81; 174	Paradgaon; 1·4
Antarwala Siadkhed—Jln.—અંતરવાલા સિદ્ધખેડ	.. E; 44·0	608; 399; 66; 193	Patrud; 4·0
Antarwali Dai—Abd.—અંતરવાલી દાઈ	.. NE; 15·0	2009; 1027; 178; 334	Panewadi; 2·4
Antarwali Khandi—Ptn.—અંતરવાલી ખાંડી	.. NE; 34·0	3428; 1181; 230; 432	Local; ..
Antarwali Rathi—Abd.—અંતરવાલી રાઠી	.. NE; 14·0	2363; 822; 156; 205	Raniunche-gaon; 2·0
Antarwali Sarathi—Abd.—અંતરવાલી સરાઠી	.. SW; 16·0	2707; 1788; 266; 592	Wadigodri; 1·0
Anterwali Tembi—Abd.—અંતરવાલી ટેંભી	.. SE; 31·4	3811; 2072; 438; 852	Local; ..
Anvi—Sld.—અન્વી	.. N; ..	3414; 1852; 331; 805	.. ..

Railway Station ; Distance (5)	Weekly Bazar ; Distance ; Bazar Day (6)	Motor Stand ; Distance (7)	Drink- ing Water (8)	Institutions and other information (9)
Aurangabad; 59·0	Local; .. Fri.	Local; ..	W.	3 Sl (pr, m, h); Cs; Padva; Bdp. Vad. 1; 6 tl; mq; 2 dp.
.. ..	.. ..	.. ..	W.	..
Aurangabad; 46·0	Paithan; 10·0; Sun.	.. 2·0	W.	Sl (pr); Cs.
.. ..	0·4; Sun.	.. ..	W.	Sl (h); 2 Cs; tl.
Aurangabad; 58·0	Local; .. Fri.	Golegaon 6·0	W;w.	2 Sl (pr, h); pyt; (1) Devi Fr. Ct. Sud. 3; (2) Vithal Rakumai Fr. Mg. Sud. 10; (3) Ajubai Devi Fr. Ct. Sud. 9 to 12; 6 tl; m; 2 mq; 4 dg; ch; lib; dp.
Nandgaon; 20·0	Loni Kh.; 2·0; Wed.	.. ..	rv.	Sl (pr); tl.
.. ..	.. ..	.. ..	W.	Khandoba Maharaj Fr. Bdp. Sud. 1.
Chalisgaon; 20·0	Kannad; 3·0; Mon.	.. 0·4	W.	2 Sl (pr, m); pyt; Cs; 3 tl; m; mq; dg; lib.
.. ..	.. ..	.. ..	W.	..
.. 13·0	Jikthan; 3·0; Fri.	Jikthan; 2·0	rv.	..
..
Jalna; 6·0	Gelapan- 6·0; Mon. gari;	Stage; 0·3	W.	Sl (pr); Cs (mp); tl; ch..
Badnapur; 6·0	Wahegaon; 3·0; Sat.	..	W;rv.	Sl (pr); tl.
Paradgaon; 2·0	Paradgaon; 1·4; Sun.	Ghansa- wangi; 12·0	W.	Sl (pr); Cs; dg; ch.
Jalna; 44·0	Ner; 4·0; Wed.	.. 15·0	W.	..
Kodi; 4·0	Unche- gaon; 4·0; Fri.	Unchegaon; 4·0	W.	Sl (pr); Cs; tl; ch.
.. 22·0	.. 8·0; ..	.. 3·0	W.	Sl (pr); Cs; tl; dh; ch; Cch.
Kodi; 6·0	Raniunche- 2·0; Fri. gaon;	.. 2·0	W.	2 Sl (pr, m); Cs; 2 tl.
Jalna; 32·0	Wadigodri; 1·0; Fri.	Wadigodri; 1·0	W.	Sl (pr); Cs; 2 tl; mq; ch.
Jalna; 65·0	Local; .. Sun.	Local; ..	rv.	2 Sl (pr, m); Cs; Pirsahab Urus; 3 tl; m; mq; dh; 2 lib; 3 dp.
.. ..	.. .. ..	.. ..	W.	..

Village Name (1)	Direction ; Travelling distance (2)	Area (acres) ; Pop. ; Households ; Agriculturists (3)	Post Office ; Distance (4)
Anvi—Jln.—अन्वी	.. NW; ..	2023; 772; 128; 261	.. ..
Apatgaon—Aur.—आपतगांव	.. SE; 11·4	2260; 926; 258; 345	Bhalgaon; 1·0
Apegaon—Abd.—आपेगांव	.. SW; 32·0	753; 395; 71; 120	.. 2·0
Apegaon—Ggr.—आपेगांव	.. NE; 8·0	869; 339; 53; 84	Ranjangaon 20·0 Pol;
Apegaon—Ptn.—आपेगांव	.. SE; ..	2743; 1859; 337; 638	.. ..
Aradkheda—Jfrd.—आरदखेडा	.. W; 4·0	2626; 976; 182; 463	Jafsterabad; 4·0
Argadegavan—Abd.— अरगडे गव्हाण.	.. SE; 24·0	1616; 562; 145; 187	Pimparkhed 2·0 Bk.;
Asadi—Sld.—आसडी	.. NE; ..	2582; 1263; 225; 435	..
Asai—Jfrd.—आसई	.. W.; 14·0	1721; 1007; 181; 324	Varud Kh.; 2·0
Asarkheda—Jln.—आसरखेडा	.. N; 17·0	1882; 785; 140; 225	Janefal; 1·0
Ashrafpur—Aur.—अश्रफपूर	.. N; 7·0	508; 59; 12; 30	.. 0·1
Asegaon—Ggr.—असेगांव	.. NE; 30·0	1986; 1178; 213; 481	Local; ..
Asola—Jln.—असोला	.. N; 10·0	1008; 390; 65; 101	Bawane; 3·0 Pangari;
Athegaon—Knd.—आठिगांव	.. S; 3·0	1207; 558; 104; 146	.. ..
Aurala—Knd.—औराला	.. SW; 16·0	3653; 1216; 250; 346	Local; ..
Aurali—Knd.—औराळी	.. SW; 14·0	604; 521; 96; 254	Aurala; 0·2
Aurangabad (Urban Area I)—Aur. औरंगाबाद नागरी विभाग १.	HQ. ..	40·79 150483 27241 1615	.. ..
Aurangabad Cantonment (Urban Area II)—Aur.—			
औरंगाबाद छावणी नागरी विभाग २	W; ..	9·69; 14770; 2355; 89	.. ..
Aurangpur—Knd.—औरंगपूर	.. S; ..	350; 6; 1; 2	.. ..
Aurangpur—Vjr.—औरंगपूर	.. NE; 14·0	1989; 80; 9; 18	.. ..
Aurangpur—Ggr.—औरंगपूर	.. E; 11·0	829; 192; 35; 68	Talpimpri; 1·0
Aurangpur—Ptn.—औरंगपूर	.. NW; ..	830; 423; 69; 116	.. ..
Aurangpur—Aur.—औरंगपूर	.. NE; 28·2	1171; 375; 67; 166	.. 6·0

Railway Station ; Distance (5)	Weekly Bazar ; Distance ; Bazar Day (6)	Motor Stand ; Distance (7)	Drink- ing Water (8)	Institutions and other information (9)
.. ..	.. ..	.. ..	W.	..
Aurangabad; 8·4	Pimpali; Sashta 3·4; Sun. Pimpal- gaon;	Local; Local;	W. rv.	Sl (pr); Cs; tl; dh. Sl (pr); Cs (fmg); Mahadev Fr. Mg. Vad. 4; 2 tl; ch.
Jalna; 52·0	Ambelohal; 4·0; ..	Ambelohal; 4·0	W.	Sl (pr); 2 tl; dg; ch.
Potul; 4·0				
.. ..	.. ..	.. ..	W.	Dnyaneshwar Maharaj Fr. Kt. Vad. 13.
Jalna; 50·0	Mahora; 4·0; Fri.	.. 1·0	W.	Sl (pr); Cs; 2 tl; m; ch.
Partur; 26·0	Kumbhar 2·0; Wed. Pimpalgaon;	Kumbhar 2·0 Pimpalgaon;	W.	Sl (pr); Cs(mp); 2 tl; dh; ch.
.. ..	.. ..	.. ..	W.	..
Jalna; 32·0	Mahora; 4·0; Fri.	Stage; 1·4	W; rv.	2 Sl (pr, m); Cs; 3 tl; mq; dg.
.. 17·0	Rajur; 6·0; ..	.. ..	W.	Sl (pr); Padawa Ct. Sud. 15; 5 tl; dh; gym.
Aurangabad; 10·0	Aurang- abad; 7·0;	Sun. 0·1	W.	12 tl.
Daulatabad; 0·8	Aurang- abad; 8·0; Sun.	.. ..	W.	2 Sl (pr, m); Cs; Mahadev Fr. Ct. Sud. 1; tl; dg; ch.
Jalna; 11·0	Jalna; 11·0 Tue.	.. 2·0	W; rv.	Sl (pr); Cs; 2 tl; ch.
..
Lasur; 18·0	Manur; 7·0 Tue.	Local; ..	W.	3 Sl (2 pr, m, b); Lakshmi Ai Fr. Ct. Sud. 10; 3 tl; mq; 2 dp (vet).
Lasur; 18·0	Manur; 6·0; Tue.	Aurala; 0·2	W.	Sl (pr); Lakshmi Ai Fr. Asd. Vad. 30; 4 tl; lib. mun.
..
..
Parsoda; 2·0	.. ..	.. 4·0	rv.	tl.
Auranga- bad; 112·0	Shendur- wada; 2·0; Sun.	Shendur- wada; 2·0	W.	Sl (pr); Cs; Khandoba Fr. Ps. Sud. 15; tl.
.. ..	.. ..	.. ..	W.	..
.. 8·0	.. 1·4; ..	.. 1·4	W.	Sl (pr); pyt; 2 tl; gym; ch.

Village Name (1)	Direction ; Travelling distance (2)	Area (acres) ; Pop.;- Households ; Agriculturists (3)	Post Office ; Distance (4)
Awa—Abd.—आवा ..	N; 10·0	830; 160; 30; 108	Nanegaon; 3·0
Awade Unchegaon—ptn.—आवडे उंचेगांव.	SE; ..	2087; 975; 182; 303	.. ..
Awalaon Bk.—Abd.—आवलगांव बु.	E' 16·0	875; 1051; 186; 427	.. 1·0
Awalaon Kh.—Abd.—आवलगांव खु.	E; 16·0	1086; 192; 36; 80	.. 2·0
A walgaon—Vjr.—अव्वलगांव ..	SE; ..	2298; 739; 134; 356	.. ..
Avhana—Bkn.—अव्हाना ..	NW; 4·6	3731; 2534; 463; 1119	Local; ..
Azampur—Kld.—आझमपूर ..	NW; ..	265; 75; 13; 21	.. ..
Babra—Sld.—बाबरा ..	SW; 16·2	4200; 2576; 450; 510	Local; ..
Babargaon—Ggr.—बाबरगांव ..	NE; 5·0	1153; 528; 99; 117	Pendhapur; 1·0
Babtara—Vjr.—बाबतरा ..	SW; 14·0	2763; 832; 137; 274	Hingoni; 5·0
Babhulgaon—Ptn.—बाभूळगांव ..	NW; 23·0	1586; 299; 60; 132	Bidkin; 4·0
Babhulgaon—Ggr.—बाभूळगांव ..	N; 24·0	1830; 663; 134; 273	Maliwad - gaon; 2·0
Babhulgaon—Aur.—बाभूळगांव ..	NE; 30·0	1501; 422; 74; 144	..
Babhulgaon—Bkn.—बाभूळगांव ..	SE; 6·0	2291; 1016; 187; 346	Sipora; 3·0
Babulgaon Ganga—Vjr.—बाबुळगांव गंगा.	S; 12·0	1991; 580; 116; 155	Wanjargaon; 3·0
Babulgaon Bk.—Vjr.—बाबुळगांव बु.	NE; 24·0	445; 247; 45; 60	Local; ..
Babulgaon Bk.—Sld.—बाबुळगांव बु.	SW; ..	638; 299; 53; 169	.. ..
Babulgaon Kh.—Vjr.—बाबुळगांव खु.	NE; 24·0	1658; 1075; 185; 331	Babulgaon Bk.; 0·1
Babulgaon Kh.—Sld.—बाबुळगांव खु.	SW; ..	1734; 700; 129; 291	.. ..
Babulkhed a—Vjr.—बाबुळखेडा ..	NE; 30·0	425; 247; 45; 60	.. 2·0
Babultel—Vjr.—बाबुलतेल ..	NE; 30·4	2494; 949; 179; 411	Wakala; 2·0
Bachegaon—Abd.—बाचेगांव ..	SE; 5·0	2665; 931; 138; 245	.. ..
Badapur—Abd.—बदापूर ..	NW; 8·0	1264; 580; 101; 267	Nanegaon; 1·0
Badnapur—Jln.—बदनापूर ..	W; 12·0	2431; 4423; 850; 829	Local; ..

Railway Station ; Distance	Weekly Bazar ; Distance ; Bazar Day	Motor Stand ; Distance	Drink- ing Water	Institutions and other information
(5)	(6)	(7)	(8)	(9)
.. ..	Wahegaon; 3.0 Sat.	..	rv. W.	..
..
.. 6.0	.. 1.0; Thu.	Ghansa- wangi; 6.0	W.	Sl (pr); Cs (mp); tl; mq; dg; ch.
	7.0	Ghansa- wangi; 5.0	W.	Sl (pr); tl.
Jalna; 42.0	.. .. ..	.. ..	..	..
Aurangabad 25	Local; .. Wed.	Malkheda; 2.0	W; rv.	Sl (pr); Cs (mp); Maruti Fr. Ct. Sud. 15; 4t.
.. ..	.. .. ..	.. ..	W.	..
Puntamba; 3.0	Local; .. Wed.	Khmgao; 8.0	W; w.	3 Sl (pr, m, h); Cs; Val- saheb Fr. Phg; 6 tl; 2 mq; 2 dp.
Lasur; 14.0	Gangapur; 5.0; Sat.	Dhoregaon 3.0	W.	Sl (pr); 2 tl; 2 ch; lib.
Puntamba; ..	Puntamba; 3.0 Mon.	Puntamba; 0.4	rv.	Sl (pr); pty; Cs; Bhanya; Ai's Fr. Ct. Sud.; 10 tl; m; mq; 4 dg; ch.
Aurangabad; 11.0	Bidkin; 4.0; Wed.	Chitegaon; 1.0	W.	Sl (pr); tl.
Lasur 4.0	Lasur 4.0; Sun. Station;	Maliwad- gaon; 2.0	W.	Sl (pr); tl; ch.
Aurangabad; 30.0	Wadod 10.0; Mon. Bazar;	.. 5.0	W.	Sl (pr); Mahasoba Fr Ct. Sud. 3; tl; ch.
Jalna; 40.0	Sipora; 3.0; Sun.	Sipora; 3.0	W; pl.	2 Sl (pr, m); Cs; tl; ch.
Puntamba; 5.0	Puntamba; 5.0; Mon.	Puntamba; 5.0	rv.	Sl (pr); Cs; 3tl; 2m.
Lasur; 10.0	Local; .. Thu.	.. 2.0	W; w.	Sl (pr); Cs; 4 tl; mq; dg; dh; ch; lib; dp.
.. ..	.. .. ..	.. ..	W.	..
Lasur; 10.0	Babulgaon 0 1; Thu. Bk.	Garaj; 2.0	W.	Sl (pr); Cs; 2 tl; m; mq; 2 dg; dh.
.. ..	.. .. ..	.. ..	W.	(1) Mhasoba Fr. Ct. Sud. 2; (2) Devi Fr. Asd. Vad. 30.
Lasur; 14.0	.. 2.0; Tue.	.. 6.0	W.	Sl (pr); 2 tl; mq.
Nandgaon; ..	Loni Kh.; 1.4; Wed.	Loni Kn.; 1.4	W.	Sl (pr); Cs; 2 tl; ch.
.. 14.0	4.0; Thu.	.. 3.0	W.	Sl (pr); 2 tl; m; mq; ch; dp,
Badnapur; 6.0	Wahegaon; 2.0; Sat.	.. ..	W.	Sl (pr); pty; Cs; tl; ch; Cch.
Local; ..	Local; .. Fri.	Local; ..	W.	4 Sl (2 pr, m, h); Cs; 7 tl; 2 mq; dg; dh; ch; 4 dp; Cch.

Village Name (1)	Direction; Travelling distance (2)	Area (acres); Pop.; Households; Agriculturists (3)					Post Office; Distance (4)
Bagdi—Ggr.—बगडी ..	SW; 5·0	1994;	671;	114;	295	Raghunath-	3·0
Bahirgaon—Knd.—बहिरगांव ..	SE; 2·0	916;	1335;	214;	299	nagar; Local;	..
Bahiregaon—Abd.—बहिरेगांव ..	SE; ..	1256;	210;	46;	96	Ghansa- wangi;	2·0
Bahulkheda—Soy.—बहुलखेडा ..	SW; 10·0	2435;	1037;	181;	397	Jarandi;	1·0
Bahuli—Sld.—बाहुली ..	NW; 20·0	1917;	509;	82;	231	Hatti;	2·0
Bajathan—Vjr.—बाजाठाण ..	SE; ..	302;	790;	141;	252	..	..
Baji Umrad—Jln.—बाजी उमरद ..	E; 16·0	4316;	1267;	251;	651	Pir-Kalyan;	4·0
Bakapur—Aur.—बकापूर ..	NE; 7·0	1411;	244;	51;	76	..	..
Balkheda—Knd.—बालखेडा ..	NE; ..	816;	191;	30;	70	..	..
Ballalpur—Ptn.—बल्लालपूर ..	NW; ..	524;	161;	29;	71	..	..
Ballal Sagaj—Vjr.—बल्लाल सागज ..	E; 15·0	1989;	525;	95;	201	Bhagur;	2·0
Balanagar—Ptn.—बालानगर ..	NE; 16·0	4771;	2991;	536;	1410	Local;	..
संयमेव जयने							
Balapur—Aur.—बालापूर ..	S; 6·0	1181;	390;	60;	137	Chikalthana;	2·0
Balapur—Ptn.—बालापूर ..	NW; 14·0	553;	224;	41;	72	Lohagaon;	3·0
Balapur—Sld.—बालापूर ..	N; 16·0	2820;	855;	159;	326	Ajantha;	5·0
Balegaon—Vjr.—बलेगांव ..	NE; 21·0	1618;	657;	115;	240	Local;	..
Balegaon—Abd.—बलेगांव ..	SW; 35·0	753;	692;	163;	312	..	..
Bangaon—Abd.—बनगांव ..	SE; ..	938;	639;	124;	206	..	2·0
Bangaon—Aur.—बनगांव ..	NE; ..	1625;	625;	106;	167	..	..
Bankinhola—Sld.—बनकिन्होला ..	SW; ..	1359;	752;	145;	390	..	..
Banshendra—Knd.—बनशेंद्रा ..	S; ..	3333;	1236;	260;	514	Local;	..
Bantakli—Abd.—बनाटाकळी ..	SW; 3·0	2649;	805;	139;	278	Zirpi;	3·0
Banegaon—Bkn.—बाणेगांव ..	SE; 12·0	2312;	896;	174;	212	Walsa Khalsa;	4·0
Banegaon—Abd.—बाणेगांव ..	SE; 38·0	2674;	1166;	216;	389	..	6·0

Railway Station ; Distance (5)	Weekly Bazar ; Distance; Bazar Day (6)	Motor Stand ; Distance (7)	Drink- ing Water (8)	Institutions and other information (9)
Lasur; 6·0	Gmangapur; .. Sat.	..	3·0 W.	Sl (pr); Cs; Chand Pir Baba Fr.; dg.
Chalisgaon; 22·0	Kannad; 2·0 ; Mon.	Local;	.. Pl.	3 Sl (pr, m, h); 2 Cs (mp); Hirapuri Maharaj Fr. Asd. Sud. 8 to 10; 3 tl; m; ch.
Kodi; 12·0	Gmhansa-wangi; 2·0; Sat.	..	1·0 W.	Sl (pr); tl.
Pimpalgaon; 4·0	Pimpal-gaon;	4·0; Tue.	Local;	W;n.
Aurangabad; 56·0	Bharadi;	6·0; Sat.	Golegaon;	Sl (pr); Devi Fr. Ct.; tl. Udsi Baba Fr. Vsk. Sud. 11.
Jalna; 16·0	.. ..	..	Ramnagar; 5·0	Sl (pr); Devi Fr.Ct.Vad.5; 2 tl.
Aurangabad 7·0	.. ..	..	.. W.	Sl (pr); Cs; Bhavani Devi Fr. Ct. Vad. 3; tl.
.. ..	.. ..	..	.. W.	..
.. ..	.. ..	..	.. W.	..
Parsoda; ..	Mahalgaon; 3·4; Fri.		4·0 W.	Sl (pr); Cs; 2 tl.
Aurangabad; 25·0	Local;	.. Fri.	Local;	3 Sl (pr, m, h); Cs; Khan-doba Fr. Ps. Vad. 3; 6 tl; mq; dg; ch; 2 dp.
Chikalthana; 2·0	Chikal-thana;	2·0; Fri.	Chikalthana; 2·0	Sl (pr); Cs(mp);tl; ch.
Aurangabad; 25·0	Lohagaon; 3·0; Tue.	..	.. W.	..
Aurangabad; 84·0	Ajartha; 5·0; Sun.	Local;	.. W.	Sl (pr); tl; ch.
Rotegaon; 19·0	..	4·0; Sat.	Shiver;	Sl (pr); 4 tl; mq.
Jalna; 55·0	Sashtra	2·0; Thu.	Local;	Sl (pr); Cs; ch-
	Pimpal-gaon;			
Jalna; 22·0	Sukhpuri; 5·0; Sat.	..	1·0 W.	Sl (pr); Cs (mp); tl; dh.
.. ..	.. ..	..	.. W.	..
.. ..	.. ..	..	.. W.	..
Chalisgaon; 27·0	Kannad; 5·0; Mon.	Local;	0·1 W.	Sl (m); Cs; Bhavani Devi Fr. Ct. Sud. 15; 7 tl;mq.
Jalna; 24·0	Ambad;	3·0; Thu.	..	Sl (pr); Cs; tl;m. ch.
Jalna; 20·0	Kedar-kheda;	2·0; Fri.	Local;	Sl (pr); Cs; (mp); Pandu-rang Fr. Ct. Sud. 3; 5 tl; m.
Jalna; 56·0	Tirthpuri; 6·0; Thu.	..	6·0 w; rv.	Sl (pr); Cs; 3 tl; ch; lib.

Village Name (1)	Direction ; Travelling 'distance (2)	Area (acres) ; Households ; Pop ; Agriculturist (3)	Post Office ; Distance (4)
Banewadi—Aur.—बनेवाडी नागरी विभाग I मध्ये समाविष्ट.	SW; ..	Included in Urban Area I.	
Banoti—Soy.—बानोटी	SW; 22·0	1797; 1822; 333; 619	Local; ..
Bapkal—Jln.—बापकळ	SE; 12·0	1296; 514; 96; 228	Bhatepuri; 2·0
Barkatpur—Knd.—बरकतपूर	NE; 25·0	1099; 1054; 203; 543	Chincholi- Limbajee; Bhokardan; 3·0
Baranjala Lokhande—kr.—बरां- जळा लोखंडे.	SE; 8·0	3178; 1086; 203; 280	..
Baranjala Sabale—Bkn.—बरांजळा- साबळे.	SE; 10·0	4347; 1348; 236; 411	Nalani Bk.; 3·0
Baraswada—Abd.—बारसवाडा	SW; 12·0	2319; 838; 155; 293	Dhakulgaon; 1·4
Bargipur—Ggr.—बर्गीपूर	NE; 18·0	671; 170; 31; 40	Ambelohal; 2·0
Bathan—Jln.—बठाण	S; ..	2339; 907; 156; 340	.. ..
Bawane Pangari — Jln.—बावने- पांगरी.	N; 10·0	11019; 2273; 467; 805	Local; ..
Baigaon—Vji.—बायगांव	NE; ..	531; 318; 52; 74	.. ..
Baijipura—Aur.—बायजीपुरा नागरी विभाग I मध्ये समाविष्ट.	N; ..	Included in Urban Area I.	
Belgaor—Abd.—बेलगांव	SE; ..	1393; 316; 52; 171	Sukhapuri; 1·0
Belgaon—Vjr.—बेलगांव	W; 6·0	2483; 764; 129; 199	Vaijapur; 6·0
Belkheda—Knd.—बेलखेडा	N; 40·0	626; 839; 175; 368	Nagad; 3·0
Belora—Bkn.—बेलोरा	SE; 5·0	965; 387; 65; 95	.. ..
Belura—Jrd.—बलूरा	N; 12·0	594; 625; 119; 335	Janefal; 5·0
Bethlam—Jln.—बेथलम	S; 3·0	1025; 691; 106; 168	Jalna; 3·0
Bhadali—Vji.—भादली	N; 30·0	3212' 1035; 162 ; 258	Talwada; 1·4
Bhadli—Abd.—भादली	SE; 55·0	1427; 1015; 156; 412	Gunj Bk.; 4·0
Bhadregaon—Abd.—भद्रेगांव	SE; ..	1175; 164; 35; 806	Ghansa- wangi; 2·0
Bhaggaon—Vjr.—भग्गांव	S; 4·0	1962; 828; 113; 34	Vaijapur; 4·0
Bhagathan—Ggr.—भागाठाण	N; 14·0	1005; 435; 84; 133	Katepimpal- gaon; 2'0

Railway Station; Distance (5)	Weekly Bazar; Distance; Bazar Day (6)	Motor Stand ; Distance (7)	Drinking Water (8)	Institutions and other information (9)
Pachora; 16·0	Local; .. Sun.	Local; ..	W.	2 Sl (pr, m); Cs; Maha shivratri Fr. Mg. Vad. 14- 4 tl; mq; dg; lib; dp; (vet).
Kodi; 3·0	Karla; 3·0; Mon.	..	2·0 W.	Sl (pr); tl; ch.
Aurangabad; 42·0	Chincholi 3·0; Fri. Vimbajee;	..	1·0 w;rv.	Sl (m); Cs; (mp); Maruti Ct. Sud. 15; 2 tl.
Jalna; 32·0	Kedar- kheda; 4·0; Thu.	Baranjala Fata;	2·0 W.	Sl (pr); Cs; Shri Maruti Maharaj Fr. Phg. Vad. 4 2 tl; m; dh; gym; ch.
Jalna; 35·0	Kedar- kheda; 5·0; Thu.	Kedar- kheda;	5·0 W.	Sl (pr); Cs; (c); Mruti Maharaj Ct. Sud. 9; 3 tl; mq.
Jalna; Potul;	3·0 4·0	Wadigodri; 2·0; Fri. Ambelohal; 2·0; Sat.	Sahapur; Toki;	3·0 W. 0·2 W.
.. ..	.. ..	.. ..	.. W.	..
Jalna; 12·0	Local; .. Wed.	Local;	.. Win.	2 Sl (pr, m); Cs; 3 tl; mq; dg; dp; Cch.
.. ..	.. ..	.. ..	.. W.	..
Jalna; ..	Sukhapuri; 1·0; Sat.	Local;	.. W.	Sl (pr); Cs; (mp); tl.
Rotegaon; 9·0	Vaijapur; 5·0; Mon.	Vaijapur;	6·0 W.	Sl (pr); Cs; (mp); 2 tl; ch.
Chalisgaon; 20·0	Nagad; 3·0 F i.	Nagad;	3·0 W.	Sl (pr); Cs; Sevabhaya Fr; Kt. Sud. 15; 2 tt. ch.
Jalna; 28·0	Bhokardan; 5·0; Sat.	Soigaon Fata;	2·0 W.	Sl (pr).
Jalna; 80·0	Mahora; 6·0; Fri.	Janefal;	6·0 W;n.	Sl (pr); Cs; 2 tl; dg; ch.
Jalna 3·0	Jalna; 3·0; Tue.	Local;	.. W.	Sl (pr).
Nandgaon; 16·0	Loni Kh.; 3·0; Wed.	Talwada;	1·4 W.	Sl (pr); Cs (mp); Devi Fr. Mg. Sud. 15; tl.
Partur; 34·0	Kumbhari .. Wed.	..	4·0 rv.	Sl (pr); Cs; Shri Sadanand Maharaj Fr. Ps. Sud. 2
	Pimpal- gaon;			2 tl; m; mq; dg; dh; ch.
Kodi; 12·0	Ghansa- ongi;	..	2·0 W.	Sl (pr); tl.
Rotegaon; 7·0	Vaijapur; 4·0; Mon.	Vaijapur;	4·0 W;rv.	Sl (pr); Cs (mp); Viroba Fr. Ps. Sud. 15; tl.
Lasur; 7·0	Lasur; 7·0; Sun.	Shillegaon;	2·0 rv.	Sl (pr); Cs; 3 tl; ch.

Village Name (1)	Direction ; Travelling distance (2)	Area (acres) ; Pop. ; Households ; Agriculturists (3)	Post Office ; Distance (4)
Bhagur—Vjr.—भगूर	SE; 15·0	1717; 1493; 252; 570	Local; ..
Bhakarwadi—Jln.—भाकरवाडी	NW; 26·0	2906; 1216; 223; 434	Lad- Sawangi; Shingi; 2·0
Bhalgaon—Ggr.—भालगांव	N; 7·0	1036; 969; 147; 310	
Bhalgaon—Vjr.—भालगांव	S; 13·0	1553; 465; 89; 218	Wanjargaon; 2·0
Bhalgaon—Aur.—भालगांव	E; 13'0	2829; 1147; 202; 400	Local; ..
Bhalgaon—Sld.—भालगांव	S W; ..	834; 429; 60; 112	.. ..
Bhalgaon—Abd.—भालगांव	E; 5·0	3002; 794; 136; 381	.. 2·0
Bhamathan—Vjr.—भामाठाण	SE; 20·0	511; 1128; 221; 411	Gadhe Pim- palgaon; 6·0
Bhambarda—Aur.—भांबरडा	NE; 23·0	667; 273; 49; 121	Georai; 4·0
Bhamberi—Abd.—भांबेरी	S W; 18·0	2301; 1292; 253; 623	Mandawa; 2·0
Bhanang Jalgaon—Abd.—भनंग जलगांव.	SE; 18·0	3186; 1318; 257; 367	Tirthpuri; 3·0
Bhandegaon—Kld.—भांडेगांव	NE; 10·0	811; 552; 82; 128	Sultanpur; 1·4
Bharadkheda—Jln.—भराडखेडा	NW; 18·0	1984; 730; 124; 365	.. ..
Bharadkheda—Jfrd.—भराडखेडा	NE; 7·0	1103; 342; 67; 110	Khajgaon; 3·0
Bharadi—Sld.—भराडी	NW; ..	2124; 3256; 497; 961	.. ..
Bharaj Bk.—Jfrd.—भारज बु.	NE; 12·0	2235; 2121; 385; 1659	Local; ..
Bharaj Kh.—Jfrd.—भारज खु.	NE; 11·0	759; 469; 74; 125	Bharaj Bk.; 0·4
Bharamba—Knd.—भारंबा	E; 30·0	3731; 1156; 186' 417	Pishor; 4·0
Bhardi—Abd.—भार्डी	SE; 20·0	3405; 1389; 352; 513	Khapardev 1·0 Hivra;
Bhatjee—Kld.—भटजी	NE; 6·0	1679; 801 113; 244	Gadana; 2·0
Bhatkheda—Abd.—भाटखेडा	E; 5·0	617; 175; 35; 57	.. 2·0
Bhatkheda (Badnapur Circle)— Jln.—भाटखेडा (बदनापूर सर्कल).	NW; 30·0	785; 285; 49; 75	Khamgaon; 1·0
Bhatana—Vjr.—भटाणा	NE; 19·0	1396; 763; 143; 217	Pokhri; 3·0
Bhatepuri—Jln.—भाटेपुरी	SE; 11·0	5089; 2128; 384; 1336	Local; ..

Railway Station ; Distance (5)	Weekly Bazar ; Distance ; Bazar Day (6)	Motor Stand ; Distance (7)	Drink- ing Water (8)	Institutions and other information (9)
Parsoda; 9·0 Georai; 10·0	Mahalgaon; 3·4; Fri. Chartha; 2·0; Fri.	.. Georai;	2·0 10·0	W. W.
Lasur; 10·0	Sidhanata 2·0; Tue. Wadgaon;	..	1·4	W;rv.
Rotegaon; 16·0 Chikalthana; 6·0	Veergaon; 5·0; Sat. Pimpri; 5·0; Sun.	.. ..	13·0 1·1	rv. W.
.. ..	.. ..	.. ..	..	W.
.. ..	.. ..	.. ..	..	W.
Srirampur Halt ; 8·0	Gadhe 6·0; Sun. Pimpal- gaon;	Mahalgaon; 10·0	rv.	Sl (pr); Cs; tl; Sl (pr); Cs (fmg); Shaikh Farid Saheb Ursus; 3 tl; mq; dg; ch.
Karmad; 3·0 Jalna; ..	Karmad; 3·0; Mon. Mandwa; 2·0; Tue.	.. Mandwa;	3·0 2·0	W;rv. W.
.. 37·0	Tirthpuri; 3·0; Thu.	..	3·0	W.
.. 30·0	Sultanpur; 1·4; Sun.	..	..	W.
Badnapur; 8·0	Badnapur; 8·0; Fri.	Badnapur	..	Sl (pr); Cs; tl; dp.
Jalna; 34·0	Khajgaon; 3·0; Thu.	..	2·0	W.
.. ..	.. ..	..	..	W.
Jalna; 42·0	Local; .. Sat.	Pimpalgaon; 7·0	W.	2 Sl (pr, m); Cs (mp); 3 tl; m; mq; dp.
Jalna; 40·0 Aurangabad; 50·0 Jalna; ..	Bharaj Bk.; 0·4; Sat. Pishor; 4·0; Tue. Sukhapuri; 4·0; Sat.	.. .. ..	3·0 4·0 ..	W. W. W;rv.
Aurangabad; 22·0	Golegaon; 3·0; Tue.	Local;	..	Sl (pr); Devi Fr. Pournima; 2 tl; mq; ch.
.. ..	Ambad; 5·0; Thu.	..	..	Sl (pr); tl; ch.
Georai; 7·0	Dabshadi; 2·0; Tue.	..	3·0	Sl (pr); Cs; tl; ch.
Rotegaon; 14·0	Manur; 4·0; Tue.	Shiver;	3·0	Sl (pr); Bhairav Fr. Ct. Vad. 8; 4 tl.
Kodi; 4·0	Karla; 4·0; Mon.	..	2·0	2 Sl (pr, m); Cs; 2 tl; m; mq; dg; 2 dh; ch.

Village Name (1)	Direction ; Travelling distance (2)	Area (acres) ; Pop. ; Households ; Agriculturists (3)	Post Office ; Distance (4)
Bhathan Kh.—Abd.—भठान खु... Bhatodi—Jfrd.—भातोडी	NE; 12·0 S; 5·0	960; 471; 85; 258 1515; 515; 95; 313	Sheoga; 2·0 Tembhurni; 2·0
Bhawadi—Sld.—भावडी Bhawan—Sld.—भवन	SW; .. S; ..	657; 373; 61; 125 2127; 881; 160; 384	.. .. Sillod; 4·0
Bhavsingpura—Aur.—भावसिंग- पूरा—नागरी विभाग I मध्ये समाविष्ट.	NW; ..	Included in Urban Area I.	
Bhaur—Vjr.—भूर	S; 9·0	87; 659; 100; 258	Hingoni; 1·0
Bhaidi—Bkn.—भायडी Bhaigaon—Sld.—भायगांव	NE; 5·0 SW; ..	2660; 817; 158; 257 311; 165; 22; 87	Danapur; 2·0
Bhaigavan—Abd.—भायगवाण Bhaigaon Gangapur—Vjr.—भाय- गांव गंगापूर.	SE; 18·0 NE; 19·0	2519; 696; 129; 275 1455; 500; 78; 162	Tirthpuri; 2·0 Dhondal- gaon; 2·0
Bhaigaon Vaijapur—Vjr.—भायगांव वैजापूर.	N; 6·0	4101; 1120; 202; 565	Vaijapur; 6·0
Bhendala—Abd.—भेंडळा	SE; 27·0	3655; 1179; 223; 359	.. ..
Bhendala—Ggr.—भेंडळा	E; 4·0	3684; 1709; 322; 778	Local; ..
Bhikapur—Aur.—भिकापूर Bhilpuri Bk.—Jln.—भिलपुरी बु...	N; .. W; 8·0	1811; 394; 53; 103 1244; 281; 45; 133	.. 2·0 Selgaon; 3·0
Bhildai—Knd.—भिलदरी Bhildari—Knd.—भिलदरी	E; 38·0 N; ..	1900; 806; 137; 203 2527; 334; 68; 109	Pishor; 4·0
Bhilpuri Kh.—Jln.—भिलपुरी खु... Bhindhon—Aur.—भिंधोन	E; 12·0 S; 6·0	571; 793; 142; 302 1452; 606; 105; 289	Moujpuri; 1·0 Adgaon; 6·0
Bhingi—Vjr.—भिंगी Bhivgaon—Vjr.—भिवगांव	NE; 8·0 NE; ..	1163; 403; 55; 127 3431; 1446; 214; 394	Khandala; 2·0
Bhiwdhanora—Ggr.—भिवधानोरा	SE; 11·0	3686; 1573; 320; 432	Local; ..
Bhiwandi Bodkha—Abd.—भिवंडी बोडखा.	W; 8·0	1585; 698; 114; 237	Ambad; ..
Bhivpur—Bkn.—भिवपूर	NW; 5·0	1029; 658; 115; 314	Avhana; 1·0
Bhoggaon—Abd.—भोगगांव	SE; 44·0	2465; 1124; 62; 529	Antarwali Tembi; 5·0

Railway Station ; Distance (5)	Weekly Bazar ; Distance ; Bazar Day (6)	Motor Stand ; Distance (7)	Drink- ing Water (8)	Institutions and other information (9)
Jalna; 14·0	Gola; 2·0; Mon.	..	3·0 rv.	Sl (pr); Cs; 2 tl.
Jalna; 25·0	Tem- bhurni; 2·0; Mon.	Tembhurni; 2·0	W.	Sl (pr); 2 tl; ch.
.. ..	.. ..	.. ..	W.	..
.. 45·0	Sillod; 4·0; Sun.	Local;	.. rv.	Sl (pr); Cs.
Rotegaon; 12·0	Vaijapur; .. Mon.	Vaijapur;	9·0 W.	Sl (pr); Cs (mp); 3 tl; mq.
Jalna; 37·0	Sipora; 4·0; Sun.	Viregaon;	1·4 W.	Sl (pr); Cs; 4 tl; mq; dg; ch.
.. ..	.. ..	.. ..	W.	..
Ranjani; 18·0	Tirthpuri; 2·0; Thu.	Tirthpuri;	2·0 W.	Sl (pr); Cs; tl.
Lasur; 7·0	Lasur; 7·0; Sun.	Lasur;	7·0 W;rv.	Sl (pr); 2 tl.
Rotegaon; 3·0	Khandala; 4·0; Thu.	..	3·0 W;rv.	Sl (pr); Cs (mp); Khandoba Fr. Ct. Sud. 15; 7 tl.
..	Kumbhar 3·0; Wed. Pimpal- gaon.	..	2·0 W.	Sl (pr); pyt; Cs; tl; 2 m; dp.
Aurangabad; 15·0	Gangapur; 4·0; Sat.	..	0·2 W.	Sl (pr); Cs; tl; mq; lib; Cch.
.. 9·0	.. 7·0; Sun.	..	2·0 W.	tl; mq.
.. 3·0	Badnapur; 6·0; Fri.	..	3·0 W.	Sl (pr); Cs (mp); tl; ch.
Chalisgaon; 50·0	Pishor; 4·4; Tue.	Pishor;	4·4 W.	Sl (pr); Cs; tl.
..
Kodi; 8·0	Jalna; 12·0; Tue.	..	2·0 rv.	Sl (pr); Cs; 2 tl; ch; dp.
Chikalthana; 6·0	Auranga- bad;	6·0; Sun.	6·0 W.	3 Sl (pr); Cs; tl; m; mq; dh; ch.
Rotegaon; 5·0	Khandala; 2·0; Thu.	..	2·4 W.	Sl (pr); tl; ch.
.. ..	.. ..	.. ..	W.	..
Aurangabad; 25·0	Local; .. Thu.	Local;	.. W;rv.	Sl (h); Cs; 2 tl; 2 m; mq; dh; ch.
Ambad; ..	Ambad; 7·0; Thu.	Ambad;	7·0 W.	Sl (pr); m; 2 dg; ch.
Jalna; 38·0	Avhara; 1·0; Wed.	Bhokardan;	5·0 W;rv.	Sl (pr); (1) Malangwedha Fr. Mrg. Vad. 14; (2) Atmanand Maharaj Fr. Mrg. Vad. 14; 4 tl; Cch.
Jalna; 60·0	Tirthpuri; 7·0; Thu.	..	3·0 rv.	Sl (pr); Cs; tl; dp.

Village Name (1)	Direction ; Travelling distance (2)	Area (acres) ; Pop. ; Households ; Agriculturists (3)	Post Office ; Distance (4)
Bhokangaon—Knd.—भोकंगांव ..	SE; ..	1514; 643; 102; 327	.. ..
Bhokargaon—Vjr.—भोकरगांव ..	NE; ..	1531; 674; 115; 338	.. ..
Bhokardan (Urban Area)—Bkn.— भोकरदन (नागरी विभाग १).	.. Hq;	2·59; 7083; 1239; 950	Local; ..
Bhorakheda—Jfrd.—भोरखेडा ..	W; 14·0	630; 201; 40; 49	Pimpalgaon; 2·0
Bhorkheda—Bkn.—भोरखेडा ..	NE; 35·0	1269; 612; 112; 405	Dhawada; 2·0
Bhoygaon—Aur.—भोयगांव ..	NE; ..	87; 170; 29; 48	.. ..
Bhoygaon—Ggr.—भोयगांव ..	NE; 6·0	1598; 918; 174; 359	.. ..
Bhutegaon—Abd.—भूतेगांव ..	NE; 15·0	1954; 835; 238; 335	Panewadi; 3·4
Bibkheda—Knd.—बिखेडा ..	W; 20·0	744; 238; 43; 125	Jetur; 3·0
Bibi—Jln.—बिबी ..	E; 27·0	648; 116; 20; 39	Sevali; 3·0
Bidkin—Ptn.—बिडकीन ..	NW; 20·0	3203; 6434; 1127; 1584	Local; ..
Bihamandva—Ptn.—बिहामांडवा ..	E; 15·0	6971; 4113; 740; 1043	Local; ..
Bilda—Aur.—बिलडा ..	N; 15·0	1686; 1259; 211; 509	.. 3·0
Biloni—Vjr.—बिलोणी ..	N; ..	3465; 1720; 317; 465	Local; ..
Birola—Vjr.—बिरोला ..	NE; 17·0	25; 260; 46; 94	Balegaon; 1·0
Bodkha—Kld.—बोडखा ..	NE; 16·0	2413; 1135; 45; 383	Local; ..
Bodkha Bk.—Abd.—बोडखा बु. ..	SE; 20·0	2767; 984; 188; 254	.. ..
Bodhwad—Sld.—बोधवड ..	N; ..	910; 359; 68; 166	.. ..
Bodhegaon Bk.—Sld.—बोधेगांव बु ..	SW; 18·0	3105; 1033; 211; 256	Local; ..
Bodhegaon Kh.—Sld.—बोधेगांव खु ..	SW; 18·0	991; 728; 114; 227	Bodhegaon Bk.; 0·4
Bokud Jalgaon—Ptn.—बोकुड जळ- गांव.	NW; 26·0	2663; 1116; 209; 320	Local; ..

Railway Station ; Distance (5)	Weekly Bazar ; Distance ; Bazar Day (6)	Motor Stand ; Distance (7)	Drink- ing Water (8)	Institutions and other information (9)
..
.. ..	.. .. ..	.. ..	..	Devi Fr. Ct. Sud. 15.
Jalna; 30·0	Local; .. Sat.	Local;	W.	4 Sl(2 pr, m, h); 5 Cs (Sp, fmg, 2 mis); 6 tl; 3 mq; 2 dg; 2 dp.
Jalna; 34·0	Mahora; 2·0; Fri.	..	0·4	2 Sl (pr, m); 2 tl; mq.
Rahuri; 27·0	Dhawada; 2·0; Sat.	..	0·2	Sl (pr); pty.
.. ..	.. .. ..	.. ..	W.	..
Lasur; 20·0	Gangapur; 6·0; Sat.	Dhoregaon;	3·0	3 tl; mq.
Kodi; 3·0	Raniunche- 4·0; Fri. gaon;	Raniunche- gaon;	4·0	Sl (pr); Cs; Devi Fr. Ct. Sud. 12; 2 tl; ch.
Lasur; 20·0	Aurala; 3·0; ..	..	3·0	Sl (pr); tl.
Ranjani; 23·0	Sevali; .. Tue.	Damri;	16·0	Cs; tl.
Aurangabad; 12·0	Local; .. Wed.	Local;	..	3 Sl (pr, m, h); 2 Cs; Bhagvati Devi Fr. Ct. Sud. 15; 20 tl; 4 mq; 5 dg; dh; 4 ch; lib; 5 dp; Cch.
Aurangabad; 45·0	Loc al; .. Tue.	Local;	..	2 Sl (pr, m); 2 Cs; 5 tl; 3 m; 3 mq; 2 dg; 2 db; ch; 4 dp; Cch.
.. 17·0	Phulambri; 3·0; Tue.	..	0·3	Sl (pr); 2 Cs; Urus (Hajarat Mouda); tl; ch.
Rotegaon; ..	Vaijapur; 13·0; Mon.	Local;	..	Sl (pr); Devi Fr. Ct. Sud. 15; 7 tl; m; mq; 2 dg; 2 ch.
Parsoda; 12·0	Shiver; .. Sun.	Shiver;	5·0	Sl (pr); Cs; tl; ch.
Daulatabad; 24·0	Chikal- than;	..	4·0	Sl (m); Cs; Lakhmi Fr. Asd. Vad. 30; 3 tl; m; mq; dg; dh; ch; lib; dp; Cch.
Jalna; 34·0	Ghansa- wangi;	Ghansa- wangi;	3·0	Sl (pr); Cs; tl; dh; ch; Cch.
.. ..	.. .. ..	.. ..	W.	..
.. 26·0	Wadod Bazar;	Local;	..	Sl (m); Cs; 6 tl; mq; dg.
Aurangabad; 24·0	Wadod Bazar;	Local;	..	Sl (pr); Cs; 2 tl.
Aurangabad; 18·0	Bidkin; 5·0; Wed.	Bidkin;	5·0	2Sl (pr, m); pty; 2 Cs; Bhim-shankar Maharaja Fr. Kt. Sud. 11; 2 tl; m; mq; gym; ch; lib; dp.

Village Name (1)	Direction ; Travelling distance (2)	Area (acres); Pop.; Households; Agriculturists (3)					Post Office; Distance (4)
Bolthan—Ggr.—बोलठाण ..	N; ..	755;	410;	85;	90	..	..
Bolegaon—Ggr.—बोलेगांव ..	NE; ..	1140;	451;	78;	137	..	..
Bolegaon—Abd.—बोलेगांव ..	SE; ..	2853;	963;	175;	454	Ghansaw- angi;	3·0
Bondhalapuri—Abd.—बोंदलापूरी	SE; 8·0	3344;	893;	157;	327	Tadhadgaon; 2·0	
Bopewadi—Knd.—बोपेवडी ..	N; ..	2070;	61;	17;	42	..	..
Borgaon—Ggr.—बोरगांव ..	NE; 7·4	1975;	541;	116;	211	Yesgaon;	1·4
Borgaon—Ptn.—बोरगांव ..	NW; ..	848;	354;	74;	86	Pimpalwadi;	2·2
Borgaon—Bkn.—बोरगांव ..	NE; 7·0	2096;	1261;	225;	419	Sipora;	1·0
Borgaon—Jln.—बोरगांव ..	E; ..	3061;	1177;	204;	369	..	..
Bojgaon—Sld.—बोजगांव ..	NW; 21·0	1904;	304;	52;	91	Ambhai;	2·0
Borgaon Arj.—Sld.—बोरगांव अर्ज ..	S; 18·0	1585;	1205;	211;	303	Local;	..
Borgaon Bazar—Sld.—बोरगांव बजार.	W; ..	1541;	1263;	241;	252	..	..
Borgaon Bk.—Jfrd.—बोरगांव बु. ..	N; 7·0	2554;	1067;	195;	473	Janefal;	3·0
Borgaon Kasari—Sld.—बोरगांव कासारी.	S; ..	1577;	721;	125;	257	..	..
Borgaon Kh.—Abd.—बोरगांव खु.	E; 20·0	2182;	968;	167;	373	Kandari Partur;	3·0
Borgaon Kh.—Jfrd.—बोरगांव खु.	N; 6·4	656;	152;	32;	59	Janefal;	2·0
Borgaon Math—Jfrd.—बोरगांव मठ.	N; 7·0	1224;	188;	32;	121	Khajgaon;	3·0
Borgaon Sarwani.—Sld.—बोरगांव सारवनी.	W; ..	3281;	2234;	341;	498	..	..
Borgaon Taru—Bkn.—बोरगांव तारु	SW; 12·0	719;	604;	149;	212	Walsa Khalsa; 4·0	
Borkhedi—Jln.—बोरखेडी ..	NE; ..	1355;	378;	71;	209	..	..
Borkhedi Chinch.—Jfrd.—बोरखेडी चिंच.	E; 6·0	628;	169;	26;	52	Hiwara Kabli;	2·0
Borkhedi Gayaki—Jfrd.—बोरखेडी गायकी.	W; 4·0	1792;	302;	59;	176	Jafferabad;	4·0
Borranjani—Abd.—बोरराजनी ..	E; 24·0	2454;	1075;	208;	392	Ranjanji;	3·0
Borsar—Vjr.—बोरसर ..	NE; 11·0	5093;	2791;	410;	875	Local;	..
Borsar Bk.—Knd.—बोरसर बु.	S; 16·0	1680;	758;	198;	247	Local;	..

Railway Station ; Distance (5)	Weekly Bazar ; Distance ; Bazar Day (6)	Motor Stand ; Distance (7)	Drink-ing Water (8)	Institutions and other information (9)
.. ..	.. .. ..	.. ..	W.	..
.. ..	.. .. ..	.. ..	W.	..
Kodi; 10·0	Ghansa-wangi; 3·0; Sat.	.. ..	W.	Sl (pr); 3 tl; dg; dh; Cch.
Jalna; 35·0	.. .. ..	Local;	W.	Sl (pr); Cs (mp); tl; mq; ch.
..
Lasur; 8·0	Jikthan; 5·0; Fri.	Turkabad; 4·0	W.	Sl (pr); Cs; 2 tl.
Aurangabad; 23·0	Wahegaon; 2·2; Sat.	.. 0·2	W;rv.	Sl (pr); Cs; 2 tl; mq; dg.
Jalna; 40·0	Sipora; 1·0; Sun.	Sipora; 1·0	rv.	Sl (pr); Cs; 2 tl; m; mq; dg; dh.
.. ..	.. .. ..	.. ..	W.	..
Aurangabad; 45·0	Bharadi; 6·0; Sat.	Ambhai; 2·0	W.	Sl (pr); 2 tl.
Aurangabad; 45·0	Wadod Bazaar;	Aland; 5·0	rv.	2 Sl (pr, m); Cs; 2 tl; dh.
.. ..	.. .. ..	.. ..	W.	Khandoba Fr. Ct. Sud. 15
Jalna; 41·0	Khajgaon; 3·0; Thu.	.. 4·5	W.	2 Sl (pr, m); pvt; Cs; 5 tl; gym; lib.
.. ..	.. .. ..	.. ..	W.	..
Partur; 6·0	Paradgaon; 6·0; Sun.	Ghansa-wangi; 6·0	W.	Sl (pr); Cs; 3 tl; ch.
Jalna; 30·0	Khajgaon; 2·0; Thu.	.. 4·0	w;rv.	Sl (pr); 2 tl; ch.
Jalna; 32·0	Khajgaon; 3·0; Thu.	.. 5·0	w;rv.	Sl (pr); 4 tl; m.
.. ..	.. .. ..	.. ..	W.	Maganshah Urus and Devi Fr.
Jalna; 26·0	Kedarkheda;	Kedarkheda; 3·0; W;rv.		Sl (pr); Cs (c); 3 tl; ch.
.. ..	.. .. ..	.. ..	W.	..
Jalna; 28·0	Hiwara Kabli;	Jafferabad; 6·0	rv.	Sl (pr); 2 tl.
Jalna; 25·0	Tem-bhurni;	.. 4·0	rv.	Sl (pr); Cs; tl; ch.
Ranjani; 3·0	Paradgaon; 3·0; Sun.	.. 8·0	W.	Sl (pr); Cs; 2 tl.
.. 5·0	Parsoda; 5·0; Wed.	.. 3·0	W.	3 Sl (pr, m, h); Mhasoba Fr. Ct. Sud. 9; 5 tl; m; mq; dg; dh; lib; dp; Cch.
Lasur; 12·0	Manur; 3·0; Tue.	.. 4·0	w;rv.	Sl (pr); 2 tl; m; mq.

Village Name (1)	Direction ; Travelling distance (2)	Area (acres) ; Pop. ; Households ; Agriculturists (3)	Post Office ; Distance (4)
Borsar Kh.—Knd.—बोरसर खु. . .	S; 16·0	660; 585; 112; 203	Borsar Bk.; 0·1
Borwadi—Kld.—बोरवाडी . . .	NE; 8·0	399; 208; 29; 39	Gadana; 0·1
Borwadi—Aur.—बोरवाडी . . .	NE; ..	1411; 244; 51; 76	.. ..
Borgaon Khadak—Bkn.—बोरगांव खडक.	SW; 10·0	1795; 342; 58; 114	Hasnabad; 2·0
Bori—Abd.—बोरी . . .	NE; 2·0	2447; 745; 109; 335	Dahipuri; 2·0
Borodi—Ggr.—बोरोडी . . .	E; 11·0	815; 224; 47; 49	Talpimpri; 1·4
Butakheda—Jfrd.—बुटखेडा . . .	S; 10·0	2294; 973; 159; 381	Tembhurni; 4·0
Butegaon—Jin.—बुटेगांव . . .	SW; 11·0	825; 654; 119; 338	Saigaon; 1·0
Butte Wadgaon—Ggr.—बुट्टे वडगांव.	N; 11·0	1584; 733; 109; 177	Shillegaon; 2·0
Brahmagaon—Ptn.—ब्रह्मगांव . . .	NW; 17·0	1654; 472; 86; 163	Lohagaon Kb.; ..
Brahmagaon—Ptn.—ब्रह्मगांव . . .	NE; 15·0	4251; 1276; 205; 549	.. ..
Brahmangaon—Ptn.—ब्राह्मणगांव . . .	E; 24·0	1357; 454; 50; 130	Adul Bk.; 4·0
Brahmankheda—Jln.—ब्रह्मणखेडा . . .	E; 12·0	305; 103; 16; 32	Moujpuri; 3·0
Brahmnī—Knd.—ब्राह्मणी . . .	N; 2·0	6135; 1505; 266; 444	Local; ..
Brahmapuri—Jfrd.—ब्रह्मपुरी . . .	E; 9·0	638; 528; 95; 253	Hiwara Kabli;
Brijwadi—Aur.—ब्रिजवाडी . . .	E; 4·0	757; 30; 6; 8	Chikalthana; 2·0
Chambharwadi—Abd.— चांभारवाडी.	N; 10·0	424; 295; 62; 122	Hastapo- khari;
Chambharwadi—Knd.— चांभारवाडी.	S; 14·4	2193; 443; 85; 135	Deogaon; 4·0
Chanakvadi—Ptn.—चनकवाडी . . .	S; 0·6	163; 392; 79; 115	Paithan; 0·6
Chandgaon—Vjr.—चांदगांव . . .	N; 2·0	2447; 797; 133; 284	Vaijapur; 2·0
Chandai Eko—Bkn.—चांदई एको . . .	SE; 16·0	3798; 1584; 284; 517	Local; ..
Chandai Thombari—Bkn.— चांदई ठोंबरी.	SE; 15·0	2527; 779; 145; 220	Chandai Eko; 2·0
Chandai Tepli—Bkn.— चांदई टेपली.	SE; 16·0	2194; 626; 111; 170	Chandai Eko; 1·0

Railway Station ; Distance (5)	Weekly Bazar ; Distance ; Bazar Day (6)	Motor Stand ; Distance (7)	Drink- ing Water (8)	Institutions and other information (9)
Lasur; 12·0	Manur; 3·0; Tue.	..	4·0	w;rv.
Aurangabad; 24·0	Sultanpur; 2·0; Sun.	Gadana;	0·1	W.
.. ..	.. ..	..	..	W.
Jalna; 25·0	Hasnabad; 2·0; Thu.	Kedar- kheda;	4·0	W.
Jalna; 20·0	Ambad; 2·0; Thu.	Ambad;	2·0	W.
Auranga- bad; 114·0	Shendur- wada;	Shendur- wada;	2·4	W.
Jalna; 16·0	Tem- bhurni;	..	2·0	W.
Badnapur; 12·0	Saigaon; 1·0; Sun.	Gola;	5·0	W.
.. 6·0	.. 3·0; Tue.	Local;	0·1	W.
Aurangabad; 24·0	Lohagaon; 3·0; Tue.	..	3·0	rv.
Aurangabad; 45·0	.. 3·0; ..	..	3·0	rv.
Chikalthana; 25·0	Adul Bk.; 4·0; Tue.	Adul Bk.;	4·0	W.
Jalna; 12·0	Jalna; 12·0; Tue.	..	..	W.
Chalisgaon; 20·0	.. 2·0; Mon.	..	2·0	W.
.. 45·0	Hiwara Kabli;	Tembhurni;	5·0	w;rv.
Chikalthana; 2·0	Chikal- thana;	Chikalthana;	2·0	W.
Jalna; 15·0	Saigaon; 3·0; Sat.	Math, Pimpal- gaon;	4·0	rv.
Lasur; 14·0	Deogaon; 4·0; Mon.	..	4·0	W.
Aurangabad; ..	Paihan; 1·0; Sun.	Paihan;	0·6	w;rv.
Rotegaon; 5·0	Vajapur; 2·0; Mon.	Vajapur;	2·0	W.
Jalna; 16·0	Rajur; 2·0; Sun.	Rajur;	2·0	pl.
Jalna; 20·0	Rajur; 3·0; Sun.	Stage;	0·4	w;rv.
Jalna; 19·0	Rajur; 2·0; Sun.	Chandai Thombri;	1·0	w;rv.

Village Name (1)	Direction ; Travelling distance (2)	Area (acres) ; Pop. ; Households ; Agriculturists (3)	Post Office ; Distance (4)
Chandanapuri Bk.—Abd.— चंदनापुरी बू.	.. SE; 10·2	595; 134; 18; 69	.. ..
Chandanapuri Kh.—Abd.— चंदनापुरी खू.	.. SW; 20·0	1031; 479; 69; 192	Wardigodri; 5·0
Chandapur—Sld.—चांदापूर	.. N; ..	2160; 441; 73; 140	.. ..
Chandegaon—Vjr.—चांदेगांव	.. SE; 14·0	1599; 528; 81; 166	.. ..
Chandikapur—Ggr.—चांडीकापूर	NE; 11·0	458; 261; 46; 118	Jikthan; 3·0
Chanegaon—Jin.—चनेगांव	.. N; 19·0	4706; 1120; 222; 588	.. ..
Changatpuri—Ptn.—चांगतपुरी	.. S; 5·0	1230; 1188; 208; 396	Local; ..
Chapadgaon—Abd.—चापडगांव	.. NE; 16·0	2924; 1026; 198; 258	Raniunche- gaon; 2·0
Chapaner—Knd.—चापानेर	.. SW; ..	5874; 2211; 404; 687	.. ..
Chapnera—Jfrd.—चापनेरा	.. NW; 13·0	1203; 345; 62; 143	Janefal; 6·0
Charner—Sld.—चारनेर	.. NW; ..	4870; 1554; 285; 399	.. ..
Chartha—Aur.—चारठा	.. NE; 32·0	958; 595; 94; 314	.. 2·0
Chauka—Aur.—चौका	.. N; 12·0	5529; 2133; 367; 721	Local; ..
Chaudeshwar—Soy.—चौडेश्वर	.. E; ..	348; 1; 1; 2	.. ..
Chauryahatar Jalagaon—Ptn.— बौहृथतर जलगांव	.. NW; 14·0	2233; 967; 167; 398	Dhakefal; 3·0
Chenduphal—Vjr.—चेंडूफल	.. SE; 23·0	194; 460; 90; 149	Ghogar- gaon; 0·3
Chigatgaon—Vjr.—चिंगटगांव	.. N; 30·0	2007; 1350; 207; 474	Local; ..
Chikalthan—Knd.—चिकलठाण	.. SE; 7·0	3273; 3138; 572; 792	Local; ..
Chikalthana—Aur.—चिकलठाणा	E; 5·4	4255; 4995; 724; 1284	Local; ..
Chikangaon—Abd.—चिकनगांव	NW; 10·0	1610; 1111; 319; 503	Local; ..
Chikhali—Jin.—चिखली	NW; 20·0	4993; 1776; 337; 632	Local; ..

Railway Station ; Distance (5)	Weekly Bazar ; Distance ; Bazar Day (6)	Motor Stand ; Distance (7)	Drink- ing Water (8)	Institutions and other information (9)
Jalna; 35·0	Wadigodri; 4·0; Fri.	Wadigodri; 4·0	W.	Sl (pr); Ce; 2 tl; dg; ch.
Jalna; 38·0	Wadigodri; 5·0; Fri.	Wadigodri; 6·0	W.	Cs; tl; mq.
.. .. Srirampur Halt; 12·0	.. .. Nagarn- than; 1·0; Thu.	.. .. Mahalgaon; 8·0	rv.	.. Sl (pr); Cs; dg; ch.
Aurangabad; 13·0	Jikthan; 3·0; Fri.	Local; ..	rv.	..
Jalna; 18·0	Rajura; .. Sun.	Local; ..	W.	Sl (pr); Cs; Maruti Fr. Ct. Sud. 1; ch; dp.
Aurangabad; 4·0	Jaikwadi; 3·0; Sun.	..	0·2 W.	2 Sl (2 pr); Cs; 4 tl; dg.
Kodi; 6·0	Raniun- chegaon; 2·0; Fri.	..	3·0 W.	Sl (pr); Mahashivaratri Fr. Mg. Sud. 13; 3 tl; m.
.. ..	.. ..	.. ..	.. ..	Khandoba Fr. Ps. Sud. 15; tl.
Jalna; 80·0	Mahora; 6·0; Fri.	Mahora; 6·0	W.	Sl (pr); tl; ch.
.. ..	.. ..	.. ..	W.	..
.. 12·0	Local; .. Fri.	..	2·0 W.	Sl (pr); Shani Maharaj and Maruti Fr. Ct. Sud. 1; tl; ch.
Aurangabad; 12·0	Phulambri; 6·0; Tue.	Local; ..	W.	2 Sl (pr, m); Cs; Mhasoba Fr. Ct. Sud. 9; 4 tl; mq; ch; lib.
..
Aurangabad; 27·0	Lohagaon; 6·0; Tue.	..	6·0 W; rv.	Sl (pr); 2 Cs; 2 tl; mq; dg; ch; lib.
Srirampur Halt; 11·0	Gadhe Pimpal- gaon; 8·0; Sun.	Mahalgaon; 13·0	rv.	Sl (pr); Cs; tl; ch.
Nandgaon; 16·0	Lohi Kh.; 2·0; Wed.	Local; ..	W.	Sl (pr); pvt; Cs; 4 tl; lib.
Chalisgaon; ..	Local; .. Sun.	Local; ..	W.	2 Sl (pr, h); Cs; Mela (Ramnavami) Fr. Ct. Sud. 9 to 15; 9 tl; 2 m; mq; 5 dg; ch; 3 dp.
Local; ..	Local; .. Fri.	Local; ..	W; pl.	3 Sl (pr, m, h); Cs; Shri Jadhao Babas Fr.; 2 tl; m; mq; dg; dh; gym; ch; lib; 2 dp; Cch.
Badnapur; 6·0	Wahegaon; .. Sat.	Local; ..	W; rv.	Sl (pr); pvt; Cs; tl; mq.
Jalna; 18·0	Local; .. Wed.	Local; ..	W.	Sl (pr); Cs; 4 tl; mq; dg; dh; ch; dp.

Village Name (1)	Direction ; Travelling distance (2)	Area (acres) ; Pop. ; Households ; Agriculturists (3)	Post Office ; Distance (4)
Chimnapur—Knd.—चिमणापूर ..	NE; 24·0	2512; 864; 148; 203	Nagapur; 1·0
Chinchadgaon—Vjr.—चिंचडगांव ..	SE; 7·0	2862; 841; 136; 231	Jambargaon; 2·0
Chinchakhera—Ggr.—चिंचखेरा ..	N; 19·0	965; 136; 30; 80	Lasur; 3·0
Chinchkheda—Jfrd.—चिंचखेडा ..	NW; 7·0	2147; 1013; 193; 289	Janefal; 2·0
Chinchakhera—Sld.—चिंचखेरा ..	S; 4·0	1553; 432; 88; 179	.. 4·0
Chinchkheda Bk.—Knd.—चिंच- खेडा बु.	W; ..	1289; 495; 89; 260	.. ..
Chinchakhera Kh.—Knd.—चिंच- खेडा खु.	SW; 9·0	1999; 651; 118; 162	Chapaner; 1·0
Chinchala—Ptn.—चिंचाळा ..	E; 22·0	684; 599; 111; 190	.. 1·0
Chinchpur—Sld.—चिंचपूर ..	N; ..	2190; 636; 113; 405	.. ..
Chinchvan—Sld.—चिंचवण ..	NW; ..	1463; 424; 82; 139	.. ..
Chinchkhed—Abd.—चिंचखेड ..	SW; 7·0	7437; 2980; 497; 1274	Local; ..
Chincholi—Bkn.—चिंचोली ..	SE; 14·0	3060; 784; 172; 362	Walsa Khalsa; 5·0
Chincholi—Aur.—चिंचोली ..	NE; 14·0	687; 648; 133; 149	Phulambri; 4·0
Chincholi—Aur.—चिंचोली ..	SE; 12·0	2143; 648; 168; 170	.. ..
Chincholi—Kld.—चिंचोली ..	NW; 12·0	1768; 628; 130; 187	Gallebor- gaon; 2·4
Chincholi—Ptn.—चिंचोली ..	NW; 28·0	926; 287; 52; 68	Bokud Jalgaon; 2·0
Chincholi Limbaji—Knd.— चिंचोली लिंबाजी	NE; 28·0	2938; 2732; 167; 892	Local; ..
Chincholi Nakib—Knd.— चिंचोली नकीब	E; 28·0	1443; 791; 141; 200	Babra; 2·0
Chitli Putli—Jln.—चित्ली पुतली ..	SE; 22·0	1953; 1245; 222; 338	Local; ..
Chitegaon—Ptn.—चितेगांव ..	NW; 22·0	1987; 1146; 202; 362	Bidkin; 3·0
Chitegaon—Aur.—चितेगांव ..	NE; 15·0	1676; 887; 131; 207	Pimpri; 3·0

Railway Station ; Distance (5)	Weekly Bazar ; Distance ; Bazar Day (6)	Motor Stand ; Distance (7)	Drink- ing Water (8)	Institutions and other information (9)
Chalisgaon; 26·0	Karanj- kheda; 3·0; Thu.	..	..	W. Sl (pr); 2 tl.
Parsoda; 6·0	Vaijapur;	Local;	.. W.	Sl (pr); Cs; 3 tl; dg; ch.
Lasur; 3·0	Lasur;	Lasur;	3·0 rv.	tl; ch.
Jalna; 45·0	Mahora;	3·0; Fri.	1·0 W;n.	Sl (pr); Cs; Ram. Fr. Ct. Sud. 9; 4 tl.
.. 45·0	Sillod;	4·0; Sun.	Local; ..	Sl (pr); tl.
..
Aurangabad; 40·0	Chapaner;	1·0; Wed.	Chapaner;	1·0 W. Sl (pr); Cs (mp); 2 tl; mq; dg; ch.
Jalna; 50·0	Biba- mandwa;	1·0; Tue.	Local;	.. W. Sl (pr); 2 tl; ch.
.. ..	.. ..	.. ..	.. ..	W. ..
.. ..	.. ..	.. ..	.. ..	W. ..
Jalna; 27·0	Pachod;	5·0; Sun.	Pachod;	4·0 W. 2 Sl (pr, m); Shri Khan- doba Fr. Mrg. Sud. 6; 2 tl; m; mq; ch; dp.
Jalna; 24·0	Kedar- kheda;	4·0; Thu.	Banegaon;	3·0 W. 2 Sl (pr, m); Ramnavami Fr. Ct. Sud. 9; mq.
Aurangabad; 14·0	Phulambri;	4·0; Tue.	Bilda;	3·0 W. Sl (pr); Cs; 2 tl; dg; ch.
Chikalthana; 8·0	..	6·0; Sun.	..	5·0 w; rv. Sl (pr); Cs; Khandoba Fr. Ps. Sud. 15; Lakshmi Devi Fr. Ad. Vad. 30; 2 tl; m; ch.
Lasur; 30·0	Gallebor- gaon;	2·4; Sun.	Gallebor- g on;	2·4 W. Sl (pr); tl; mq; ch.
Aurangabad; 20·0	Bidkin;	5·0; Wed.	Bidkin;	4·0 W. Sl (pr); tl; dg; ch.
Aurangabad; 73·0	Local;	.. Fri.	Local;	.. W. 3 Sl (pr, m, h); Cs (mp); Devi Fr. Mg.; 4 tl; mq; dg; dh; dp.
Aurangabad; 30·0	Babra;	2·0; Wed.	..	0·1 W; w. Sl (pr); Cs (mp); 3 tl; mq; dg.
Ranjani; 6·0	Damri;	1·0; Thu.	..	0·2 W. 2 Sl (pr, m); Cs; 2 tl; ch.
Aurangabad; 10·0	Bidkin;	3·0; Wed.	Local;	.. W. Sl (m); pyt; Cs; Urus Syed Shadad; 2 tl; dg; dh; gym; ch; lib; dp (yet).
Chikalthana; 9·0	Pimpri;	3·0; Sun.	Local;	.. W. Sl (pr); Cs (mp); tl; mq; db; ch; lib.

Village Name (1)	Direction ; Travelling distance (2)	Area (acres) ; Pop. ; Households ; Agriculturists (3)					Post Office ; Distance (4)
Chite Pimpalgaon—Aur.—चिते पिंपळगांव	SE; ..	1562;	570;	96;	178	..	..
Chitoda—Jln.—चितोडा	NW; ..	1383;	353;	63;	141	Bawne Pangari;	5·0
Chitrawadgaon—Abd.—चित्र- वडगांव	NE; 31·0	2193;	790;	166;	165	..	2·0
Chiwali—Knd.—चिवली	W; 23·0	1398;	287;	50;	154	Jehur;	4·0
Chondhala—Ptn.—चोंडाला	E; 5·0	859;	297;	47;	78	Bihaman- dwa;	1·0
Chorvaghalaon—Vjr.—चोरवाघल गांव	SE; 9·0	1906;	1035;	169;	519	Local;	..
Chorhala—Bkn.—चोर्हाला	E; 3·0	1167;	265;	50;	103	Fattepur;	2·0
Churmapuri—Abd.—चुर्मापुरी	SW; 22·4	2883;	1245;	199;	584	..	4·0
Dabha—Bkn.—डाभा	NE; 98·0	1059;	474;	91;	253	Savaladbara;	2·0
Dabhadi—Jln.—दाभाडी	NW; 24·0	3117;	2246;	366;	463	Local;	..
Dabhadi—Knd.—दाभाडी	E; 3·0	1639;	602;	112;	237	Bahirgaon;	0·6
Dabhrul—Ptn.—दाभरूल	NE; 28·0	2815;	623;	105;	222	Ektuni;	6·0
Dadegaon Bk.—Ptn.—दादेगांव बु.	NE; 16·0	1294;	719;	148;	267	Harshi Bk.;	2·0
Dadegaon Kh.—Ptn.—दादेगांव खु.	NE; 15·0	473;	149;	26;	41	Harshi Bk.;	3·0
Dadegaon Jagir—Ptn.—दादेगांव जहागीर	SE; ..	2122;	692;	125;	179	..	..
Dadhegaon—Abd.—दाढेगांव	SW; ..	2582;	1546;	306;	577	Sukhapuri;	0·1
Dagadwadi—Bkn.—दगडवाडी	NE; 6·0	3956;	967;	167;	384	Danapur;	2·0
Dagpimpalgaon—Vjr.—डाग पिंपळगांव	SE; 13·0	2370;	613;	102;	148	Nagamthan;	3·0
Dahalegaon—Abd.—उहाळेगांव	SE; 25·0	2521;	482;	83;	138	Machindra Chincholi;	3·0
Dahayala—Abd.—दहयाला	SW; 16·0	1527;	1755;	178;	223	..	..
Dahegaon—Ggr.—दहेगांव	NE; 10·0	2532;	625;	157;	243	Jikthan;	3·0
Dahegaon—Vjr.—दहेगांव	E; 10·0	444;	926;	147;	282	Karangaon;	2·0
Dahegaon—Abd.—दहेगांव	SE; ..	3870;	1229;	242;	497	..	..
Dahigaon—Sld.—दहीगांव	NE; ..	1537;	584;	107;	312	..	..

Railway Station ; Distance (5)	Weekly Bazar ; Distance ; Bazar Day (6)	Motor Stand ; Distance (7)	Drink- ing Water (8)	Institutions and other information (9)
.. ..	.. .. ..	.. ..	W.	..
Jalna; 10·0	Jalna; 9·0; Tue.	Local; ..	w;n.	Sl (pr); Cs; 2 tl.
.. 2·0	.. 2·0; ..	Ranjani; 2·0	w;rv.	Sl (pr); Cs; 2 tl.
Nandgaon; 24·0	Bolthan; 4·0; Sat.	Bolthan; 4·0	W.	Sl (pr); tl; dh.
Jalna; 50·0	Bija- mandwa; 1·0; Tue.	Local; ..	W.	Sl (pr); Devi Ct. Vad. 9; 2 tl.
Rotegaon; 11·0	Rotegaon; 4·0; Fri.	Local; ..	W.	Sl (pr); Bramhayya Fr. Ct.; 4 tl.
Jalna; 35·0	Bhokardan; 3·0; Sat.	Bhokardan; 3·0	n.	Sl (pr); tl.
.. 45·0	.. 3·0; Fri.	.. 6·0	W.	2 Sl (pr, h); Cs; tl; mq; dh; ch; dp.
Jamner; 26·0	Deulgaon; 3·4; Tue.	Deulgaon; ..	W.	Sl (pr); Cs; tl; ch.
Jalna; 24·0	Local; .. Tue.	Local; ..	W.	3 Sl (pr, m, h); Cs; 5 tl; 5 m; 2 mq; dg; dh; ch; lib; 3 dp.
.. ..	Kannad; 3·0; Mon.	Bahirgaon; 0·6	W;w.	Sl (pr); Cs (mp); 2 tl; mq.
Chikalthana; 26·0	Adul Bk.; 6·0; Thu.	Local; ..	W.	Sl (pr); Devi Fr. An. Sud. 7; 2 tl.
Chikalthana; 40·0	Pachod; 6·0; Sun.	Pachod; 6·0	W.	2 Sl (pr, m); tl.
Chikalthana; 40·0	Pachod; 6·0; Sun.	Pachod; 6·0	W.	tl.
.. ..	.. .. ..	.. ..	W.	..
Jalna; 45·0	Sukhapuri; .. Sat.	Sukhapuri; ..	W.	Sl (pr); ch.
Jalna; 38·0	Kothara Bazar; 3·0; Tue.	Bhokardan; 6·0	W.	Sl (pr); Cs; Mhasoba Fr. Ct.; 3 tl; m; ch.
Rotegaon; 16·0	Nagam- than; 3·0; Thu.	.. 16·0	W;rv.	Sl (pr); Cs; Dastagir Urus; 3 tl; dg; ch.
Partur; 12·0	Parad- gaon; 6·0; Sun.	.. 4·0	W.	Sl (pr); ch.
Jalna; ..	Mandawa; 2·0; Tue.	Mandawa; 2·0	W.	Sl (pr); tl; m; mq; dg; dh; ch.
Aurangabad; 16·0	Jikthan; 3·0; Fri.	.. 0·7	W.	Sl (pr); Cs; tl; mq; ch.
Parsoda; 3·0	Parsoda; 3·0; Wed.	.. 10·0	W;w.	Sl (pr); Cs; Jagdamba Devi Fr. Ct. Sud. 9; 3 tl; mq.
Jalna; ..	.. .. .. ..	.. 1·0	W.	Sl (pr); Cs (mp); Devi Fr. Ct. Vad. 8.
..

Village Name (1)	Direction ; Travelling distance (2)	Area (acres) ; Pop ; Households ; Agriculturists (3)					Post Office ; Distance (4)
Dahigaon—Jfrd.—दहीगांव	SW; 8·0	996;	599;	105;	219	Tembhurni;	4·0
Dahigaon—Bkn.—दहिगांव	N; 18·0	1108;	674;	108;	192	Adgaon;	2·0
Dahigaon—Knd.—दहिगांव	NE; 25·0	1533;	1447;	223;	384	Local;	..
Dahigavan Bk.—Abd.—दहीगव्हाण बु.	SE; 20·0	1402;	535;	92;	287	Tirthpuri;	2·0
Dahigavan Kh.—Abd.—दहीगव्हाण खु.	SE; 7·4	1268;	377;	73;	140	..	2·4
Dahifal—Jln.—दहिफल	E; 20·0	1639;	655;	123;	199	..	..
Dahipuri—Abd.—दहीपुरी	NE; 7·0	4098;	1687;	324;	668	Local;	..
Daithana Bk.—Abd.—दैठना खु.	NE; 10·0	2081;	610;	107;	176	Sheoga;	6·0
Daithana Kh.—Abd.—दैठणा खु...	SE; 3·0	694;	521;	97;	172	Tirthpuri;	3·0
Dakhla—Sld.—डखला	N; ..	1735;	394;	74;	172	..	..
Dalwadi—Ptn.—दाळवाडी	N; 3·0	1402;	197;	41;	60	Pimpalwadi;	1·0
Damri—Jln.—डामरी	SE; 23·0	923;	642;	127;	152	Patrud;	2·0
Danapur—Bkn.—दानापूर	NE; 8·0	1792;	1238;	232;	289	Local;	..
Dawargaon—Jfrd.—डावरगांव	SW; 5·0	1017;	571;	109;	348	Tembhurni;	3·0
Dara—Ptn.—दारा	NE; 11·0	1395;	176;	31;	54	Dawarwadi;	1·4
Darakwadi—Aur.—दरकवाडी	SE; 25·0	1168;	447;	76;	243	Pimpri;	5·0
Daregaon—Ptn.—दरेगांव	NE; ..	2337;	756;	127;	225	Balanagar;	4·0
Daregaon—Aur.—दरेगांव	NE; ..	1484;	471;	68;	189	..	..
Daregaon—Aur.—दरेगांव	NE; 24·0	1623;	207;	41;	79	Lad- Sawangi;	3·0
Daregaon—Kld.—दरेगांव	NE; 22·0	3502;	1416;	279;	685	Savangi;	5·0
Daregaon (Jalna Circle)—Jln.— दरेगांव (जा. स.)	W; 3·0	4191;	1226;	213;	551	Jalna;	3·0
Daregaon (Ner Circle)—Jln.— दरेगांव (नेर सर्कल)	E; 20·0	334;	104;	17;	36	Sevali;	2·0
Daskul—Vjr.—दस्कूल	NE; 26·0	381;	126;	23;	61	Tenkji;	0·4
Dastapur—Soy.—दस्तापूर	SW; 40·0	3112;	442;	82;	161	Wadgaon Tigji;	8·0

Railway Station ; Distance (5)	Weekly Bazar ; Distance ; Bazar Day (6)	Motor Stand ; Distance (7)	Drink-ing Water (8)	Institutions and other information (9)
Jalna; 34.0	Tembhurni; 4.0; Mon.	Tembhurni; 4.0	rv.	2 Sl (pr, m); Cs; tl.
Jalgaon; 54.0	Jalakot; .. Thu.	Shivna; 4.0	W;w.	Sl (pr); pyt; tl; dh; ch.
Pachora; 25.0	Chincholi; 3.0; Fri.	..	0.2	Sl (pr); Cs (mp); Narsinha Maharaja Fr. Ct. Sud. 1; 3 tl; mq; dg; dh; ch.
.. 17.0	Timarpuri; 2.0; Thu.	Timarpuri; 2.0	W.	Sl (pr); Cs; tl.
Jalna; ..	Sukhapuri; 5.0; Sat.	..	2.4	2 Sl (pr, m); Cs; tl.
.. 20.0	Manegaon 2.0; Fri. (Khalsa);	..	10.0	W;rv.
Jalna; 18.0	Ambad; 7.0; Thu.	Ambad; 7.0	W.	2 Sl (pr, m); Cs (mp); 3 tl; 2 m; mq; dh; ch; Cch.
Jalna; 10.0	Gola-pangari; 7.0; Mon.	..	0.2	Sl (pr); Cs; tl; dh; ch.
.. 36.0	Timarpuri; 3.0; Thu.	..	3.0	W.
.. ..	.. ..	..	..	Sl (pr); tl; dg.
Aurangabad; 32.0	Pimpal-wadi; 1.0; Thu.	Local Stage;	..	tl; dg.
Ranjani; ..	Local; .. Thu.	Local; ..	W.	Sl (pr); 2 tl.
Jalna; 34.0	Sipora; 5.0; Sun.	Bhokardan; 8.0	rv.	2 Sl (pr, m); Cs; 3 tl; mq.
Jalna; 25;	Tem-bburni; 3.0; Mon.	..	3.0	Sl (pr); Cs; Devi Fr. Ct. Sud. 15; 2 tl.
Aurangabad; 57.0	Dawar-wadi; 1.4; Wed.	..	1.4	Sl (pr); tl; ch.
Karmad; 7.0	Pimpri; 5.0; Sun.	Rajapur; 3.0	W.	Sl (pr); tl; ch.
Aurangabad; 25.0	Balaramgar; 4.0; Fri.	..	8.0	Sl (pr); Cs; Kanitanath Fr. Phg. Vad. 5; tl; dg; ch.
..
Gevrai; 5.0	Georai; 4.0; Thu.	Sekta; 6.0	W.	Sl (pr); tl.
Aurangabad; 46.0	Savargi; 5.0; Fri.	..	5.0	W;w.
Local; 0.3	Jalna; 3.0; Tue.	Jalna; 3.0	W.	Sl (pr); tl; ch.
Ranjani; 10.0	Sevali; 2.0; Tue.	..	..	tl.
Nandgaon; 20.0	Loni Kh.; 2.0; Wed.	Tunki; 0.4	W.	Sl (pr); tl.
Nagardevala; 13.0	Nagar-devala; 9.0; Mon.	Nagar-devala; 13.0	W.	Sl (pr); 2 tl.

Village Name (1)	Direction ; Travelling distance (2)	Area (acres); Pop.; Households; Agriculturists (3)	Post Office; Distance (4)
Daulatabad—Aur.—दौलताबाद ..	NW; 10·0	2560; 1945; 360; 216	Local; ..
Dautpur—Bkn.—दाउतपूर ..	.. 8·0	1259; 424; 83; 115	Sipora; 2·0
Dawala—Vjr.—डवाला ..	S; 4·0	1771; 692; 120; 184	Vaijapur; 4·0
Dawargaon—Jln.—डावरगांव ..	NW; 28·0	2233; 846; 197; 254	Dabhadi; 4·0
Dawargaon—Abd.—डावरगांव ..	S; 2·4	915; 366; 47; 125	Ambad; 2·4
Dawarwadi—Ptn.—दावरवाडी ..	NE; 13·0	6277; 3717; 622; 888	Local; ..
Daigaon—Ggr.—दायगांव ..	N; 16·0	1453; 588; 90; 154	Lasur; 1·0
Daigavan—Aur.—डायगळ्हाण ..	SE; 17·0	713; 689; 116; 223	Pimpri; 1·0
Debhegaon—Knd.—देभेगांव ..	S; 10·0	2055; 1625; 285; 492	Local; ..
Dehed—Bkn.—देहेड ..	NE; 9·0	1980; 913; 167; 418	Danapur; 2·0
Demni—Aur.—देमनी ..	E; 21·0	1073; 597; 113; 137	.. ..
Derda—Ggr.—देरडा ..	NE; 16·0	1275; 233; 38; 83	Gajgaon; 2·0
Derhal—Ggr.—देर्हल ..	N; 27·0	1347; 343; 65; 103	Mali Wadgaon;
Deshgavan—Abd.—देशगळ्हाण ..	NW; 11·0	1134; 796; 155; 399	.. ..
Devdi Hadgaon—Abd.—देवडी हदगांव ..	E; 20·0	3144; 876; 168; 303	Ghansa- wangi; 4·0
Deogaon—Jln.—देवगांव ..	W; 16·0	2609; 1501; 241; 450	Roshangaon; 5·0
Deogaon—Ptn.—देवगांव ..	NE; 25·0	1780; 944; 139; 292	Ektuni; 3·0
Deogaon—Vjr.—देवगांव ..	SE; 22·0	109; 340; 54; 112	Gadhe Pim- palgaon; 6·0
Deogaon—Knd.—देवगांव ..	S; 20·0	5655; 3793; 679; 750	Local; ..
Devhivra—Abd.—देवहिवरा ..	SE; 18·0	1102; 662; 104; 273	Ghansa- wangi; 2·0
Dewalgaon Bazar—Sld.—देवलगांव बजार ..	N.W; ..	4716; 1954; 332; 713	.. ..
Devlai—Aur.—देवलाई ..	S; 6·0	1913; 874; 129; 274	Aurangabad; 5·0
Devalzari—Jfrd.—देवलझरी ..	E; 5·0	1958; 864; 166; 392	Khajgaon 4·0
Dewlana—Knd.—देवलाणा ..	S; ..	2244; 1389; 238; 661	.. ..
Deolana Bk.—Kld.—देवलाणा बु... ..	NE; 8·0	1397; 585; 94; 289	Sultanpur; 0·3

Railway Station ; Distance (5)	Weekly Bazar ; Distance ; Bazar Day (6)	Motor Stand ; Distance (7)	Drink- ing Water (8)	Institutions and other information (9)
Local; ..	Maliwada; 0·3; Sun.	Local; ..	W.	2 Sl (pr, h); (1) Janardhan Anniversary Mrg. Vad. 11; (2) Bharat Mata Fr. Ct. Vad. 15; 13 tl; 4 m; 17 mq; dg; dh; lib; 2 dp.
Jalna; 40·0	Sipora; 2·0; Sun.	Sipora; 2·0	W; rv.	Sl (pr); Cs; tl; mq; dh.
Rotegaon; 6·0	Vaijapur; 4·0; Mon.	.. 4·0	W.	Sl (pr); Cs; 3 tl; mq; dg.
Jalna; 28·0	Dabhadi; 4·0; Tue.	Dabhadi; 4·0	W.	Sl (pr); 2 m; mq; ch.
Jalna; 20·0	Ambad; 2·0; Thu.	Dawargaon; 0·4	W.	Sl (pr); Cs; tl.
Aurangabad; 56·0	Local; .. Wed.	Local; ..	W.	3 Sl (pr, m, h); pyt; 4 tl; 3 m; mq; dg; ch; lib.
Lasur; 1·0	Lasur; 1·0; Sun.	.. 1·0	W.	Sl (pr); tl; ch.
Karmad; 7·0	Pimpri; 1·0; Sun.	.. 1·0	rv.	Sl (pr); Cs; tl.
Lasur; 12·0	Gatte- .. Sun.	Dewlana ..	W.	2 Sl (pr, m); Cs; 2 tl; m; mq.
Jalna; 42·0	Sipora; 8·0; Sun.	Danapur; 2·0	W.	Sl (pr); mq; dg.
Georai; 1·0	Sekta; 0·6; Wed.	Sekta; 0·6	W.	Sl (pr); 3 tl; m; mq; dg.
Potul; 8·0	Ambelohal; 2·0; Sat.	Ambelohal; 3·0	W; w.	Sl (pr); tl.
Lasur; 8·0	Deogaon; 5·0; Mon.	Kinhal; 1·0	W.	Sl (pr); 3 tl; dg.
Badnapur; 12·0	WahEGAON; 3·0; Sat.	Local; ..	rv.	Sl (pr); Cs; Cch.
Ranjanji; 8·0	Ghansa- 4·0; Sat.	Ghansa- 4·0	W; w.	Sl (pr); Cs (mp); S. Malang Baba's Fr. Ps. 2 tl; mq; dg.
Badnapur; 4·0	Badnapur; 4·0; Fri.	Badnapur; 4·0	W.	Sl (pr); tl; mq; dg; Cch.
Chikalthana; 27·0	Adul Bk.; 6·0; Thu.	Rajapur; 2·0	W.	2 Sl (pr); 3 tl.
Stirampur Halt;	Gadhe 6·0; Sun.	Mahalgaon; 12·0	rv.	Sl (pr); Shani Maharaj Fr. Asd.; tl.
	Pimpal- gaon;			
Lasur; 7·0	Local; .. Mon.	Local; ..	W.	Sl (pr); 2 mq; 3 Cch.
Ranjanji; 17·0	Ghansa- 2·0; Sat.	Ghansa- 2·0	rv.	Sl (pr); Cs; tl.
.. ..	.. .. ..	.. ..	W.	Devi Fr. Vsk. Sud. 3.
Aurangabad; 6·0	Auranga- 6·0; Thu.	Aurangabad; 6·0	W.	Sl (pr); Cs; Pir Urus; tl; mq; gym; ch.
Jalna; 40·0	Khajgaon; 4·0; Thu.	.. 2·0	w; rv.	Sl (pr); Cs; 3 tl; m; dg; ch; lib.
..
Daulatabad; 16·0	Sultanpur; 0·2; Sun.	.. 0·2	W.	Sl (pr); Cs; tl; mq.

Village Name (1)	Direction ; Travelling distance (2)	Area (acres) ; Pop. ; Households ; Agriculturists (3)	Post Office ; Distance (4)
Deolana Kh.—Kld.—देवलाणा खु.	NE; 8·0	595; 345; 63; 161	Sultanpur; 0·2
Devale Gavan—Jfrd.—देवले गवाण	SW; 10·0	4873; 1532; 247; 832	Loangaon; 2·0
Devli—Ggr.—देवली ..	N; 14·0	893; 569; 86; 145	Shillegaon; 3·0
Deoli Partur—Abd.—देवली परतुर	NE; ..	561; 23; 5; 15	.. ..
Deomurti—Jln.—देवमूर्ति ..	E; 3·0	2391; 1054; 150; 432	Jalna; 3·0
Devnagar—Abd.—देवनगर ..	SE; 18·0	1467; 360; 68; 104	.. ..
Deopimpalgaor—Jln.—देवपिंपळगांव	SW; 10·0	3497; 1205; 212; 567	.. 3·4
Dewpudi—Knd.—देवपूडी ..	S; 14·0	1441; 281; 46; 119	Deogaon; 4·0
Dewpur—Knd.—देवपूर ..	NE; 14·0	821; 761; 122; 195	Wasadi; 1·4
Dewali—Knd.—देवली ..	S; 22·0	852; 340; 54; 131	Local; ..
Devhari—Bkn.—देवहारी ..	NE; 106·0	2131; 933; 187; 500	Savalad- bara; 2·0
Devoolgaon Kaman—Bkn.—देवूळ- गांव कमान	SW; 12·0	1017; 432; 73; 185	Hasnabad; 2·0
Devoolgaon Tad—Bkn.—देवूळगांव ताड	SE; 13·0	1872; 417; 73; 117	Walsa Khalsa; 2·0
Devulgaoon Ugle—Jfrd.—देवूळगांव उगले	NE; 2·6	1408; 667; 118; 158	Jafferabad; 0·6
Dhagi—Jln.—ढगी ..	E; 20·0	4094; 713; 119; 297	.. ..
Dhakefal—Ptn.—ढाकेफल ..	NW; 14·0	3436; 1664; 323; 809	Local; ..
Dhakephal—Abd.—ढाकेफल ..	SE; 20·0	4118; 1222; 186; 451	.. ..
Dhakulgaon—Abd.—धाकुलगांव ..	SW; 11·2	4130; 2250; 353; 822	Local; ..
Dhalaskheda—Abd.—धालसखेडा ..	SE; ..	1351; 513; 87; 136	.. ..
Dhamangaon—Aur.—धामनगांव	NE; 30·0	3735; 1440; 222; 544	Local; ..
Dhamangaon—Kld.—धामनगांव	NE; 12·0	4258; 717; 126; 187	Bodkha; 2·0
Dhamangaon—Jln.—धामणगांव ..	NW; 20·0	2843; 963; 182; 359	Chikhali; 1·4

Railway Station ; Distance (5)	Weekly Bazar ; Distance ; Bazar Day (6)	Motor Stand ; Distance (7)	Drink-ing Water (8)	Institutions and other information (9)
Daulatabad; 16·0	Sultanpur; 0·2; Sun.	Deolana; 0·2	W.	Sl (pr); pyt; Cs; tl; dg.
Jalna; 18·0	.. 2·0; ..	.. 3·0	W.	Sl (pr); Cs; 2 tl.
Lasur; 2·0	Lasur; 2·0; Sun.	Shillegaon; 1·0	rv.	Sl (pr); 2 tl; ch.
.. ..	.. .. ..	.. ..	W.	..
Jalna; 5·0	Jalna; 4·0; Tue.	Stage; 0·1	W.	Sl (pr); Cs; 3 tl; mq; dh; gym; ch; Cch.
Jalna; 34·0	Ghansa-wangi;	Ghansa-wangi; 3·0	W.	Sl (pr); Cs (mp); tl.
Jalna; 5·0	Jalna; 5·0; Tue.	Jalna; 5·0	W.	Sl (pr); Cs (mp); Bhairav Fr. Ct. tl; ch.
Lasur; 14·0	Deogaon; 4·0; Mon.	.. 4·0	W.	Sl (pr); 2 tl.
.. ..	Wasadi; 1·4; Fri.	.. 1·4	W.	Sl (pr); Cs; Mari Ai and Mhasoba Fr. Vsk.; tl; ch.
Lasur; ..	Local; .. Mon.	Local; ..	W;w.	3 Sl (pr, m, h); 6 tl; m; 2 mq; 5 dg; dh; 4 dp.
Jamaner; 32·0	Deulgaon 6·0; Tue. Gujari;	Savalad-barai; 2·0	W;rv.	Sl (pr); Cs; 3 tl.
Badnapur; 20·0	Pimpalgeon 2·0; Sat. Koltya;	Aland; 8·0	W;rv.	Sl (pr); Cs; 2 tl.
Jalna; 25·0	Kedar-kheda; 3·0; Thu.	Kedar-kheda; 3·0	W.	Sl (pr); 3 tl.
Jalna; 33·0	Jafferabad; 2·6; Tue. and Fri.	.. 0·4	W.	Sl (pr); Devi Fr. Ct. Sud. 14; 3 tl.
.. ..	Sevali; .. Tue.	.. ..	W.	Sl (pr); Cs; tl; ch.
Aurangabad; 25·0	Lohagaon; 3·0; Tue.	Local; ..	W;rv.	2 Sl (pr, m); pyt; Cs; Hanuman Fr. and Shiv Jayanti; 3 tl; mq; gym; ch; lib; dp; Cch.
Paradgaon; 8·0	Paradgaon; 8·0; Sun.	Ghansa-wangi; 5·0	W;w.	Sl (pr); Cs (mp); Dhake-phalgad Fr. Kt. Sud. 11; 3 tl; m; dg.
Jalna; ..	Wadigodri; 2·0; Fri.	Local; ..	W.	2 Sl (pr, m); Cs; tl; mq.
Jalna; 35·0	.. .. ..	.. ..	W.	Sl (pr); Cs (mp).
Aurangabad; ..	Jategaon; 2·0; Sun.	Phulambri; 6·0	W.	Sl (pr); Cs (mp); Mhasoba Fr. Phg. Vad. 3; 4 tl; mq; dh; ch; lib; dp.
Daulatabad; 20·0	Savangi; 4·0; Fri.	.. 4·0	W.	Sl (pr); Cs; 5 tl; 2 m; mq; dh; ch.
.. 18·0	.. .. ..	.. 1·0	W.	Sl (pr); Cs; tl.

Village Name (1)	Direction ; Travelling distance (2)	Area (acres); Pop.; Households; Agriculturists (3)					Post Office; Distance (4)
Dhamani—Std.—धामणी ..	NW; 14·0	1114;	268;	44;	126	Bharadi;	4·0
Dhamani Kh.—Knd.—धामणी खु.	NE; ..	675;	535;	99;	182	..	..
Dhamori Bk.—Ggr.—धामोरी बु ..	NE; 17·0	2738;	994;	166;	243	Shendur- wada;	2·0
Dhamori Kh.—Ggr.—धामोरी खु.	N; 17·0	2249;	973;	149;	280	Lasur;	2·0
Dhangaoon—Ptn.—धनगांव ..	N; 11·0	1607;	712;	136;	242	Dhorkin;	2·0
Dhangar Pimpalgaon—Abd.—धन- गर पिपळगांव.	NW; 7·0	1744;	659;	127;	269	Hasta Po- khari;	4·0
Dhangarwadi—Knd.—धनगरवाडी	S; ..	335;	35;	4;	14	..	..
Dhangarwadi—Knd.—धनगरवाडी	SW; ..	636;	181;	27;	91	..	..
Dhangar Pimpri—Abd.—धनगर पिंपरी	N; 6·0	2930;	1222;	245;	559	Sheoga;	2·0
Dhanvat—Soy.—धनवट ..	NE; 6·0	1181;	240;	45;	88	Palaskheda;	4·0
Dhandegaon—Jln.—धांडेगांव ..	E; 15·0	1385;	374;	61;	155	Utwad;	1·0
Dhanora—Std.—धानोरा ..	W; ..	1722;	1721;	295;	471	..	..
Dhanora—Bkn.—धानोरा ..	SW; 26·0	1624;	614;	122;	163	Takli Koltya;	2·0
Dhanora—Jln.—धानोरा ..	SE; 20·0	1932;	1018;	223;	406	..	1·0
Dhara—Jln.—धारा ..	E; 38·0	852;	136;	27;	89	Patrud;	2·0
Dharakalyan—Jln.—धारकल्याण ..	NE; ..	2132;	750;	108;	440	..	..
Dharla—Std.—धाला ..	NW; 37·0	751;	328;	52;	149	Ghatnandra;	2·0
Dharmpur—Aur.—धर्मपूर ..	W; ..	330;	35;	5;	14	Aurangabad Conton- ment;	4·0
Dhasla—Jln.—ढासला ..	NW; 24·0	3280;	1832;	316;	399	Lad- Sawangi;	4·0
Dhawada—Std.—धावडा ..	NW; ..	1623;	565;	108;	201	..	..
Dhawada—Bkn.—धावडा ..	NE; 47·0	5556;	4614;	868;	1532	Local;	..
Dhawalapuri—Aur.—द्वालापुरी	NE; 27·0	1604;	880;	170;	195	Georai;	2·0
Dhawedi—Jln.—धावेडी ..	NE; 9·0	1365;	516;	104;	148	Jamwadi;	3·0
Dhoksal—Jln.—ढोकसाळ ..	SW; 10·0	1380;	725;	135;	317	..	1·0
Dhondkheda—Jfrd.—धोंडखेडा ..	N; 12·0	871;	331;	58;	127	Janefal;	..

Railway Station ; Distance (5)	Weekly Bazar; Distance; Bazar Day (6)	Motor Stand ; Distance (7)	Drink- ing Water (8)	Institutions and other information (9)
Aurangabad; 50·0	Bharadi; 4·0; Sat.	..	2·0	W. Sl (pr); Cs; tl.
..
Aurangabad; 20·0	Shendur- wada;	2·0; Sun.	.. 1·0	W. Sl (pr); Cs; tl.
Lasur; 2·0	Lasur;	2·0; Sun.	Local; 0·4	W. Sl (pr); Cs; tl; mq; ch.
Aurangabad; 21·0	Dhorkin;	2·0; Tue.	Local; ..	W. Sl (pr); Cs (mp); Maulagir Fr. Vsk. Sud. 9; 2 tl; dg.
Jalna; 21·0	Ambad;	11·0; Thu.	Lalwadi; 9·0	W. Sl (pr); pty; Cs; tl; ch.
..
.. ..	.. ..	.. ..	.. ..	Laxhmi Ai Fr. Aad. Vad. 30; tl.
Jalna; 12·0	Gala;	3·0; Mon.	.. 1·0	W. 2 Sl (pr, m); Cs; Ram Fr. Ct. Sud. 10; 2 tl; dh.
Pahur; 6·0	Vakod;	1·0; Sat.	.. 3·0	W; rv. Sl (pr); tl.
Kodi; 8·0	Manegaon; 4·0; Fri.	Utwad;	2·0 rv.	Sl (pr); Devi Fr. Ct. Vad. 8; 2 tl.
..
Badnapur; 14·0	Pimpal- gaon;	3·0; Sat.	Aland; 12·0	W. Sl (pr); Cs; tl; dh; ch.
Ranjani; 6·0	Ner;	5·0; Wed.	.. 2·0	W. Sl (pr); tl; dg.
Jalna; 38·0	Sevali;	4·0; Tue.	.. 12·0	W. ..
.. ..	.. ..	.. ..	.. ..	Sadanand Maharaj Fr. Ps. Vad. 1.
Aurangabad; 62·0	Ghat- nandra;	2·0; Fri.	Ghat- nandra; 2·0	W. Sl (pr); dh.
Aurangabad; 5·0	Auranga- bad Can- tonment;	4·0; Thu.	Aurangabad .. Cantonment;	w; rv. tl; mq; ch.
Gevrai; 6·0	Georai;	5·0; Thu.	Georai; 5·0	W; rv. 3 Sl (3 Pr); pty; Cs; 4 tl; mq; dg; ch.
..
.. 34·0	Local;	.. Sat.	Local; ..	W; rv. 3 Sl (pr, m, h); Cs; 8 tl; mq; 4 dg; dh; 3 dp.
Gevrai; 5·0	Georai;	5·0; Thu.	Local; ..	W. 2 Sl (pr, m); Cs; Urus (Syed Shaded); tl; mg.
Jalna; 10·0	Jalna;	9·0; Tue.	Stage; 1·0	w; n. Sl (pr); Cs; tl; ch.
Badnapur; 5·0	Badnapur;	5·0; Fri.	.. 5·0	W; rv. Sl (pr); Cs (mp); ch.
Jalna; 80·0	Mahora;	6·0; Fri.	Chinch- kheda; 6·0	W. Sl (pr); Cs; tl; ch.

Village Name (1)	Direction ; Travelling distance (2)	Area (acres); Pop.; Households; Agriculturists (3)					Post Office; Distance (4)
Dhondkheda—Aur.—धोंडखेडा ..	NE; 18·0	2386;	268;	52;	132	Chauka;	6·0
Dhondkheda—Bkn.—धोंडखेडा ..	NW; 16·0	712;	350;	64;	176	Anva;	3·0
Dhondalgaon—Vjr.—धोंदलगांव ..	NE; 13·0	2401;	4306;	770;	1595	Local;	..
Dhopteshwar—Aur.—धोपटेश्वर ..	NW; 8·0	2160;	290;	292;	159	Harsul;	8·0
Dhopteshwar—Jln.—धोपटेश्वर ..	W; 13·0	1795;	997;	157;	340	Badnapur;	1·0
Dhorkin—Ptn.—ढोरकीन ..	NW; 11·0	4955;	2687;	542;	825	Local;	..
Dhoregaon—Ggr.—ढोरेगांव ..	NE; 6·0	708;	610;	99;	202	Pendhapur;	2·0
Dhotra—Sld.—धोतरा ..	NE; ..	1578;	1115;	206;	414	..	..
Dhupkheda—Ptn.—धृपखेडा ..	NW; ..	1341;	848;	174;	326	..	..
Didgaon—Sld.—दिडगांव ..	W; ..	1228;	399;	66;	121	..	..
Digaon—Knd.—दिगांव ..	NE; ..	1801;	962;	176;	412	..	..
Digar—Knd.—दिगर ..	NE; 18·0	1590;	1350;	235	299	Pishor;	..
Dighi—Ggr.—डिघी ..	NE; 16·0	1520;	338;	73;	88	Yesgaon;	1·0
Digras—Sld.—डिग्रस ..	NE; 18·0	2943;	628;	130;	192	Ajantha;	6·0
Dinnapur—Ptn.—दिन्नापुर ..	NW; ..	1296;	705;	129;	284	..	..
Dinwada—Ggr.—दिनवाडा ..	N; 24·0	1242;	471;	87;	218	Maliwad- gaon;	2·0
Divashi—Ggr.—दिवशी ..	NE; 29·0	1625;	217;	31;	59	Dongaon;	4·0
Diyanatpur—Ptn.—दियानतपुर ..	NE; 8·0	1260;	163;	32;	47	Wahegaon;	2·0
Dodadgaon—Abd.—दोदगांव ..	SW; 12·0	2648;	630;	113;	276	..	..
Doiphoda—Sld.—डोईफोडा ..	NW; ..	930;	154;	23;	33	..	..
Dolkheda Bk.—Jfrd.—डोलखेडा बु ..	E; 9·0	2192;	401;	75;	128	Shipora;	4·0
Dolkheda Kh.—Jfrd.—डोलखेडा खु ..	SE; 9·0	1002;	416;	76;	185	Shingaon;	2·0
Domalgaon—Abd.—डोमलगांव ..	SW; 23·0	803;	749;	141;	313	Shahagad;	2·0
Domegaon—Ggr.—डोमेगांव ..	NE; 10·0	1858;	592;	104;	167	Yesgaon;	1·0

Railway Station ; Distance (5)	Weekly Bazar ; Distance ; Bazar Day (6)	Motor Stand ; Distance (7)	Drink- ing Water (8)	Institutions and other information (9)
Aurangabad; 18·0	Phulambri; 8·0; Tue.	..	8·0	W. Sl (pr); Devi Fr. Ct. Sud. 15; tl; ch.
Jalna; 60·0	Wadod- pan Kh.; Local; .. Tue.	Golegaon;	3·0	W. Sl (pr); tl.
Parsoda; 4·0	Local; .. Tue.	Shiver;	6·0	3 Sl (pr, m, h); Cs; Devi Fr. Ct. Sud. 15; 2 tl; mq; dg.
Aurangabad; 10·0	Auranga- bad; 9·0; Sun.	Harsul;	8·0	W. Sl (pr); tl.
Badnapur; 2·0	Badnapur; 1·0; Fri.	Badnapur;	1·0	W. Sl (pr); Cs; 2 tl; dg; ch; dp.
Aurangabad; 2·0	Local; .. Tue.	Local;	..	W. Sl (pr); 2 Cs; tl; m; dh; 2 dp; Cch.
Lasur; 18·0	Jikthan; 5·0; Fri.	Local;	..	w;rv. 2 Sl (pr, m); Cs; tl; mq. Siddheshwar Maharaj; Fr. Mg. Vad. 14.
.. ..	.. ..	..	..	W. Mhasoba Fr. Vsk. Sud. 5.
.. ..	.. ..	..	..	W. Khandoba Fr. Ct. 15.
Chalisgaon; 49·0	Pishor;	Pishor;	..	pl. Sl (pr); Hiraji Baba Fr. Ct. tl; dg.
Lasur; 14·0	Jikthan; 4·0; Fri.	..	4·0	W. 2 Sl (pr, m); Cs; Khebsir Baba Fr.; 2 tl; mq; dg.
Aurangabad; 85·0	Wadodpan Kh.; 3·0; Mon.	Balapur;	2·0	W. Sl (pr).
.. ..	.. ..	..	..	W. Sl (pr); tl.
Lasur; 5·0	Lasur; 5·0; Sun.	Maliwad- gaon;	2·0	w;rv. Sl (pr); tl.
Lasur; 9·0	Kasab- kheda; 1·0; Sat.	Pimpalgaon;	1·0	W. Sl (pr); 3 tl; dg.
Aurangabad; 40·0	Wahegaon; 2·0; Sat.	..	7·0	W. tl.
Jalna; 32·0	Wadigodri; 2·0; Fri.	Wadigodri;	2·0	W. Sl (pr); Cs; tl.
.. ..	.. ..	..	..	W. ..
Jalna; 45·0	Hiwara Bazar; 5·0; Wed.	..	..	W. tl.
Jalna; 29·0	Devulgaon Raja; 6·0; Sat.	..	3·0	W. Sl (pr); Cs; tl; ch.
Jalna; 40·0	Shahagad; 2·0; Thu.	..	0·1	rv. Cs (mp); tl.
Lasur; 6·0	Jikthan; 2·0; Fri.	Local;	..	W;w. Sl (pr); pyt; Cs; Saidu Baba Urs; 2 tl; mq; gym; 2 ch; Cch.

Village Name (1)	Direction ; Travelling distance (2)	Area (acres); Pop.; Households ; Agriculturists (3)	Post Office; Distance; (4)
Domegaon—Abd.—ડોમેગાંવ	SW; 12·0	1584; 713; 164; 276	Dungaon; 2·0
Dongaon—Ggr.—ડોનગાંવ	N; 24·0	4781; 1582; 163; 495	Local; ..
Dongaon—Ptn.—ડોનગાંવ	N; 19·0	4594; 1487; 271; 620	Balanagar; 2·0
Dongaon—Vjr.—ડોનગાંવ	SW; 15·4	2175; 492; 97; 130	Hingoni; 5·0
Dongaon—Knd.—ડોણગાંવ	SE; 2·0	984; 272; 35; 65	Bahirgaon; 0·4
Dongaon—Jfrd.—ડોણગાંવ	SW; 11·0	2532; 1433; 253; 635	Local; ..
Donwada—Aur.—ડોનવાડા	NE; ..	1772; 481; 77; 223	.. ..
Dongargaon—Aur.—ડોંગરગાંવ	NE; 12·0	2246; 688; 118; 274	Pimpalgaon 3·0 Gangdeo;
Dongargaon—Sld.—ડોંગરગાંવ	N; ..	3357; 2736; 431; 779	.. ..
Dongargaon—Knd.—ડોંગરગાંવ	E; 25·0	1164; 471; 70; 225	Nachanwel; 2·0
Dongargaon (Badnapur Circle)— Jln.—ડોંગરગાંવ (બદનપુર સરકલ)	NW; 20·1	2435; 606; 112; 354	Dabhadhi; 1·4
Dongargaon (Jalna Circle)—Jln.— ડોંગરગાંવ (જા. સ.)	SW; 10·0	2435; 509; 94; 249	Saigaon; 0·2
Dongargaon Tone—Kld.—ડોંગર- ગાંવ ટૉને	NE; 20·0	2570; 701; 125; 199	Shirodi Kh.; 3·0
Dudhad—Aur.—દુધડ	NE; 22·0	3128; 1575; 261; 632	Gade Jalgaon; सયમેવ નિયને
Dudhmai—Knd.—દુધમાળ	NE; 30·0	1532; 44; 8; 19	Ghat-Shendra; 3·0
Dudhana Kalegaon—Jln.—દુધના કાળેગાંવ	S; 16·0	2516; 1380; 280; 540	Gola; 4·0
Dudhanwadi—Jln.—દુધનવાડી	NW; 29·0	1231; 219; 41; 119	Somthana; 1·0
Dudhpuri—Abd.—દુધપુરી	NE; 6·0	2075; 835; 156; 113	Dahipuri; 2·0
Dungaon—Abd.—ડુનગાંવ	SW; 23·0	4626; 1911; 351; 749	Local; ..
Ekaburji Vaghlagany—Ggr.—એક- બૂર્જી વાઘલગાંવ	NE; 18·0	689; 174; 35; 59	Ranjangaon 2·0 Pol;
Ekalahara—Aur.—એકલહરા	SE; 17·4	754; 101; 17; 57	Pimrpri; 1·4
Ekalahera—Ggr.—એકલહરા	NE; 20·0	1218; 652; 108; 213	Ghanegaon; 1·0
Ekalahera—Abd.—એકલહરા	SE; 19·0	2435; 1022; 184; 303	.. 2·0
Ekarukha—Abd.—એકરુખા	SE; 18·0	982; 246; 29; 95	Tirthpuri; 3·0
Ekatuni—Ptn.—એકતુની	NE; ..	6432; 2415; 444; 981	.. ..

Railway Station ; Distance (5)	Weekly Bazar; Distance ; Bazar Day (6)	Motor Stand ; Distance (7)	Drink- ing Water (8)	Institutions and other information (9)
Aurangabad; 50·0 Lasur; 5·0	Pachod; 6·0; Sun. Lasur; 5·0; Sun.	Pachod; Local;	4·0 ..	W. W.
Aurangabad; 30·0 Puntamba; 0·6	Balanagar; 2·0; Fri. Puntamba; .. Mon.	Balanagar; Pungaon;	2·0 0·4	W. rv.
Chalisgaon; 22·0 Jalna; 14·0	Kannad; 2·0; Mon. Tem- bhurni;	Bahirgaon; ..	0·4 5·0	W. W.
.. ..	.. .. ..	..	..	W.
Aurangabad; 24·0	Phulambri; 4·0; Tue.	Pal;	1·0	W.
..
Aurangabad; 31·0	Pishor; 7·4; Tue.	Nachanwel;	2·0	W.
Chikhali; 20·0	Chikhali; 1·4; Wed.	..	..	W.
Badnapur; 8·0	Saigaon; 0·2; Sun.	Gola;	7·0	W.
Aurangabad; 26·0	Savangi; 6·0; Fri.	..	8·0	W.
Karmad; 4·0	Karmad; 4·0; Mon.	..	4·0	W.
Pachora; 47·0	Karanj- kheda;	3·0; Thu.	3·0	rv;n.
Sarwari; 4·0	Gola;	4·0; Mon.	4·0	rv.
Badnapur; 2·0 Jalna; 12·0	Georai; Ambad;	2·0; Thu. 6·0; Thu.	Local; ..	W. 3·0
Chikalthana; 35·0	Pachod;	6·0; Sun.	Local;	W;w.
Potul;	Lasur ;	.. Sun.	..	7·0
Karmad;	Pimpri;	1·4; Sun.	..	1·4 n.
Mali Wadgaon;	Ambelohal;	2·0; Sat.	Local;	.. W.
.. ..	..	3·0; ..	..	2·0 W.
Ranjani; 17·0	Tirthpuri;	3·0; Thu.	Tirthpuri;	3·0 W.
.. ..	..	.. .. ..	..	W.
				Mahashivratri Mg. V 14.

Village Name (1)	Direction ; Travelling distance (2)	Area (acres); Pop.; Households; Agriculturists (3)					Post Office; Distance (4)
Ekephala—Bkn.—एकेफळ ..	SW; 17·0	1791;	343;	60;	190	Dabhadi;	3·0
Ekod—Aur.—एकोड ..	NE; 17·0	1208;	431;	73;	116	Pimpri;	6·0
Ekodi Sagaj—Vjr.—एकोडी सागज ..	E; 15·0	953;	426;	69;	129	..	2·0
Elora—Kld.—एलोरा ..	NW; ..	7843;	2585;	442;	793	..	..
Erandavadagany—Jln.—एरण्डवडगांव ..	E; 25·0	1668;	713;	130;	301	Sevali;	3·0
Gadana—Kld.—गदाणा ..	NW; 8·0	1385;	1437;	233;	386	Local;	..
Gadegavan—Jfrd.—गाडे गव्हाण ..	SW; 10·0	1687;	297;	57;	160	Tembhurni;	4·0
Gade Jalgaon—Aur.—गाडे जळगांव ..	E; ..	2780;	2286;	417;	468	..	..
Gadhe Pimpalgaon—Vjr.—गाढे पिंपळगांव ..	SE; 11·0	4414;	1846;	331;	821	Local;	..
Gadhegaon Gangapur—Ptn.—गाढेगांव गंगापुर ..	NW; ..	1654;	318;	61;	157	..	..
Gadhegaon Paithan—Ptn.—गाढेगांव पैठण ..	NW; ..	2078;	501;	84;	167	..	..
Gadhe Sawargaon—Abd.—गाढे सावरगांव ..	NE; ..	1061;	551;	89;	303	..	..
Gadiwat—Aur.—गाढीवाट ..	S; 22·0	2253;	781;	132;	341	Khodegaon;	4·0
Gajgaon—Ggr.—गाजगांव ..	N; 14·0	2027;	1271;	206;	331	Local;	..
Gazipur—Ptn.—गाझीपूर ..	N; ..	648;	217;	60;	63	..	..
Galmib—Ggr.—गळनिब ..	SE; 12·0	1859;	800;	148;	371	..	..
Galwada (Banoti Circle)—Soy.—गळवाडा (बानोटी सर्कळ) ..	S; 0·6	1354;	845;	113;	331	Soegaon;	0·6
Galwada (Soegaon Circle)—Soy.—गळवाडा (सोयगांव सर्कळ) ..	SW; 28·0	1263;	367;	74	162	Gondegaon;	2·0
Galleborgaon—Kld.—गळेबोरगांव ..	NW; 14·0	4306;	1977;	416;	564	Local;	..
Gandhari—Abd.—गंधारी ..	SW; 22·0	555;	187;	36;	84	Shahabagad;	2·0
Gandheli—Aur.—गंधेली ..	S; 6·0	3839;	1092;	208;	303	..	..
Gandheshwar—Kld.—गंधेश्वर ..	N; 19·0	1004;	186;	32;	99	Bodkha;	3·0
Gangachincholi—Abd.—गंगाचिंचोली ..	SE; 26·0	1153;	677;	115;	303	Gondi;	..

Railway Station ; Distance (5)	Weekly Bazar; Distance; Bazar Day (6)	Motor Stand ; Distance (7)	Drink- ing Water (8)	Institutions and other information (9)
Jalna; 24·0	Dabhadi; 3·0; Tue.	Rajur; 14·0	W.	Sl(pr); tl.
Chikhalthana; 10·0	Pimpri; 6·0; Sun.	Chitegaon; 3·0	W.	Sl(pr); 2 tl; dg; dh.
Parsoda; 9·0	Mahalgaon; 3·4; Fri.	.. 4·0	W.	Sl(pr); 2 tl; mq.
.. ..	.. ..	.. ..	W.	Mahashivratri Mg.
Ranjani; 25·0	Sevali; 3·0; Tue.	.. 18·0	W.	Sl(pr); Cs; 2 tl; m.
Aurangabad; 24·0	Sultarpur; 2·0; Sun.	Local; ..	W.	3Sl(pr, m, h); 5tl; mq; ch; lib.
Jalna; 34·0	Tembhurri; 4·0; Mon.	Tembburni; 4·0	W.	Sl(pr); Cs; tl; ch.
.. ..	.. ..	.. ..	W.	Jagdamba Devi Fr. Ct Sud. 15.
Rotegaon; ..	Local; .. Sun.	Local; ..	W.	Sl(pr); Pyt; Cs(mp), Ram Fr. Ct. Sud. 9; 10tl; 2mq; dg; 2ch.
.. ..	.. ..	.. ..	W.	..
.. ..	.. ..	.. ..	W.	..
.. ..	.. ..	.. ..	W.	..
Chikhalthana; 18·0	Nimgaon 2·0; Mon.	.. 8·0	W.	Sl(pr); Cs(np); tl; mq; dg; ch.
Lasur; 10·0	Sidhanath 4·0; Tue. Wadgaon;	Gajgaon; ..	W.	Sl(pr); Cs (mp); Khandoba Fr. Pr; Sud; 5; 3 tl; mq.
.. ..	.. ..	.. ..	W.	..
Aurangabad; 30·0	Pravarsa- rgam;	.. ..	rv.	2Sl(pr,m); Cs; 8tl; mq,dg; ch.
Shendurni; 5·6	Soegaon; 0·6; Tue.	Soegaor; 0·6	W.	Sl(pr); 3tl.
.. 14·0	Gondegaon; 2·0 Tue.	Pachora; 7·0	W.	Sl(pr); Cs; tl.
Lasur; 14·0 alna; 40·0	Local; .. Sun. Shabagad; 1·9; Thu.	Local; .. Shaahgad 1·0	W. rv.	3Sl(pr, m, h); Cs; 4tl. Sl(pr); tl.
.. 6·0	.. 6·0 ..	.. 6·0	W.	Sl(pr); Cs; Lakshuni Ai Fr. Asd. Vad. 30; tl; mq; dg; gym; ch.
Daulatabad; 27·0	Chikhal- than;	.. 2·0	W,rv.	Sl(pr); tl; mq.
Jalna; 36·0	Gondi; 4·0; Mon.	Gondi; 4·0	rv.	Sl(pr); 2tl.

Village Name (1)	Direction; Travelling distance (2)	Area (acres); Pop.; Households; Agriculturists (3)	Post Office; Distance (4)
Gangalwadi—Ptn.—गांगलवाडी ..	NW; ..	1142; 341; 47; 180	.. ..
Gangapur—Aur.—गंगापूर ..	SW; 5·0	426; 207; 40; 81	Auranga- bad; 5·0
Gangapur—Aur.—गंगापूर ..	E; 12·0	1461; 261; 42; 137	Kumbhe- phal; 2·0
Gangapur Urban area I—Ggr.— गंगापूर नागरी विभाग I ..	HQ; ..	1137; 8871; 1452; 1416	Local; ..
Ganeshpur—Knd.—गणेशपुर ..	NE; ..	2504; 788; 150; 433	.. ..
Ganeshwadi—Ggr.—गणेशवाडी ..	S; 1·6	850; 476; 84; 174	.. ..
Ganori—Aur.—गणोरी ..	N; 16·0	9146; 3052; 496; 829	Local; ..
Garaj—Vjr.—गारज ..	NE; 24·0	1892; 673; 133; 267	Babul- gaon. 1·4
Garkheda—Aur.—गारखेडा नागरी विभागामध्ये समाविष्ट.	S; ..	2·4; Included in	Urban Area I
Garkheda—Aur.—गारखेडा ..	SE; 15·0	778; 596; 70; 185	Pimpri; 1·4
Gaurpimpri—Knd.—गौरपिंपरी ..	E; ..	1486; 420; 77; 206	.. ..
Gawali Dhanora—Ggr.—गवळी धानोरा.	NE; 16·0	1803; 433; 73; 131	Gajgaon; 3·0
Gawli Pokhari—Jln.—गवळी पोखरी.	NE; 8·0	2247; 730; 109; 362	Jalna; 8·0
Gawli Shivra—Ggr.—गवळी शिवरा.	N; 14·0	2064; 1011; 183; 389	Gajgaon; 3·0
Georai kh—Ptn.—गेवराई खु.	NE; 24·0	950; 369; 60; 123	Adul Bk; 4·0
Garkheda—Jfrd.—गारखेडा ..	W; 4·0	741; 302; 58; 133	Jaffera- bad; 4·0
Gawhali—Knd.—गवळी ..	SW; ..	205; 692; 133; 369	.. ..
Gawhali Tanda—Sld.—गवळी तांडा.	S; ..	3003; 1319; 240; 561	.. ..
Gavan Sangmeshwar—Jfrd.— गवाण संगमेश्वर.	SW; 20·0	1660; 602; 133; 148	Nalni Bk; 2·0
Georai—Jln.—गेवराई ..	W; 18·0	3200; 1706; 340; 596	Local; ..
Georai—Aur.—गेवराई ..	SW; 8·0	2029; 682; 136; 154	Auranga- bad; 6·0

Railway Station; Distance (5)	Weekly Bazar; Distance; Bazar Day (6)	Motor Stand ; Distance (7)	Drink- ing Water (8)	Institutions and other information (9)
.. ..	.. .. ..	.. ..	W. W,rv.	..
Aurangabad; 5·0	Aurangabad; 5·0; Sun.	Waluj;	2·0	Sl (pr); tl; ch.
Chikalthana; 5·0	Karmad; 5·0; Mon.	Shendra- Kamangar;	1·4	W. Sl (pr); Cs; 2tl; mq; dg; ch.
Lasur; 16·0	Local; .. Sat.	Local;	.. rv.	7Sl (pr, 2m, 2h, dg); mun; Mohinoddjidin Fr.Ps. Mustumia Fr. Vsk. 9tl; m; 4mq; dg; dh; 2ch; lib; 7dp; Cch.
..
Aurangabad; 13·0	Gangapur; 2·0; Sat.	..	0·5	W. Sl (pr); tl.
Aurangabad; 17·0	Phulambri; 6·0; Tue.	..	5·0	W,rv. 3Sl (pr,m,h), Cs; Pola Padva Fr. Bdp. Sud. 1; Bhandara Fr. Kt. Sud. 12; 3tl; mq; dh; ch; lib.
Rotegaon; 22·0	Manoor; 2·0; Tue.	Local;	.. W.	Sl (pr); 2Cs (mp); Haji Pir Urus; tl; dg; lib.
..
.. 10·0	Pimpri; 1·4; Sun.	Chite Pimpri .. algaon;	W.	Sl (pr); Cs; tl.
Potul; 4·0	Lasur; 6·0; Sun.	Gajgaon;	3·0	.. Lalsha Vali Fr. Sl (pr.); Cs; tl; mq; ch.
Jalna; 9·0	Jalna; 8·0; Tue.	..	2·0	W. Sl (pr); Cs; 3tl; m; mq; ch.
Lasur; 4·0	Lasur; 4·0; Sun.	Lasur;	4·0	W. 2Sl (pr, m); Cs; 2tl; dg; ch.
Chikalthana; 20·0	Adul Bk; 4·0; Tue.	Adul Bk;	4·0	W. Sl (pr); tl; ch.
Jalna; 30·0	Jafferabad; 1·0; Tue, Fri.	..	4·0	W. Sl (pr); 2tl.
.. ..	.. .. ..	.. ..	..	Kanhoba Fr. Phg. Sud. 2.
.. ..	.. .. ..	.. ..	W.	..
Jalna 25·0	Kedar- kheda;	2·0; Sun.	.. 2·0	W. Sl (pr); Cs; tl; ch.
Local; ..	Local; .. Thu.	Local;	.. W.	2Sl (pr, h); Cs; 2tl; m; mq; dh; 2lib; 2dp; Cch.
Aurangabad; 6·0	Aurangabad 50; Thu. Canton- ment;	Local;	.. W.	Sl (pr.); tl.

Village Name (1)	Direction ; Travelling distance (2)	Area (acres); Pop.; Households; Agriculturists (3)	Post Office; Distance (4)
Georai Bashi—Ptn.—गेवराई बाशी Georai Bk—Ptn.—गेवराई बु.	N; .. NE; 24·0	2694; 754; 129; 214 2397; 1109; 208; 318	.. .. Adul Bk 4·0
Georai-Gungi—Sld.—गेवराई गुंगी Georai kubri—Aur.—गेवराई कुब्री	S; .. NE; ..	3719; 951; 154; 288 3647; 1385; 278; 570	.. .. Naigavhan; 2·0
Georai Marda—Ptn.—गेवराई मर्दा Georai Paiga—Sld.—गेवराई पायगा Gewrai Sheeni— Sld.—गेवराई शेनी Ghankheda—Jfrd.—घाणखेडा ..	NE; .. S; .. SW; .. W; 7·0	1740; 347; 59; 137 1780; 995; 166; 470 3440; 1018; 177; 356 1001; 510; 93; 257	.. .. .. .. .. .. Varud kh; 1·4
Ghansawangi—Abd.—घनसावंगी ..	SE; 15·0	7163; 3062; 561; 935	Local; ..
Ghanegaon—Bkn.—घाणेगांव ..	NE; 82·0	1081; 1009; 177; 482	Deulgaon 2·0 Gujri.
Ghanegaon—Gyr.—घाणेगांव ..	NE; 24·0	1260; 928; 125; 215	Local; ..
Ghanegaon—Abd.—घानेगांव ..	SE; 46·0	2233; 553; 169; 160	Jamb; 2·0
Ghanewadi—Jln —घानेवाडी ..	N; 5·0	831; 443; 85; 235	Jalna; 5·0
Ghardon—Aur.—घारदोल ..	SE; 24·0	2353; 1348; 246; 6·64	Khodegaon. 2·0
Gharegaon—Ptn.—घारेगांव .. Gharegaon Ektuni—Aur.—घारेगांव एकतुनी.	NE; .. SE; 24·0	931; 663; 111; 232 703; 518; 73; 224	.. .. Pimpri 4·0
Gharegaon Pimpri—Aur.—घारेगांव, पिंप्री.	SE; 24·0	820; 455; 79; 152	Pimpri; 4·0
Ghari—Ptn.—घारी ..	S; 6·0	1158; 427; 67; 101	Char-gat-puri; 2·0
Ghatambri—Sld.—घटांब्री ..	N; 40·0	4417; 1216; 231; 319	Ambhai; 3·0
Ghatnandra—Sld.—घाटनांद्रा ..	NW; ..	6794; 4021; 746; 1302	.. ..
Ghatshendra—Krn.d.—घाटशेंद्रा ..	NE; ..	3554; 2277; 385; 660	Local; ..

Railway Station; Distance (5)	Weekly Bazar; Distance: Bazar Day (6)	Motor Stand; Distance (7)	Drink- ing Water (8)	Institutions and other information (9)
.. ..	.. ..	.. ..	W.	..
Chikalthana; 20·0	Adul Bk; 4·0; Tue.	Adul Bk. 4·0	W.	2Sl(pr) 2Cs; Mahadev Fr. Sr;n; 2tl; m;mq; ch.
.. ..	.. ..	.. ..	W.	..
Karmad; 12·0	Chartha; .. Fri.	Karmad; 12·0	W.	Sl(pr); 2tl; mq; ch; lib.
.. ..	.. ..	.. ..	W.	..
.. ..	.. ..	.. ..	W.	..
Jalna; 30·0	Mahora; 2·0; Fri.	.. 2·0	rv	Baragade Devi Fr. Ct. Sl(pr); Bhairav; Fr. Ct. Vad. 9; 3tl; m; dh; ch.
Jalna; 34·0	Local; .. Sat.	Local; ..	W.	3Sl(pr, m, h); Cs(mp); Pir Uras (Shahaninjat Kalandar) October, Nar- sinh Fr. Vsk. Vad. 3, 3tl; 2mq; dg; lib; 3db; 3Cch
Jamner 22·0	Deulgaon Gujau	Deulgaon Gujara; 2·0; Tue.	W.	Sl(pr); Pyt; Cs; tl.
Daulatabad; 3·0	Waluj Bk; 3·0; Mon.	Waluj Bk; 3·0	W.	Sl(pr); Cs(m); Mhasoba Fr. Vsk. Vad. 9; 2tl; dg.
Partur; 16·0	Kumbhar Pimpal- gaon;	Jamb; 2·0	W.	Sl(pr); 2tl; mq; dg; dh.
Jalna; 5·0	Jalna; 5·0; Tue.	Bhokar- dan; ..	W.	Sl(pr); Cs; Maruti Fr. Ct. Sud. 5; 2tl; dh; ch.
Chikalthana; 16·0	Khodegon; 2·0; Tue.	.. 8·0	W, rv.	2 Sl(2Pr); Cs(mp); 3tl; ch.
.. ..	.. ..	.. ..	W.	..
Karmad; 8·0	Pimpri; 4·0; Sun.	Rajapur; 2·0	W.	Sl(pr); Maharudra Maroti Fr. Ct.; Sud. 15; tl; dh; Cch.
Karmad; 8·0	Pimpri; 4·0; Sun.	Rajapur; 3·0	W, w.	Sl(pr); Maharudra Maruti Fr. Ct. Sud. 15; tl; mq.
Aurangabad; 41·0	Jaikwadi; 3·0; Sun.	Dahegaon; 0·4	W.	Sl(pr); Cs(mp); tl; mq.
Shendurni; 10·0	Ambhai; 3·0; Fri.	Ambhai; 3·0	W.	Sl(pr); tl; mq.
.. ..	.. ..	.. ..	W.	(1) Indrajali Devi Fr. Kt. Sud. 15; (2) Maruti Fr. Vsk. Sud. 4.
Pachora; 24·0	Chincholi; 2·0; ..	Chincholi 2·0	W.	Sl(pr); Cs; Devi Fr. Ct, Vad. 9; Maruti Fr. Ct. Sud. 15; 2 tl. mq.

Village Name (1)	Direction ; Travelling distance (2)	Area (acres) ; Pop. ; Households ; Agriculturists (3)	Post Office ; Distance (4)
Ghaigaon—Vjr.—घायगांव	SE; 1·4	2778; 1142; 196; 306	Vaijapur; 1·4
Ghetuli—Jln.—घेटुली	SE; 26·0	1071; 734; 114; 244	Chitli Putli; Haste
Ghodegaon—Jln.—घोडेगांव	SE; 24·0	1216; 645; 116; 324	Pimpal- gaon.
Ghodegaon—Kld.—घोडेगांव	E; 7·0	1990; 711; 113; 201	Golegaon; 1·0
Ghodegaon—Ggr.—घोडेगांव	N; 9·0	3215; 1083; 196; 279	Local; ..
Ghogargaon—Vjr.—घोगरगांव	E; 10·0	3496; 1538; 226; 489	.. ..
Ghonsi—Abd.—घोन्सी	SE; 26·0	3989; 1795; 308; 516	Machind- ra Chincholi;
Ghorkund—Soy.—घोरकुंड	SW; 28·0	792; 398; 67; 95	Gonde- gaon.
Ghosala—Soy.—घोसला	SW; 14·0	2847; 1081; 219; 385	Ghatnan- dra; ..
Ghotan—Jln.—घोटन	SW; 11·1	877; 649; 125; 242	.. ..
Ghungarde—Hadgaon—Abd.— घुंगरडे हदगांव.	SE; 15·0	5126; 3158; 418; 878	Local; ..
Ghusur—Knd.—घूसुर	SE; ..	1452; 449; 29; 149	.. ..
Gidhada—Pin.—गिधाडा	NW; ..	890; 398; 69; 210	.. ..
Girner—Aur.—गिरनेर	S; 10·0	1971; 865; 155; 409	Jalgaon; 3·0
Girsawali—Aur.—गिरसावली	NE; 38·2	997; 545; 87; 126	Pir Ba- wada. 2·0
Godri—Bkn.—गोद्री	NE; 10·0	2135; 1007; 178; 328	Sipora; 6·0
Gokul—Bkn.—गोकूल	NW; 4·0	606; 527; 102; 216	Avhana; 1·0
Gokulwadi—Jln.—गोकूलवाडी	W; 16·0	1109; 455; 78; 198	Georai; 2·0
Gola—Abd.—गोला	N; 7·4	500; 68; 8; 22	.. 0·1
Golapangari—Jln.—गोलापांगरी	S; ..	2942; 1855; 350; 651	.. ..
Golatgaon—Aur.—गोलटगांव	E; 25·0	1040; 4045; 739; 1134	Local; ..
Golwadi—Vjr.—गोलवाडी	E; 10·0	2602; 687; 99; 184	Parsoda; 2·0

Railway Station ; Distance (5)	Weekly Bazar ; Distance ; Bazar Day (6)	Motor Stand ; Distance (7)	Drink- ing Water (8)	Institutions and other information (9)
Rotegaon; 4·4	Vaijapur; 3·4; Mon.	..	0·2 W.	Sl(pr); Cs; Mhasoba Fr. Ct. Vad. 3; tl.
Ranjani; 6·0	Damri; 2·0; Thu.	Damri;	2·0 W,rv.	Sl(pr); tl.
Ranjani; 7·0	Ner; 4·0; Wed.	Viregaon;	3·0 rv.	Sl(pr); 2 tl.
Daulatabad; 11·0	Khuldabad; 7·0; Wed.	Gadana;	3·0 W.	Sl(pr); pyt; 2 tl.
Lasur; 9·0	Sidhanath 3·0; Tue. Wadgaon;	Local;	.. W.	Sl(pr); pyt; Cs; 3tl; mq; dg; ch.
Rotegaon;	Mahalgaon; 2·0; Fri.	Local;	.. W.	Sl(h); pyt; Cs(mp); tl; mq; dg; ch; dp; Cch.
Partur;	Kumbhar 7·0; Wed. Pimpal- gaon;	..	5·0 W.	Sl(pr); Cs; 3tl; mq; dg; ch.
Pachora; 8·0	Gondegaon; 1·0 Tue.	Gonde- gaon;	1·1 W.	Sl(pr); pyt; 2 tl.
.. 10·0	Warkhed; 10·0; Thu.	Local;	.. W.	Cs; 3tl.
.. ..	Gola; 5·0; Mon.	..	.. W,rv	Sl(pr); Cs(mp); tl.
Ranjani; 30·0	Gondi; 3·0; Mon.	..	7·0 W.	2 Sl (pr,m); Cs; Khandoba Fr. Ct; 4 tl; dg; dh; ch; lib; dp.
..
Aurangabad; 6·	Aurangabad 7·0; Thu. Canton- ment.	Georai;	2·0 W.	Sl(pr); Cs; Pach Pir Urus.
Aurangabad; 25·0	Wadod Bazar;	Pir Bawada;	1·0 W.	Sl(pr); Cs; tl; ch.
Jalna; 20·0	Sipora; 6·0; Sun.	Sipora;	5·0 W.	Cs; 2tl.
Aurangabad; 52·0	Avhana; 1·0; Wed.	Bhokardan;	4·0 W,rv.	Sl (pr); Cs (mp); Maruti Fr. Ct. 2 tl; dg; ch.
Badnapur; 2·0	Georai;	2·0; Thu.	.. .. W.	Sl(pr); Maruti Fr. Ct. Sud. 1; 2 tl; ch.
Jalna; 12·0	Gola,	0·1; Mon.	.. 0·1 rv.	tl.
.. ..	.. ..	.. ..	.. W.	Sheikh Farid Urus.
Gevrai; 3·0	Sekta;	2·4; Wed.	2·4 W.	2 Sl(pr,m); Cs(mp); 8tl; mq; dh; ch; lib; 2dp.
Parsoda; 2·0	Parsoda;	2·0; Wed.	.. 5·0 W.	Sl(pr.); 3tl.

Village Name (1)	Direction ; Travelling distance (2)	Area (acres) ; Pop ; Households ; Agriculturists (3)	Post Office ; Distance (4)
Gelwadi—Aur.—गोलवाडी	SW; 4·0	1267; 600; 120; 260	Auranga- bad; 4·0
Golegaon—Ggr.—गोळगांव	N; 10·0	1519; 345; 61; 125	Gajgaon; 1·0
Golegaon—Kld.—गोळगांव	E; 3·0	2471; 1561; 241; 572	Local; ..
Golegaon Bk.—Sld.—गोळगांव बु... Golegaon Kh.—Sld.—गोळगांव खु.	N; .. NE; ..	1541; 1604; 278; 586 1387; 961; 184; 361	.. ..
Gondgaon—Vjr.—गोंदगांव	N; 14·0	743; 354; 54; 133	Tunki; 4·0
Gondgaon—Soy.—गोंदगांव	SW; 25·0	1264; 2374; 455; 654	Local; ..
Gondegaon (parikalyan circle)— Jln.—गोंदेगांव (परिकल्याण सर्कल).	NE; 12·0	2828; 1284; 240; 399	Jamwadi; 8·0
Gondhankheda—Jfrd.—गोंधनखेडा	S; 2·0	1741; 512; 84; 146	Jafferabad; 2·0
Gondi—Abd.—गोंदी	S; 17·0	6602; 3497; 620; 1013	Local; ..
Gopalpur—Aur.—गोपालपूर	NE; ..	582; 288; 51; 78	.. ..
Gopalwadi—Ggr.—गोपाळवाडी	N; 14·0	962; 359; 65; 112	Katepim- palgaon; 2·0
Gopalwaghudi—Ptn.—गोपाळ- वाघडी.	NW; ..	993; 259; 59; 157	.. 2·0
Gopi—Jfrd.—गोपी	NE; 10·0	1454; 335; 97; 133	Khajgaon; 2·0
Gori—Abd.—गोरी	SW; 22·0	1121; 172; 24; 83	.. ..
Gorkheda—Bkn.—गोरखेडा	SE; 3·0	1569; 322; 66; 74	Bhokhar- dan; 3·0
Goshegaon—Bkn.—गोषेगांव	SW; 12·0	3646; 1126; 227; 285	Hasnabad; 5·0
Govardhanpur—Vjr.—गोवर्धनपूर	S; 16·0	1552; 583; 101; 196	Wanjar- gaon; 2·0
Govindpur—Ggr.—गोविंदपूर	NE; 17·0	756; 144; 17; 25	Ranjan- gaon Pol; ..
Goigaon—Vjr.—गोयगांव	S; 8·0	790; 693; 190; 242	Hingoni; 2·0
Gudma—Knd.—गुदमा	W; 13·0	1137; 469; 71; 128	Chapaner; 3·0

Railway Station ; Distance (5)	Weekly Bazar ; Distance ; Bazar Day (6)	Motor Stand ; Distance (7)	Drink- ing Water (8)	Institutions and other information (9)
Aurangabad; 3·0	Aurangabad 3·0; Thu. Canton- ment;	..	3·0	W,rv.
Lasur; 9·0	Sidhanath 2·0; Tue. Wadgaon;	..	1·0	W.
Daulata- bad; 16·0	Local; .. Tue.	Gadana;	2·0	W.
.. ..	.. .. ..	..	..	W.
.. ..	.. .. ..	..	..	W.
.. 12·0	Shiver; 5·0; Sun.	..	5·0	W.
Pachora; 9·0	Local; .. Tue.	Local;	..	2 Sl(pr,m); 7tl; mq.
Jalna; 14·0	Jalna;	14·0 Tue.	..	Sl(pr); tl; mq; ch.
Jalna; 24·0	Tembhurni; .. Mon.	..	0·4	Dandi Pournima Fr. Phg.
.. 37·0	Local; .. Mon.	Local;	..	3Sl(pr,m,h); 2Cs; 3tl; mq; dg; 2lib; 2dp.
..
Lasur; 9·0	Sidhanath .. Tue. Wadgaon;	Sidhanath Wadgaon;	4·0	Sl(pr); tl; m; ch.
Aurangabad; 28·0	Pimpal- wadi; 2·0; Thu.	..	2·0	Sl(pr); tl.
Jalna; 42·0	Khajgaon; 2·0; Thu.	..	0·1	Sl(pr); Cs; 2tl; ch.
Jalna; 40·0	Shahagad; 1·0; Thu.	Shahagad;	2·0	Sl(pr); tl.
Jalna; 31·0	Bhokardan; 3·0; Sat.	Soigaon Fata;	1·0	Sl(pr); tl; ch.
Aurangabad; 42·0	Pimpal- gaon Koltya; 6·0; Sat.	Aland;	10·0	Cs; 3tl.
Rotegaon; 19·0	Nagam- than; 3·0; Thu.	Vaijapur;	16·0	Sl(pr); pyt; tl.
Potul; 2·4	Ambelohal; 4·0; ..	Lasur ;	7·0	Sl(pr); tl.
Rotegaon; 11·0	Vaijapur; 8·0; Mon.	Vaijapur ;	8·0	Sl(pr); Cs(mp); Khandoba Fr. Mrg. Sud. 6; 3tl.
Aurangabad; 45·0	.. 3·0; Wed.	Chapner;	3·0	Sl(pr); Cs(mp); 2tl; dg.

Village Name (1)	Direction; Travelling distance (2)	Area (acres); Pop.; Households; Agriculturists (3)				Post Office; Distance (4)
Gundewadi—Jln.—ગુંડેવાડી ..	N; 4·0	1601;	571;	127;	149	Jamwadi; 2·0
Gunj Bk.—Abd.—ગંજ બુ. ..	SE; 42·0	6797;	3250;	591;	969	Local; ..
Gurudhanora—Ggr.—ગુરુધાનોરા ..	E; 12·0	2136;	937;	167;	342	Shendur- wada; 4·0
Gurupimpri—Abd.—ગુરુપિપરી ..	E; 18·0	3565;	1569;	290;	481	Raniun- chegaon; 4·0
Hadap—Jln.—હદપ ..	SE; 12·0	691;	337;	62;	86	Sawargaon; 1·0
Hadas Pimpalgaon—Vjr.— હડસ પિપળગાંવ.	E; 17·0	1325;	616;	111;	204	Karaji- gaon. 2·0
Hadiyabad—Ggr.—હડીયાબાદ ..	N; 4·0	703;	160;	21;	41	Malunja Kh.; 1·0
Haibatpur—Ggr.—હૈબતપૂર ..	SW; 12·0	980;	90;	14;	45	Never- gaon; 1·0
Haibatpur—Ggr.—હૈબતપૂર ..	NE; 18·0	599;	377;	46;	91	Daulata- bad; 4·0
Halda—Sld.—હલડા ..	N; ..	3934;	1752;	334;	504	.. ..
Haldola—Jln.—હલદોલા ..	W; 10·0	1770;	509;	94;	249	Selgaon; 1·0
Hamrapur Vjr.—હમરાપૂર ..	SE; ..	1679;	192;	29;	85	.. ..
Hanamantgaon—Ptn.—હણમંત- ગાંવ.	NW; ..	295;	44;	10;	9	.. ..
Hanmantgaon—Vjr.—હનમંતગાંવ	SE; 8·0	2411;	927;	152;	421	Waghala- gaon; 2·0
Hanumantgaon—Ggr.—હનુમંત- ગાંવ.	E; 6·0	1271;	153;	25;	25	.. ..
Hanumant Kheda—Jfrd.— હનુમંતખેડા.	E; 5·0	1322;	628;	115;	321	Shipora; 2·0
Hanumant Kheda—Soy.—હનુમંત- ખેડા.	SW; 28·0	3895;	1137;	194;	505	Banoti; 3·0
Harpala—Jfrd.—હારપાલા ..	N; 4·0	3257;	477;	90;	180	Jafferabad; 4·0
Haraswadi—Knd.—હરસવાડી ..	N; 33·0	2931;	628;	130;	287	Nagad; 3·0
Harsool—Ggr.—હરસૂલ ..	N; 16·0	1764;	2752;	500;	211	Local; ..
Harsool (1)—Aur.—હરસૂલ (1) ..	N; 4·0	5540;	3626;	593;	888	Local; ..

Railway Station; Distance (5)	Weekly Bazar; Distance; Bazar Day (6)	Motor Stand; Distance (7)	Drink- ing Water (8)	Institutions and other information (9)
Jalna; 4·0	Jalna; 4·0; Tue.	Bhokardan Road; Local;	1·0 ..	W. rv.
Partur; 32·0	Local; .. Sat.			2 Sl (pr,m); Cs; (1) Raja- rambuwa Fr. An.; (2) Shri Balasahebas Fr. Ct.; (3) Nagoba's Fr. Srn Sud. 5; 7tl; m; mq; dg; dh; ch.
Aurangabad; 18·0	Shendur- wada; Ghansaa- wangi;	4·0; Sun. 6·0; Sat.	Local; Local;	W,w. W.
Jalna; 12·0	Jalna; 12·0; Tue.	Sawargaon;	1·0	Sl (pr); tl.
Lasur; 5·0	Lasur; 5·0; Fri.	Lasur;	5·0	Sl (pr); Cs; tl; ch.
Lasur; 17·0	Gangapur; 4·0; Sat.	Malunjakh; ..	W.	tl; ch.
Lasur; 36·0	Nevergaon; .. Thu.	Nevergaon;	1·0	rv. Sl (pr); Cs; tl.
Daulatabad; 4·0	Ambelohal; 4·0; Sat.	Maliwad- gaon;	4·0	W. ..
Badnapur; 4·0	Badnapur; 4·0; Fri.	Selgaon;	1·0	W. Sl (pr); Cs; tl; dg.
.. ..	.. ..	.. ..	.. ..	W. ..
.. ..	.. ..	.. ..	.. ..	W. ..
Rotegaon; 10·0	Mahalgaon; 2·0; Fri.	Chorwa- ghalgaon;	2·0	W. Sl (pr); Viroba Fr. Ps. vad. 1; 3tl; ch.
Aurangabad; 22·0	Gangapur; 7·0; Sat.	Local;	..	Sl (pr); tl.
Jalna; 40·0	Hiwara Bazar;	2·0; Wed.	..	7·0 W. Sl (pr); Cs; tl.
Pachora; 13·0	Banoti;	3·0; Sun.	Banoti;	3·0 W,rv. Sl (pr); pty; Cs; Devi Fr. Marg; 2tl; ch.
Jalna 45·0	Jafferabad; 4·0; Tue.	Jaffersabad	4·0	W. Sl (pr); pty; dg.
Chalisgaon; 15·0	Nagad; 3·0; Fri.	..	3·0 n.	2 Sl (pr, m); pty; Cs (mp); Hanuman Jayanti Fr. Ct.; 3tl.
Lasur; ..	.. 0·1; Sun.	Local;	..	W. tl; dp.
Aurangabad; 6·0	Aurangabad; 4·0; Sun;	Local;	..	3 Sl (pr, m, h); Cs; Hare- dh; Devi Fr. Kt. Sud. 15; tl; mq; 3dg; 3db; gym; ch; lib; dp.

Village Name (1)	Direction; Travelling distance (2)	Area (acres); Pop.; Households; Agriculturists (3)	Post Office; Distance (4)
Harsool (2)—Aur.—हरसूल (२) ..	N; ..	Included in Urban	Area I
Harsooli—Ggr.—हरसूली ..	E; 11·0	817; 378; 61; 118	Talpimpri; 2·0
Haratkheude—Abd.—हरतखेडे ..	NE; 9·4	832; 979; 170; 386	.. 1·0
Harshi Bk.—Ptn.—हार्षी बु. ..	NE; 12·0	2117; 800; 136; 335	Local; ..
Harshi Kh.—Ptn.—हार्षी खु. ..	NE; ..	1210; 414; 81; 122	Harshi Bk.; 0·2
Hasnabad—Knd.—हसनाबाद ..	N; 34·0	2783; 123; 25; 31	Nagad; 6·0
Hasnabad—Bkn.—हसनाबाद ..	SW; 12·0	3850; 2307; 403; 820	Local; ..
Hasankheda—Knd.—हसनखेडा ..	SW; ..	746; 398; 77; 114	.. ..
Hasanapur—Abd.—हसनापूर ..	S; 20·0	1946; 665; 130; 259	.. ..
Hasta—Knd.—हस्ता ..	E; ..	3832; 1203; 219; 269	.. ..
Hastapokhari—Abd.—हस्तपोखरी N;	6·0	4164; 1441; 270; 521	Local; ..
Haste Pimpalgaon—Jln.—हस्ते पिपळगांव.	SE; 21·0	2162; 1120; 233; 342	Local; ..
Hatdi—Abd.—हातडी ..	E; 30·0	3240; 1045; 180; 523	Kandari; 3·0
Hatmali—Aur.—हातमाली ..	NE; ..	1217; 846; 178; 231	.. ..
Hatnoor—Knd.—हातनूर ..	SE; ..	8234; 3258; 632; 1150	.. ..
Hatwan—Jln.—हतवन ..	SE; ..	3186; 997; 180; 252	.. ..
Hatesingapura—Aur.—हातेसींगपुरा ..	N; ..	Included in Urban	Area I
Hatti—Sld.—हट्टी ..	NW; 23·0	2335; 1581; 269; 441	Local; ..
Hilalpur—Vjr.—हिलालपूर ..	N; 17·0	3052; 571; 101; 274	.. ..
Himayatnagar—Aur.—हिमायत- नगर ..	..	Included in Urban	Area I
Hingne Kannad—Vjr.—हिंगणे कन्नड.	NE; 30·0	581; 301; 73; 129	.. 0·2
Hingoni—Vjr.—हिंगोणी ..	S; 10·0	1606; 622; 110; 278	Local; ..
Hiradpuri—Ptn.—हिरडपुरी ..	SE; ..	3942; 1437; 357; 662	.. ..
Hirapur—Aur.—हीरापूर ..	E; ..	837; 153; 34; 79	Chikalthana; 2·0
Hirapur—Ggr.—हिरापूर ..	NE; 18·0	604; 227; 46; 95	Waluj Bk., 2·0
Hiswan Bk.—Jln.—हिस्वन बु.	SE; 12·0	2236; 612; 123; 184	Local; ..

Railway Station; Distance (5)	Weekly Bazar; Distance; Bazar Day (6)	Motor Stand; Distance (7)	Drink- ing Water (8)	Institutions and other information (9)
..
Aurangabad; 112·0	Shendur- wada;	2·0; Wed.	Shendur- wada;	2·0 W. Sl (pr); Harsa Ai Fr. Ps. Sud 15; tl.
Jalna; 12·0	Golapan- gari;	2·0; Mon.	.. 3·0	W. Sl (pr); Cs; 2tl; m; mq; gym.
Chikalthana; 34·0	Pachod;	6·0; Sun.	Local; ..	W. Sl (p); Cs; 2tl.
Chikalthana; 34·0	Pachod;	6·0; Sun.	Harshi Bk.; 0·2	W. Sl (pr); tl.
Chalisgaon; 12·0	Nagad;	6·0; Fri.	.. ..	W. Devi Fr. Ps.
Jalna; 30·0	Local;	.. Thu.	Bhokardan; 12·0	W, rv. 2Sl (pr, m); Cs (i. c.); 10 tl; 3mq; 2dg; 2dh; lib; 2dp.
..
.. 42·0	.. ..	3·0 ..	.. 3·0	rv. Sl (pr); Teldhuni Devi Fr. Ct. Sud. 15; tl; m; dh; ch.
..
Jalna; 14·0	Ambad;	6·0 ..	.. 3·0	W. Sl (pr); Cs; Maruti Fr. Ct. Vad. 5; tl; m; dh.
.. 6·0	Ner;	5·0; Wed.	.. 2·0	W; Sl (pr); Devi Fr. ct. sud. 15; 2tl; mq.
Partur; 7·0	Partur;	7·0; Sat.	.. 1·0	W. Sl (pr); 2tl; lib; dp.
.. ..	.. ..	.. ..	.. W.	..
.. ..	.. ..	.. ..	.. W.	..
.. ..	.. ..	.. ..	.. W.	Sultanbibi Ursus.
..
Aurangabad; 58·0	Bhardi;	8·0; Sat.	Golegaon; 9·0	rv. 2 Sl (pr, m); Cs; 2tl.
.. 18·0	.. ..	.. ..	.. ..	..
.. ..	Janephala;	.. Tue.	Khandala; 5·0	W. Sl (pr); Cs; tl; mq; ch.
Lasur; 25·0	.. ..	.. ..	.. ..	..
Rotegaon; 13·0	.. ..	5·0; Tus.	.. 12·0	W. Sl (pr); pyt; Cs; 2tl.
.. ..	Vaijapur;	10·0; Mon.	Vaijapur; 10·0	W. Sl (pr); Cs (mp); Sarang- dhar Vishnu Fr. Ct. Sud 15; 4tl.
Chikalthana; 2·0	.. ..	.. ..	.. ..	..
Aurangabad; 14·0	Chikalthana;	2·0; Fri.	Chikalthana; ..	W. tl.
.. 4·0	Waluj Bk.	2·0; Mon.	Waluj Bk; 2·0	W, w. 4tl.

Village Name (1)	Direction; Travelling distance (2)	Area (acres); Pop.; Households; Agriculturists (3)	Post Office; Distance (4)
Hiswan Kh.—Jln.—हिस्वन ख.	SE; 12·0	1765; 930; 187; 282	.. ..
Hisoda Bk.—Bkn.—हिसोडा बू.	NE; 16·0	1003; 690; 118; 363	Dhawada; 7·0
Hisoda Kh.—Bkn.—हिसोडा खु.	NE; 40·0	922; 1193; 214; 313	Dhawada; 6·0
Hiwara—Jln.—हिवरा	NW; 25·0	4186; 1102; 182; 302	Dabhadi; 1·0
Hiwara—Knd.—हिवरा	E; ..	2641; 427; 80; 232	.. ..
Hivra—Aur.—हिवरा	E; 14·0	780; 298; 68; 105	Karmad; 1·0
Hiwarabali—Jfrd.—हिवराबळी	N; 7·0	1527; 786; 134; 208	Janefal; 3·0
Hiwara Dabhadi—Jln.—हिवरा दाभाडी	NW; ..	850; 378; 74; 157	.. ..
Hingni—Ptn.—हिंगणी	E; 14·0	382; 190; 34; 73	.. 3·0
Hiwara Kabli—Jfrd.—हिवरा काबळी	E; 6·0	2135; 453; 87; 166	Local; ..
Hiwarkheda Gautala—Knd.— हिवरखेडा गौताळा	N; 3·0	2101; 987; 159; 392	Kannad; 3·0
Hiwarkheda (Kannad)—Krd.— हिवरखेडा (कर्णड)	E; 13·4	3200; 668; 120; 228	.. 3·0
Hiwara Roshangaon—Jln.— हिवरा रोषणगाव	SE; 18·0	4321; 1307; 237; 389	Karla; 3·0
Hiwardi—Jln.—हिवर्डी	SE; 24·0	2000; 1460; 260; 508	Haste Pim- palgaon; 1·0
Hivri—Bkn.—हिवरी	NE; 83·0	1069; 146; 34; 65	Deulgaon; 2·0
Husenpur—Aur.—हुसेनपूर	SE; 17·0	405; 311; 49; 135	Pimpri, Bk; 2·0
Ibrahimpur—Ggr.—इब्राहीमपूर	NE; 18·0	361; 95; 15; 25	Ambelohal; 2·0
Ibrahimpur—Bkn.—इब्राहीमपूर	W; 2·0	1522; 786; 171; 390	Bhokardan; 2·0
Ibrahimpur—Aur.—इब्राहीमपूर	SE; 17·0	480; 149; 23; 43	Pimpri; 2·0
Imampur—Ptn.—इमामपूर	NW; ..	422; 391; 54; 185	.. ..
Inayatapur—Ptn.—इनायतपूर	NE; ..	525; 114; 22; 38	.. ..
Indalgaon—Abd.—इंदलगाव	S; ..	451; 16; 3; 7	.. ..
Indapur—Kld.—इंदापूर	NE; 14·0	824; 441; 63; 132	Savangi; 2·0
Indegaon—Ptn.—इंदेगांव	E; 13·0	1084; 595; 111; 266	.. 3·0
Indewadi—Jln.—इंदेवाडी	S; 3·0	3090; 786; 136; 353	Jaina; 3·0
Ira—Bkn.—इरा	SW; 10·0	923; 734; 123; 326	Hasnabad; 2·0
Isarwadi—Ptn.—इसारवाडी	NW; 7·0	2335; 732; 123; 183	.. 2·0
Islampurwadi—Aur.—इस्लामपूर- वाडी	N; 6·0	385; 131; 22; 31	.. 5·0
Ismailpur—Ptn.—इस्माइलपूर	S; 7·0	461; 71; 9; 21	Jaikwadi; 3·0
Itkheda—Aur.—ईटखेडा	SW; Included in Urban	Included in Urban	Area No. 1
Itawa—Ggr.—इटावा	NE; 24·0	807; 124; 18; 71	Ghane- gaon; 1·0

Railway Station; Distance (5)	Weekly Bazar; Distance; Bazar Day (6)	Motor Stand; Distance (7)	Drink- ing Water (8)	Institutions and other information (9)
.. 4·0	.. 4·0; Mon.	.. 12·0	W.	Sl (pr); Cs; 3tl.
Jalgaon; 52·0	Jalki Bazar; 1·4; Thu.	Shivana; 6·0	W,w.	Sl (pr); 3tl; m; dh.
Jalgaon; 56·0	Jalki Bazar; 1·4; Thu.	Shivana; 6·0	W,w.	2 Sl (pr, m); pyt; Cs (mp); 2 tl; m; dh; ch.
Jalna; 25·0	Dabhadi; 1·0; Tue.	Dabhadi; 1·0	W.	Sl (pr); 2tl; ch.
..
Karmad; 1·0	Karmad; 1·0; Mon.	Karmad; 1·0	W,rv.	Sl (pr); tl; ch.
Jalna; 50·0	Khajgaon; 3·0; Fri.	Mahora; 6·0	W.	Sl (pr); pyt; 2tl; ch.
.. ..	.. ..	.. ..	W.	..
Aurangabad; 46·0	.. ..	.. 3·0	rv.	..
Jalna; 26·0	Local; .. Wed.	.. 6·0	W.	Sl (pr); Cs; 3tl; ch.
Chalisgaon; 22·0	Kannad; 3·0; Mon.	Kannad; 3·0	W,n.	Sl (m); pyt; Cs (mp); tl.
.. ..	.. Sun.	.. 3·0	W.	Sl (pr); Cs; 3tl; mq; ch.
Kodikarala; 3·0	Karla; 3·0; Mon.	Stage; 2·0	W.	Sl (pr); Cs; 5tl; m; dg; ch.
Ranjani; 7·0	Ner; 3·0; Wed.	Viregaon; 3·0	rv.	Sl (pr); 2tl; m; 2dp.
Malakapur; 34·0	Deulgaon; 2·0; Tue.	Dhaman-gaon; 4·0	W.	Sl (pr); tl.
Karmad; 7·0	Pimpri, kh; .. Sun.	Pimpri Bk.; 2·0	W.	Sl (pr); tl; gym.
Potul; 4·0	Ambelohal; 2·0; Sat.	.. 0·4	W.	..
Jalna; 40·0	Bhokardan; 2·0; Sat.	Stage; 0·2	W.	Sl (pr); 4 tl; ch.
Chikalthana; 10·0	Pimpri; 2·0; Sun.	.. 2·0	W.	tl.
.. ..	.. ..	.. ..	W.	..
.. ..	.. ..	.. ..	W.	..
.. ..	.. ..	.. ..	W.	..
Aurangabad; 32·0	Savangi; 2·0; Fri.	.. 2·0	W.	Sl (pr); Narshinha Fr. Vsk. Sud. I; 2tl.
Aurangabad; 45·0	.. ..	.. 3·0	rv.	Sl (pr); Cs; tl; ch.
Jalna; 3·0	Jalna; 3·0; Tue.	Local; ..	W.	Sl (pr); Cs; dh;
.. 20·0	Hasnabad; 2·0; Thu.	Kedar-kheda; 10·0	W,rv.	Sl (pr); pyt; Cs; tl.
.. 24·0	.. 2·0; ..	Local; ..	W,rv.	Sl (pr); Cs; tl; mq; dg.
.. 7·0	.. 6·0; ..	.. 5·0	W.	Sl (pr); tl.
Aurangabad; 43·0	Jaikwadi; 3·0; Sun.	Dahegaon; 0·2	W.	tl.
..
Aurangabad; 1·0	Waluj Bk; 4·0; Mon.	.. 4·0	W.	2tl.

Village Name (1)	Direction; Travelling distance (2)	Area (acres); Pop.; Households; Agriculturists (3)					Post Office; Distance (4)
Jadagany—Aur.—जडगाव ..	E; 15·0	1357;	1116;	211;	278	Karmad;	3·0
Jadhavavadi—Aur.—जाधववाडी ..	N; 3·0	280;	10;	1;	5	..	1·0
Jaideovadi—Bkn.—जयदेववाडी ..	NE; 43·0	434;	200;	35;	61	Dhawada;	6·0
Jainapur—Ptn.—जैनपूर ..	NW; ..	1076;	37;	17;	22	..	..
Jainapur—Bkn.—जैनपूर ..	SW; 5·0	835;	74;	11;	37	Gawhali tanda;	1·0
Jaitkheda—Knd.—जैतखेडा ..	E; 11·0	4745;	1095;	190;	334	Chikal- than;	5·0
Jaitapur—Knd.—जैतापूर ..	S; 10·0	2413;	1312;	230;	582	Local;	..
Jaitapur—Jln.—जैतापूर ..	E; 16·0	341;	90;	16;	44	Manegaon	2·0
Jakhamatha—Ggr.—जाखमाथा- ..	N; 1·0	Included in Urban Area I					Jahagir;
Jalgaon—Knd.—जळगाव ..	S; ..	1483;	836;	134;	241	..	..
Jalgaon—Sld.—जळगाव ..	S; 18·0	1270;	496;	102;	213	Borgaon;	..
Jalgaon—Jln.—जळगाव ..	E; 13·0	3109;	1161;	202;	417	Pir-Kalyan;	4·0
Jalagaon Vjr.—जळगाव ..	E; 13·0	2075;	1049;	205;	285	Palkhed;	3·0
फेरन							
Jalagaon Pheran—Aur.—जळगाव ..	E; 25·0	3780;	1526;	293;	388	Sekta;	3·0
Jalagaon—Bkn.—जळगाव ..	N; 14·0	6191;	2566;	460;	669	Local;	..
Jalki—Sld.—जळकी ..	NW; 21·0	1493;	352;	55;	176	Bharadi;	4·0
Jalki-Bazar—Sld.—जळकी-बाजार ..	NE; ..	1670;	794;	154;	248	..	..
Jalki (Sillod)—Sld.—जळकी ..	N; ..	2730;	557;	116;	310	..	..
(सिल्लोड)							
Jalana (I) (Rural area)—Jln.— ..	HQ; ..	..	..	..	..	..	..
जालना (१) (ग्रा. वि.)							
Jalana (2) Urban area I—Jln.— ..	HQ; ..	25·90;	91099;	15419;	2284	Local	..
जालना (२) नागरी विभाग १							
Jalura—Abd.—जालूरा ..	S; 15·0	575;	409;	35;	69	Ghungarde Hadgaon;	2·0
Jamdi Ghat—Knd.—जामडीघाट ..	W; 10·0	1812;	464;	80;	223	Kotwadi;	4·0
Jamdi Jagir—Knd.—जामडे जागीर ..	NE; 24·0	2821;	1342;	252;	377	Dahigaon;	1·0

Railway Station; Distance (5)	Weekly Bazar; Distance; Bazar Day (6)	Motor Stand; Distance (7)	Drink- ing Water (8)	Institutions and other information (9)
Karmad; 3·0	Karmad; 3·0; Mon.	..	3·0 W.	2 Sl (pr, m); Cs (mp); tl; dh; ch; lib.
.. 3·0	.. 2·0 ..	..	1·0 W.	..
Pahur; 36·0	Walsavangi; 5·0; Sat.	Dhawada;	6·0 W.	Sl (pr); Jaidev Fr. Ct. Sud. 15; tl; 3dh.
.. ..	.. ..	..	.. W.	..
Jalna; 30·0	Gawhali .. Tanda;	.. Fri.	.. 3·0 rv.	tl.
Aurangabad; 23·0	Pishor; 6·0; Tue.	Kannad;	11·0 W.	Sl (p r); Cs; 2 tl; ch; lib.
Lasur; 20·0	Borgaon; 3·0; Sun.	Tapargaon;	2·0 rv.	Sl (pr); Cs (mp); 2tl; m; mq.
.. 10·0	Manegaon; 2·0; Fri.	..	8·0 W.	Sl (pr); tl.
..
Aurangabad; 44·0	Wadad Bazaar;	4·0; Mon.	Aland; 4·0 W.	Sl (pr); Cs; tl.
Jalna; 13·0	Jalna; 13·0; Tue.	Ramnagar;	3·0 W,rv.	Sl (pr); 3tl; m.
Lasur; 5·0	Lasur; 5·0; Fri.	Lasur;	6·0 W,rv.	Sl. (pr.); Cs; Hanuman Fr. Ct. Sud. 1-2; 3tl; dh; ch; dp.
Gevrai; 3·0	Geovrai	2·0; Thu.	Sekta; .. W.	Sl (pr); Cs; 2tl; mq; ch.
Aurangabad; 75·0	Local; ..	Wed.	Shivana; 6·0 W.	Sl (pr); Cs; mq; ch; dp.
Aurangabad; 40·0	Bharadi; 4·0; Sat.	Kasod;	2·0 W.	Sl (pr); 2tl.
.. ..	.. ..	..	.. W.	..
.. ..	.. ..	..	.. W.	..
..
Local; ..	Local; ..	Tue.	Local; .. W.	Panch Mukhi Mahadev Fr. Mg. Vad. 13; Anandi Swami Fr. Asd. Sud. 11.
Ranjani; 30·0	Gondi; 3·0; Mon.	..	.. W.	Sl (pr); tl; dg.
Chalisgaon; ..	Kannad; 10·0; Mon.	..	6·0 rv.	Sl (pr); 2 Cs; Urus (Balashah Pir); Lakshmi Ai Fr. Asd. Vad. 30; tl.
Aurangabad; 64·0	Chincholi- limbajee;	3·0; Fri.	Stage; 2·0 W. n.	Sl (m); Cs (mp); Devi Fr. Vsk. Sud. 5; Maruti Fr; 2tl; dh.

Village Name (1)	Direction; Travelling distance (2)	Area (acres); Pop.; Households; Agriculturists (3)	Post Office; Distance (4)
Jamagav—Ggr.—जामगाव	S; 5·0	7142; 3722; 802; 611	Raghuna- thnagar; 0·6
Jamakhed—Abd.—जामखेड	W; 12·0	19300; 8350; 1554; 2932	Local; ..
Jamti—Soy.—जामटी	E; 22·0	1324; 947; 156; 477	Shivana; 12·0
Jamavadi—Jln.—जामवाडी	N; 5·0	2440; 1698; 276; 518	Local; ..
Jamb—Abd.—जांब	SE; 54·0	5013; 2169; 391; 701	Local; ..
Jambargaon—Vjr.—जांबरगाव	E; 5·0	2794; 1077; 168; 275	Local; ..
Jambarkheda—Vjr.—जांबरखेडा	NE; 26·0	772; 312; 61; 82	Deogaon; 3·0
Jambhai—Std.—जांभई	NW; 18·0	1666; 1039; 187; 495	Railgaon; 2·0
Jambhal—Ggr.—जांभाळा	NE; 35·0	2228; 769; 142; 314	Daulata- bad 6·0
Jambhal—Ptn.—जांभळी	N; 28·0	3877; 976; 172; 518	Nilajgaon; 2·0
Janephal—Vjr.—जाणेफळ	N; 15·0	5147; 1835; 327; 689	Local; ..
Janephal—Kld.—जानेफळ	NE; 14·0	495; 276; 49; 69	.. 2·0
Janephal—Bkn.—जाणेफळ	NW; 12·0	1778; 1086; 281; 302	Anva; 3·0
Janephal—Jfrd.—जानेफळ	N; 6·0	1646; 1282; 229; 557	Local; ..
Janephal Dabhadi—Bkn.— जानेफळ दाभाडी	SE; 12·0	2168; 844; 173; 223	Walsa Khalsa; 2·0
Jangla—Soy.—जंगला	E; 5·0	4255; 687; 56; 298	Palaskheda; 3·0
Janglikotha—Soy.—जंगलीकोठा	SW; 19·0	2571; 598; 126; 234	Ghatanan- dra; 4·0
Janjala—Std.—जंजाळा	N; 26·0	2193; 400; 10; 139	Ambhai; 6·4
Jaffarabad—Jfrd.—जाफराबाद	HQ; ..	1424; 4903; 815; 919	Local; ..
Jafarwadi—Kld.—जाफरवाडी	NE; 10·0	567; 195; 31; 50	Golegaon; 2·0
Jarandi—Soy.—जरंडी	SW; 7·0	6025; 1933; 311; 962	Local; ..
Jarul—Vjr.—जरूल	N; 5·0	2002; 1438; 231; 448	Rotegaon; 2·0

Railway Station ; Distance (5)	Weekly Bazar; Distance; Bazar Day (6)	Motor Stand ; Distance (7)	Drink- ing Water (8)	Institutions and other information (9)	
Lasur; 21·0	Raghunath- nagar; Local; ..	0·6; Sun. Mon.	Raghunath- nagar; Local; ..	rv. W.	2 Sl (pr, m); Cs; Devi Fr. Vsk; 4tl; m; mq; dg; Cch. 3 Sl (pr, m, h); 2 Cs; 16 tl; 2 m; 3 mq; 4 dg; ch; lib; 4 dp.
Jamner; 18·0	Fattepur;	4·0; Mon	Fattepur;	4·0 W.	Cs; Devi Fr. Ct. Paurnima; 3 tl; m; lib.
Jalna; 6·0	Jalna;	5·0; Tu e.	Local;	0·3 W.	2 Sl (pr, m); pyt; 2 tl; m; mq; 2 dg; dp (vet).
Partur; 16·0	Kumbhar, Pimpal- gaon;	.. Wed.	Local;	.. W	2 Sl (pr, m); Cs; Ramna- vami Fr. Ct. Sud. 9; 5 tl; m; mq; dg; dh; ch.
Parsoda; 6·0	Vaijapur;	5·0; Mon	Local;	.. W.	Sl (pr); Cs; Khandoba Fr. Mg. Sud. 6; 5 tl; m; dg; ch.
Lasur; 7·0	Lasur;	7·0; Sun.	Deogaon;	3·0 rv.	Sl (pr); tl.
Aurangabad; ..	Bharadi;	6·0; Sat.	..	.. n.	2 Sl (pr, m); Cs; 3 tl; mq.
Potul; 2·0	Kasabkheda; 5·0;	Sat.	Local;	.. W.	Sl (pr); Cs; 5 tl; mq.
Aurangabad; 20·0	Nilajgaon;	2·0; Mon.	..	.. W.	Sl (pr); tl; dg; dh; ch; dp.
.. 8·0	Local;	.. Tue.	..	3·0 W.	3 Sl (pr, m, h); Cs; Bhaigav- nath Fr. ct. Sud. 8; 2 tl. mq; ch.
.. 20·0	Savangi;	2·0; Fri.	..	.. W.	2 Sl (pr, m); Cs; tl; mq; dg.
Jalna; 55·0	Wadoda- pan;	4·0; Mon.	Loha;	6·0 W.	Sl (pr); Cs (c); tl.
Jalna; 38·0	Mahora;	4·0; Fri.	..	1·5 W.	2 Sl (pr, m); Cs; 2 tl; m; gym; ch; lib; 2 dp.
Jalna; 24·0	Kedarkheda; 4·0	..	Kedar- kheda;	4·0 W, w.	Cs (mp); 5 tl; ch.
Shendurni; 7·0	Wakod;	5·0; Sat.	Soyegaon;	4·0 W.	Sl (pr); 2 tl.
Pachora; 16·0	Banoti;	3·0; Sun.	Banoti;	3·0 W.	Sl (pr);
Aurangabad; 75·0	Ambhai;	6·0; Fri.	Ambhai;	6·0 W.	Sl (pr); m.
Jalna; 30·0	Local;	.. Tue.	Local;	.. W, rv.	5 Sl (3 pr, m, h), pyt; Cs (mp); 18 tl; 4 m; mq; 7 dg; 4 dh; 7 dp.
Maliwada; 18·0	Golegaon;	2·0; Tu e.	Gadana;	3·0 W.	Sl (pr); Cs; tl; mq; dg.
Pimpalgaon; 5·0	Local;	.. Sun.	Local;	.. W.	Sl (pr); 4 Cs (mp, 3 mis); 5 tl; mq; ch; lib; dp.
Rotegaon; 2·0	Vaijapur;	5·0; Mon.	..	2·0 W.	2 Sl (pr, m); 3 Cs; 4 tl; m; mq; ch; lib.

Village Name (1)	Direction; Travelling distance (2)	Area (acres); Pop.; Households; Agriculturists (3)	Post Office ; Distance (4)
Jasavantpura—Aur.—जसवंतपुरा ..	N; ..	NA Included in	
Jatwa—Sld.—जातवा ..	SW; ..	2847; 718; 142; 251	.. ..
Jatavada—Aur.—जटवाडा ..	NW; 7·0	7731; 1402; 251; 619	Harsui; 7·0
Jategaon—Aur.—जातेगाव ..	NE; 25·0	3288; 1569; 272; 378	Local; ..
Jategaon Vjr.—जातेगाव ..	SE; 12·0	2838; 1135; 199; 508	Veergaon; 2·0
Javakheda—Jfrd.—जवखेडा ..	W; 7·0	2966; 1178; 223; 441	Varud Kh.; 3·0
Jawkheda Bk.—Knd.—जवखेडा .. बु.	E; 15·0	1974; 968; 161; 409	Sarola; 0·4
Jawkheda Bk.—Bkn.—जवखेडा .. बु.	SW; 18·0	1775; 896; 154; 444	Local; ..
Jawkheda Kh.—Knd.—जवखेडा .. खु.	E; ..	1056; 487; 84; 247	.. ..
Jawkheda Kh.—Bkn.—जवखेडा .. खु.	S; 18·0	1223; 468; 93; 168	Jawkheda Bk.; 0·2
Jawkheda Thombari—Bkn.— जवखेडा ठोंबरी ..	SE; 12·0	3336; 1077; 184; 294	Walasa Khalsa; 3·0
Jawala—Soy.—जावला ..	E; 22·4	874; 295; 64; 137	Shivna; 12·0
Jawali Bk.—Knd.—जवली बु. ..	SW; 12·0	862; 296; 57; 93	.. ..
Jawali Kh.—Knd.—जवली खु. ..	SW; 12·0	10168; 490; 80; 189	.. ..
Jawasagaon—Jn.—जवसगाव ..	W; 7·0	1688; 489; 79; 222	Selgaon; 2·0
Jawatpur—Aur.—जावतपूर ..	E; ..	232; 8; 2; 2	.. ..
Jayasingapura—Aur.—जयसिंगपूरा ..	W; ..	Included in urban area I	
Jehur—Knd.—जेहुर ..	W; 18·0	3931; 1726; 303; 772	Local; ..
Jevapur—Aur.—जेवपूर ..	NE; ..	2116; 668; 126; 164	.. ..
Jhalta—Aur.—झालटा ..	E; 7·0	1343; 1187; 210; 337	.. 2·0
Jhanjardi—Ggr.—झांडरी ..	E; 10·0	961; 163; 31; 52	Pakhora; 2·0
Jheri—Kld.—झेरी ..	NE; 14·0	210; 571; 101; 200	Bodkha; 1·0
Jhirapi—Abd.—झिरपी ..	S; 5·0	2290; 1295; 210; 424	Local; ..

Railway Station ; Distance (5)	Weekly Bazar ; Distance; Bazar Day (6)	Motor Stand ; Distance (7)	Drink- ing Water (8)	Institutions and other information (9)
Urban	Area		I	
Aurangabad; 9·0	Auranga- bad;	7·0; Sun.	.. .. 7·0	W. W. 3 Sl (pr); Cs; Ayya Baba Fr. Mrg. Sud. 15, Khan- doba Fr. Ct. Sud. 3; Sonari Bal Bhairi Fr. Ct. Vad. 3; 4 tl; mq; dh; eh.
Aurangabad; 30·0	Wadod Bazar;	5·0; Mon.	Local;	.. W. 3 Sl (pr, m. h); Cs; Vetul Buva Fr. Phg. Vad. 9; 5 tl; ch.
Rotegaon; 14·0	Mahal- gaon;	4·0; Fri.	Chorwa- ghalaon;	4·0 W. Sl (pr); Cs; 2 tl.
Jalna; 28·0	Mahora;	4·0; Fri.	Mahora;	4·0 rv.
Aurangabad; 25·0	Pishor;	2·2; Tue.	Pishor;	2·2 W. Sl (pr); pty; Cs; Laxmi Ai Fr. Asd.; 3 tl; mq.
Jalna; 30·0	Dabhadi;	6·0; Tue.	Kedar- kheda;	8·0 W. Sl (pr); Cs; tl; dp.
..
Jalna; 30·0	Dabhadi;	6·0; Tue.	Kedar- kheda;	8·0 W. Sl (pr); Cs; tl.
Jalna; 26·0	Kedar- kheda;	2·0; Sun.	Kedar- kheda;	2·0 rv. Sl (pr); Cs; Maruti Maha- raj Fr. Ct. Sud. 10; 2 tl; ch.
Jamner; 18·0	Fattepur;	4·0; Mon.	Fattepur;	4·0 W. tl.
Lasur; 14·0	Manur;	3·0; Tue.	..	2·4 W. Sl (pr); tl.
Lasur; 14·0	Manur;	3·0; Tue.	..	2·4 W. Sl (pr); Khaisoba Fr. Ct. Sud. 9; tl.
.. 2·0	Badnapur;	5·0; Fri.	..	2·0 W. Sl (pr); Cs (mp); 2 tl; ch.
..
Nandgaon; 25·0	Bolhan;	4·0; Sat.	..	4·0 W. 2 Sl (pr, m); Cs; 3 tl; 3 mq.
.. ..	.. ..	.. ..	..	W. Dattatraya Fr. Mrg. Sud. 15.
Chikalthana; 2·0	Chikal- thana;	2·0 ..	..	1·0 W. Sl (pr); Cs (mp); tl; ch.
Aurangabad; 22·0	Shendur- wada;	3·0; Sun.	Dhore- gaon;	4·0 W. 2 tl.
Daulatabad; 22·0	Savargi;	4·0; Fri.	..	4·0 W,w. Sl (pr); Lakshmi Ai Fr. Asd. Vad. 30; tl.
Jalna; 35·0	Sukhapuri;	4·0; Sat.	..	0·2 W. Sl (pr); Cs; tl; m; dh; ch.

Village Name (1)	Direction ; Travelling distance (2)	Area (acres) ; Pop. ; Households ; Agriculturists (3)	Post Office ; Distance (4)
Jhodegaon—Abd.—झोडेगाव	SW; 12·0	885; 423; 74; 240	Chinch- khed; Shingi; 3·0
Jhodegaon—Ggr.—झोडेगाव	NW; 12·0	1545; 824; 141; 339	Shingi; 2·0
Jholegaon—Vjr.—झोलेगाव	NE; 24·0	1122; 441; 97; 142	Garaj; 2·0
Jikathan—Ggr.—जिकठाण	NE; 14·0	1970; 1224; 220; 339	Local; ..
Jiradagaon—Abd.—जिरडगाव	E; 20·0	2587; 824; 158; 403	Kandari, Partur; 3·0
Jiri—Vjr.—जिरी	NE; 17·0	928; 402; 67; 114	Balegaon; 1·0
Jogaladevi—Abd.—जोगलादेवी	SE; 20·0	2183; 811; 169; 383	Tirthpuri; 4·0
Jogavada—Aur.—जोगवाडा	NW; 7·0	2126; 285; 58; 80	Daulata- bad; 6·0
Jogesvari—Ptn.—जोगेश्वरी	NW; ..	762; 251; 44; 120	.. ..
Jogesvari—Ggr.—जोगेश्वरी	NE; 19·0	1743; 673; 106; 187	Waluj Bk.; 2·0
Jomala—Bkn.—जोमाळा	S; 2·0	967; 146; 22; 38	Fattepur; 1·0
Kachner—Aur.—कचनेर	SE; 23·0	7914; 2940; 490; 669	Local; ..
Kanchnera—Jfrd.—कांचनेरा	SE; 12·0	983; 251; 52; 103	Tembhur- ri; 4·0
Kadwanchi—Jln.—कडवंची	NE; ..	1973; 984; 185; 452	.. ..
Kadegaon—Jln.—कडेगाव	W; 20·0	2309; 1395; 236; 697	Georai; 4·0
Kadethan Bk.—Ptn.—कडेठाण बु.	NE; 16·0	6394; 1509; 283; 745	Local; ..
Kadethan Kh.—Ptn.—कडेठाण खु.	NE; 16·0	1441; 558; 160; 155	.. 0·1
Kadim sahapur—Ggr.—कदीम- शहापूर	E; 12·0	1030; 410; 72; 123	Pendha- pur; 4·0
Kadrabad—Aur.—काढ्राबाद	SE; 18·0	1290; 590; 110; 168	Khode- gaon; 2·0
Kajala—Jln.—काजळा	SW; 10·0	3776; 2042; 362; 1047	Golapan- gari; 4·0
Kajipur—Sld.—काजीपूर	N; ..	566; 14; 3; 5	.. ..
Kakada—Jln.—काकडा	E; 30·0	1873; 898; 157; 245	Ner; 4·0

Railway Station; Distance (5)	Weekly Bazar ; Distance ; Bazar Day (6)	Motor Stand ; Distance (7)	Drink- ing Water (8)	Institutions and other information (9)
Aurangabad; 50·0	Pachod; 3·0, Sun.	Pachod;	3·0 W,rv.	Sl (pr); tl.
Lasur; ..	Sidhana- th; ..	Tue.	.. 3·0 W.	Sl (pr); Cs; 2 tl; ch.
Lasur; 8·0	Deogaon; 2·0 ..	..	0·2 rv.	Sl (pr); Cs; tl.
Aurangabad; 14·0	Local; ..	Fri.	.. 0·7 W.	2 Sl (pr, m); Cs; 4 tl; mq; dp.
Paradgaon; 6·0	Parad- gaon;	6·0, Sun.	Ghansa- wangi;	6·0 W.
Parsoda; 12·0	Shiver; ..	Sun.	.. 5·0 W.	Sl (pr); Cs; tl.
Jalna; 32·0	Tirthpuri; 4·0, Thu.	Tirthpuri;	4·0 rv.	Sl (pr); Cs; 2 tl; dg; ch.
Daulatabad; 6·0	Auranga- bad	7·0, Thu.	Daulata- bad;	6·0 W,rv.
	Canton- ment;			Sl (pr); Chaman pir Ursus; tl.
.. ..	.. ..	..	.. W.	..
Aurangabad; 10·0	Watal Bk.; 2·0; Mon.	..	2·0 W.	Sl (pr); Cs; Khandoba Fr. Ct. Sud. 1; tl.
Jalna; 30·0	Bhokar- dan;	2·0, Sat.	Kumbhari;	1·0 W.
Chikalthana; 15·0	Local;	.. Sat.	.. 6·0	W,rv.
				7 Sl (6 pr, m); Jaint. K, Fr. Sud. 15; 4 tl; mq; dh; ch; 2 lib; dp; Cch.
Jalna; 34·0	Tembhu- rni;	4·0; Mon.	.. 4·0	W.
.. ..	.. ..	..	.. W.	..
Gevrai; 3·0	Georai; 4·0; Thu.	Georai;	2·0 W.	Sl (pr); Cs; tl; mq.
Chikalthana; ..	Pachod; 6·0; Sun.	Local;	.. W.	2 Sl (pr, h); Cs; 2 tl; 4 m; mq; dp.
Chikalthana; ..	Pachod; ..	Sun.	Local;	.. W.
Aurangabad; 22·0	Jikthan; 7·0; Fri.	Murmi;	1·0 W.	Sl (pr); Cs; tl.
Chikalthana; 12·0	Khode- gaon;	2·0; Tue.	Chitegaon;	2·0 W.
Jalna; 10·0	Golapan- gari;	4·0; Mon.	.. 3·0	W.
.. ..	.. ..	.. ..	.. W.	Sl (pr); Cs; Mahadev Fr. Mg. Vad. 14; 3 tl; m; mq.
Ranjanji; 10·0	Ner;	3·0; Wed.	Local	.. W.
				Sl (pr); tl.

Village Name (1)	Direction ; Travelling distance (2)	Area (acres) ; Pop. ; Households ; Agriculturists (3)					Post Office ; Distance (4)	
Kalanki—Knd.—काळंकी ..	NE; 15·0	13680;	538;	146;	370	Kolwadi;	3·0	
Kaldari—Soy.—काळदारी ..	SW; ..	1793;	68;	10;	37	..	..
Kalegaon—Jfrd.—काळेगाव ..	SE; 12·0	3144;	826;	154;	235	Varud;	2·0	
Kalegaon—Ggr.—काळेगाव ..	NE; 12·0	941;	536;	90;	156	..	1·0	
Kalyani—Bkn.—कल्याणी ..	NE; 8·0	2414;	1012;	186;	348	Anva;	4·0	
Kamlapur—Ggr.—कमळापूर ..	NE; 20·0	745;	136;	23;	29	Waluj Bk.	2·0	
Kanadgaon—Abd.—कानडगाव ..	SW; 6·0	380;	331;	80;	134	Chinch- khed;	2·0	
Kanadgaon—Kld.—कानडगाव ..	NE; 12·0	899;	423;	68;	113	Savangi;	3·0	
Kanadgaon (Kannad)—Knd.— कानडगाव (कन्नड)	SW; 28·0	1543;	610;	106;	193	Vita;	4·0	
Kanadgaon Werul—Knd.— कानडगाव वेरुल	S; 14·4	680;	245;	36;	65	Deogaon;	4·0	
Kannad Rural Area—Knd.— कन्नड (१)	N; ..	..	..	..	..	..	..
Kannad (2) Urban Area I—Knd.— कन्नड (२) नागरी विभाग I.	HQ; ..	1603;	10398;	1849;	923	..	..
Kanak Sagaj—Vjr.—कनक सागज ..	E; ..	10·0	3022;	785;	127;	217	..	3·0
Kanakshil—Kld.—कनकशिल ..	NE; 13·0	1900;	631;	93;	293	Savangi;	2·0	
Kankora—Aur.—कनकोरा ..	NE; 18·0	639;	268;	51;	78	Chauka;	4·0	
Kankori—Ggr.—कनकोरी ..	N; 8·0	2012;	1006;	178;	329	Local;	..	
Kanchanapur—Aur.—कांचनापूर ..	NE; 28·0	674;	343;	64;	81	..	0·3	
Kanchanawadi—Aur.—कांचनवाडी ..	SW; 6·0	994;	468;	88;	232	Aurangabad;	3·4	
Kandari Ambad—Abd.—कंडारी- अंबड	SE; 19·0	1818;	1096;	161;	531	Anterwali Tembhi;	3·0	
Kandari Bk.—Jln.—कंडारी बृ. ..	NW; 34·0	2628;	1380;	233;	359	Local;	..	

Railway Station ; Distance (5)	Weekly Bazar ; Distance; Bazar Day (6)	Motor Stand ; Distance (7)	Drink- ing Water (8)	Institutions and other information (9)
Chalisgaon; 18·0	Kannad; 15·0; Mon.	Stage; ..	W.	2 Sl (pr, m); Cs; Laxmi Devi Fr. Asd. Vad. 30; 3 tl; m; dh; ch.
.. ..	.. ..	.. ..	..	Bhawani Fr. Ct. Sud. 15; Sl (pr); Cs (mp); tl; dg.
Jalna; 50·0	Varud; 2·0; Tue.	Local; ..	W.	Sl (pr); Cs (mp); tl; dg.
Lasur; 12·0	Jikthan; 3·0; Fri.	Dahegaon; 6·0	W.	Sl (pr); Cs; 2 tl; m; mq; dg; ch.
Aurangabad; 70·0	Jalgaon; 4·0 ..	Bhokar- dan; ..	8·0 W.	Sl (pr); Cs; dh; ch.
Aurangabad; 10·0	Waluj Bk; 2·0; Mon.	..	1·5 W.	m.
Jalna; 30·0	Pachod; 2·0; Sun.	Pachod;	2·0 W.	Sl (pr); tl.
Daulatabad; 20·0	Sultapur; 2·0 Sun.	Sultapur;	2·0 W.	Sl (pr); Cs; tl.
Lasur; 28·0	Manur; 4·0 Tue.	Aurale;	4·0 W.	Sl (m); 5 tl; dg.
Lasur; 1·0	Deogaon; .. Mon.	Deogaon;	4·0 W.	Sl (pr); Cs (mp); 2 tl.
..
.. ..	.. ..	.. ..	..	Urus Siddigi Shah.
.. 4·0	.. 3·6; Thu.	..	.. W.	Sl (pr); tl.
Aurangabad; 33·0	Savangi; 2·0; Fri.	Savangi;	2·0 W.	Sl (pr); 2 Cs; Khandoba Fr. Ps. Devi Fr. Ct. Sud. 9; 3 tl; m; mq; dg; gym; ch.
Aurangabad; 18·0	Phulam- bri; 10·0; Tue.	Chauka;	4·0 W.	Sl (pr); Cs (mp); tl; ch.
Lasur; ..	Sidha- nath Wadgaon;	Malunja Kh;	4·0 W.	2 Sl (pr); pyt; Cs; 4 tl; m; mq; ch.
.. 8·	Georai; .. Thu.	..	3·0 W;rv.	Sl (pr); 3 tl.
Aurangabad; 3·4	Auranga- bad Can- tonment;	Local;	.. W.	Sl (pr); 2 Cs (mp); Mala- shaval Urus; tl.
Ranjani; 20·0	Anterwali .. Sun. Tembhi;	Tirthpuri;	4·0 W;rv.	Sl (pr); Cs; tl; dg.
Badnapur 6·0	Georai; 5·0; Thu.	Somthana;	5·0 W.	2 Sl (pr, m); Cs; Maruti Fr. Ct. Vad. 5; tl; gym, ch.

Village Name (1)	Direction; Travelling distance (2)	Area (acres); Pop.; Households; Agriculturists (3)	Post Office; Distance (4)
Kandari Kh.—Jln.—कंडारी खु. . .	NW; 35·0	2969; 1053; 236; 266	Kandari Bk.; Local; ..
Kandari Partur—Abd.—कंडारी परतुर	E; 40·0	4259; 1464; 275; 447	Hingoni; 0·2
Kangoni—Vjr.—कांगोणी . . .	S; 10·0	1430; 321; 53; 116	Balbra; 1·4
Kaihegaon—Knd.—काहेगांव . . .	E; 22·0	1246; 404; 69; 109	Jarandi; 2·0
Kankrala—Soy.—कंक्राला . . .	W; 5·0	1501; 241; 47; 100	Hatnoor; 3·0
Kautgaon—Kld.—काउटगांव . . .	N; 23·0	449; 147; 30; 45	Veeragaon; 2·0
Kapuswadgaon—Vjr.—कापूस-वडगांव	S; 10·0	3756; 1098; 170; 404	Balanagar; 2·0
Kapuswadi—Ptn.—कापूसवाडी . . .	N; 14·0	1223; 572; 110; 250	Ranjani; 2·0
Karadgaon—Abd.—करडगांव . . .	NE; ..	2325; 1569; 267; 620	Dhorkin; 0·2
Karanjgaon—Aur.—करंजगांव . . .	E; ..	1590; 695; 128; 300	..
Karmad—Aur.—करमाड . . .	E; 18·0	3398; 1799; 340; 462	Local; ..
Karajgaon—Bkn.—करजगांव . . .	NE; 12·0	2086; 721; 128; 238	Kothara Bazar; 4·0
Karanjgaon—Vjr.—करंजगांव . . .	E; 14·0	2321; 928; 174; 231	Local; ..
Karanjkheda—Ptn.—करंजखेडा . . .	NE; ..	1307; 545; 95; 254	..
Karanjkbeda Jagir—Knd.—करंजखेडा जागीर . . .	NE; 19·2	9095; 4359; 575; 1593	Local; ..
Karanjala—Abd.—करंजाला . . .	S; 13·0	2147; 1416; 174; 513	Ghungarde Hadgaon; 2·0
Karhol—Aur.—काहोळ . . .	SE; 25·0	1344; 637; 114; 191	Golatgaon; 2·0
Kerjat—Abd.—कर्जत . . .	NW; 9·0	2752; 887; 156; 394	Hastapokhari; 3·0
Karla—Jln.—काला . . .	SE; ..	4772; 2043; 336; 611	..
Karodi—Aur.—करोडी . . .	W; 8·0	1510; 377; 66; 160	Daulatabad; 4·0
Kasabkheda—Kld.—कसाबखेडा . . .	W; 8·0	1413; 2785; 462; 646	Local; ..
Kasarpadali—Ptn.—कासारपाडली . . .	N; 17·0	1537; 154; 34; 72	Balanagar; 1·0
Kasod—Slid.—कासोद . . .	NW; 12·0	1676; 993; 176; 363	Bharadi; 2·0
Kasoda—Cgr.—कासोडा . . .	NE; 16·0	2686; 1386; 242; 316	Ambelohal; 1·4

Railway Station; Distance (5)	Weekly Bazar; Distance; Bazar Day (6)	Motor Stand; Distance (7)	Drink- ing Water (8)	Institutions and other information (9)
Badnapur; 7·0	Georai; 7·0; Thu.	Badnapur; 8·0	W.	Sl (pr); pvt; Cs; 2tl; dh; ch.
.. 7·0	Paradgaon; 7·0; Sun.	.. 15·0	W.	2 Sl (pr, m); 4 tl; mq; dg; ch; lib.
.. 4·0	.. 4·0; ..	.. 4·0	W.	Sl (pr); Cs; tl.
Aurangabad; 33·0	Pishor; 9·4; Tue.	Pishor; 9·4	W.	Sl (pr); Cs (tmg); 2 tl.
Shendurni; 5·0	Jarandi; 2·0; Sun.	Local;	.. W.	Sl (pr); lib.
Lasur; 23·0	Hatnoor; 3·0; Tue.	Hatnoor; 3·0	W.	Sl (pr); tl.
Rotegaon; 13·0	Vaijapur; 13·0; Mon.	Vaijapur; 13·0	W;w.	Sl (pr); Cs; (mp); mq; ch.
Aurangabad; 23·0	Balanagar; 3·0; Fri.	Balanagar; 2·0	W.	Sl (pr); tl.
Ranjani; 2·0	.. .. ..	Ranjani; 2·0	w;rv.	3 Sl (2 pr, m); Cs; 2 tl; m; mq; dg; ch.
Aurangabad; 20·0	.. 2·0; ..	Dhorkin; 0·2	W.	Sl (pr); Cs; 3 tl; mq; dg.
.. ..	.. .. ..	.. ..	W.	..
Local; ..	Local; .. Fri.	Local; ..	W.	2 Sl (pr, m); pvt; 2 Cs(mp); 2 tl; mq; dg; dh; lib.
Jalna; 44·0	Jalgaon; 3·0; Wed.	Bhokardan; 12·0	W.	Sl (pr); 2 tl.
Parsoda; 3·0	Parsoda; 3·0; Wed.	Lasur; 6·0	W.	Sl (pr); Cs; Lalan Shahvali Ursus; tl; ch.
.. ..	.. .. ..	.. ..	W.	..
Chalisgaon; 41·0	Local; .. Thu.	.. 0·3	W;w.	3 Sl (pr, m, h); Cs; Devi Fr. Ct. Vad. 7; Bhui Baba Fr. Mrg. Sud. 15; 7 tl; m; mq; lib; 2 dp.
Ranjani; 30·0	Gondi; 3·0; Mon.	..	5·0 W;rv.	Sl (pr); Cs; 2 tl.
Gevrai; 6·0	Pimpri; 5·0; Sun.	Sekta; 6·0	W;w.	Sl (pr); 2 tl; ch.
Jalna; 15·0	Ambad; 9·0; Thu.	Lalwadi; 5·0	W.	Sl (pr); pvt; Cs (mp); 3 tl; m.
.. ..	.. .. ..	.. ..	W.	..
Daulatabad; 3·4	Auranga- bad Can- tonment;	Daulatabad; 4·0	W.	Sl (pr); Cs; 2 tl; dh; gym; ch.
Potul; 8·0	Local; .. Sat.	Local; ..	W.	3 Sl (pr, m, h); Cs (mp); 6 tl; m; mq; 2dh; ch; 3 dp.
Aurangabad; 27·0	Balanagar; 1·0; Fri.	Balanagar; 1·0	W.	tl.
Aurangabad; 50·0	Bharadi; 2·0; Sat.	Local; ..	W.	Sl (pr); Cs; tl.
Aurangabad; 16·0	Ambelohal; 1·5; Sat.	Ambelohal ..	W.	Sl (pr); Cs; Syed Shadad Ursus; tl.

Village Name (1)	Direction; Travelling distance (2)	Area (acres); Pop.; Households; Agriculturists (3)	Post Office; Distance (4)
Katkeda—Abd.—काटखेडा ..	NE; 12·0	1235; 519; 88; 210	Sheoga; 4·0
Katpur—Ptn.—कातपूर ..	N; 4·0	1434; 4317; 1078; 324	Jaikwadi; 1·0
Katepimpalgaon—Ggr.—काटे- पिपळगांव ..	NW; 20·0	3534; 2101; 311; 870	Local; ..
Kathora Jainpur—Bkn.—कठोरा जैनपूर ..	SW; 6·0	2456; 632; 156; 137	Gawhali Tanda; ..
Kaudgaon—Ptn.—कौडगांव ..	NW; ..	893; 412; 73; 175	.. ..
Kaudgaon—Abd.—कौडगांव ..	S; 6·0	2347; 998; 186; 557	Zirpi; 2·0
Kauli—Soy.—कौली ..	SW; 10·2	1086; 538; 113; 252	Jarandi; 3·2
Kaundar—Ptn.—कौंदर ..	NE; 10·2	666; 375; 72; 103	Nandar; 2·0
Kautgaon—Vjr.—कउटगांव ..	SE; 12·0	1187; 160; 33; 73	Veergaon; 3·0
Kautha—Jln.—कौठा ..	SE; 19·0	1645; 271; 45; 145	Ranjani; 2·0
Kawadgaon Ambad—Aur.— कवडगांव अंबड ..	SE; 25·0	1110; 763; 127; 205	Golatgaon; 3·0
Kawadgaon Jalna—Aur.— कवडगांव जालना ..	SE; 25·0	1076; 718; 134; 205	Golatgaon; 3·0
Kawsan—Ptn.—कावसन ..	W; 0·2	2169; 1796; 495; 392	Paithan; 0·2
Kawitkheda—Std.—कविटखेडा ..	SW; ..	415; 324; 54; 119	.. ..
Kavitkheda—Knd.—कविटखेडा ..	SW; ..	914; 186; 34; 52	.. ..
Kawitkheda—Vjr.—कविटखेडा ..	NE; 17·0	1131; 548; 99; 134	Balegaon; 2·0
Kaigaon—Std.—कायगांव ..	S; ..	4848; 1492; 273; 478	.. ..
Kaigaon—Ggr.—कायगांव ..	S; 5·0	2408; 1587; 289; 463	Local; ..
Kedarkheda—Bkn.—केदारखेडा ..	SE; 9·0	2061; 937; 178; 359	Walsa khalsa; 2·0
Kekat Jalgaon—Ptn.—केकत जलगांव ..	E; 24·0	2702; 1887; 325; 558	Bija- mandwa; ..
Kelgaon—Std.—केलगांव ..	NW; ..	4791; 1131; 239; 354	.. ..
Keligavhan—Jln.—केलीगव्हाण ..	NW; 12·0	1751; 1668; 268; 483	Badnapur; 8·0
Kerala—Std.—केराळा ..	SW; ..	7338; 2575; 441; 1068	.. ..
Kesapur—Knd.—केसापूर ..	S; ..	550; 305; 47; 116	.. ..
Kesapuri—Aur.—केसापुरी ..	NW; 10·0	682; 106; 21; 19	Daulatabad; 2·0
Kesapuri—Ptn.—केसापुरी ..	NW; ..	757; 359; 70; 171	.. ..

Railway Station; Distance (5)	Weekly Bazar; Distance; Bazar Day (6)	Motor Stand ; Distance (7)	Drink- ing Water (8)	Institutions and other information (9)
Jalna; 12·0	Gola- pangari; 3·0; Mon.	..	0·3 rv.	Sl (pr); Cs; 2 tl; db; ch.
Aurangabad; 32·0	Jaikwadi; 1·0; Sun.	Jaikwadi;	1·0 W.	Sl (pr); pyt; Cs; tl.
Lasur; 7·0	Mahalgaon; 4·0; Fri.	Local;	.. W;w.	2 Sl (pr, h); 5tl; ch.
Jalna; 30·0	Gawhali 1·4; Fri. Tanda;	..	4·0 W.	Sl (pr); Cs; ch.
.. ..	.. .. ..	..	.. W.	Nath Prasad Fr. Ps. Vad. 11.
Jalna; 22·0	Sukhapuri; 2·0; Sat.	Zirpi;	2·0 W.	Sl (pr); Cs; 2tl.
Pimpalgaon; 4·0	Pimpalgaon; 4·0; Tue.	Local;	.. W.	Sl (pr); Cs (mp); tl; dg.
Aurangabad; 58·0	Nandar; 0·2; Thu.	..	.. rv.	Laxmi Devi Fr. Asd; 2 tl.
Rotegaon; 14·0	Mahalgaon; 4·0; Fri.	Chorwa- ghalaon;	4·0 W.	Sl (pr); Gahininath Baba Fr; 2 tl; dg.
Ranjani; 3·0	Ranjani; 2·0; Fri.	..	3·0 W;rv.	Sl (pr); tl.
Gevrai; 8·0	.. 3·0; Sat.	Sekta;	5·0 W.	Sl (pr); tl; mq.
Gevrai; 8·0	Wabegaon; 3·0; Sat.	Golatgaon;	3·0 W.	Sl (pr); Cs; tl; mq; dg; ch.
Aurangabad; 32·0	Jaik- wadi; 2·0; Sun.	Paithan;	0·4 rv.	Sl (pr); Cs; 5tl; m; ch.
.. ..	.. .. ..	..	.. W.	Panchami Fr. Ct. Vad. 5.
..
Parsoda; 12·0	Shiver; .. Sun.	Shiver;	5·0 W.	Sl (pr); Cs; tl.
.. ..	.. .. ..	..	.. W.	..
Lasur; 20·0	.. 1·0; Wed.	Local;	.. rv.	Sl (pr); Cs (mp); 8tl; mq; ch; 2 dp; 2 Cch.
Jalna; 24·0	Local; .. Thu.	Local;	.. rv.	Sl (pr); Cs (mp); Kedare- shwarnath Fr. Ct. Sud. 9; 2 tl; 2 dh; dp.
Jalna; 52·0	Biha- mandwa; .. Tue.	Local;	.. W.	2 Sl (pr, m); Cs (mp); Shaikh Nasir Pir Urs; 3 tl; mq; dg; gym; ch.
.. ..	.. .. ..	..	.. W.	..
.. ..	.. .. ..	Selgaon;	3·0 W.	2 Sl (pr, m); Cs; 3 tl; Cch.
.. ..	.. .. ..	..	.. W.	..
..
Daulatabad; 2·0	Auranga- bad Can- tonment; 9·0; Thu.	Daulatabad;	w;rv. tl; ch.	
.. ..	.. .. ..	..	.. W.	..

Village Name (1)	Direction ; Travelling distance (2)	Area (acres) ; Pop. ; Households ; Agriculturists (3)	Post Office ; Distance (4)
Kesarsingpura—Aur.— केसरसिंगपुरा	W; ..	Included in Urban Area I.	
Khadgaon—Ggr.—खादगांव	N; 14·0	1156; 471; 75; 111	Gajgaon; 0·4
Khadgaon—Bkn.—खादगांव	SW; 10·0	924; 312; 48; 180	Hasnabad; ..
Khadgaon—Jln.—खादगांव	NW; ..	2319; 753; 131; 400	.. ..
Khadgaon—Ptn.—खादगांव	NE; ..	3192; 1176; 220; 437	.. ..
Khadaknarela—Ggr.—खडकनारेला	N; 5·0	2141; 354; 52; 77	Gajgaon; 4·0
Khadak Waghalaon—Ggr.— खडक वाघलगांव	NW; 12·0	1183; 393; 43; 160	Kate Pimpalgaon; 2·0
Khadka—Abd.—खडका	SE; 27·0	3316; 1459; 261; 411	Pimparkhed; 1·0
Khadakwadi—Jln.—खडकवाडी	NW; 22·0	942; 155; 30; 51	Somthana; 2·0
Khadakeshwar—Abd.—खडकेश्वर	SE; 5·0	1050; 448; 84; 223	.. 3·0
Khadki—Bkn.—खडकी	SW; 11·0	1378; 453; 76; 115	Hasnabad; 2·0
Khajgaon—Jfrd.—खाजगांव	NE; 8·0	3131; 1701; 329; 430	Local; ..
Khalapuri—Abd.—खालापुरी	SE; 38·0	2553; 760; 154; 439	.. 3·0
Khamgaon—Jln.—खामगांव	NW; 32·0	4694; 1598; 286; 765	Local; ..
Khamgaon—Sld.—खामगांव	SW; 14·0	5358; 1882; 322; 937	Local; ..
Khamgaon—Knd.—खामगांव	SW; 20·0	1282; 881; 144; 992	Vira; 6·0
Khamkheda—Bkn.—खामखेडा	SE; 14·0	1235; 555; 87; 168	Longaon; 3·0
Khamkheda—Aur.—खामखेडा	NE; 18·0	1478; 275; 50; 120	Chauka; 6·0
Khamkheda—Jfrd.—खामखेडा	S; 2·0	869; 286; 51; 108	Jafferabad; 2·0
Khambala—Vjr.—खंबाळा	S; 4·0	2075; 657; 104; 346	Vaijapur; 4·0
Khambewadi—Jln.—खंबेवाडी	E; 35·0	1374; 503; 84; 274	Sevali; 2·0
Kham Jalgaon—Ptn.— खाम जळगांव	NW; 11·0	1150; 174; 29; 79	Dhakefal; ..
Khanapur—Jfrd.—खानापूर	SE; 6·0	2134; 371; 73; 91	Hiwara Kabli; 2·0

Railway Station; Distance (5)	Weekly Bazar; Distance; Bazar Day (6)	Motor Stand; Distance (7)	Drink- ing Water (8)	Institutions and other information (9)
..
Lasur; 9·0	Sidhanath 4·0; Tue. Wadgaon;	Local; ..	W.	Sl (pr); tl.
Badnapur; 18·0	Pimpalgaon 1·0; Sat. Koltya;	Rajur; 12·0	W.	Sl (pr); Cs; tl.
.. ..	.. .. .. ..	.. ..	W.	Khandoba Fr. Mrg.
.. ..	.. .. .. ..	.. ..	W.	..
Lasur; 5·0	Lasur; 5·0; Sun.	Lasur; 5·0	n.	Sl (pr); 2 tl; mq.
Lasur; 10·0	Sidhanath 3·0; Tue. Wadgaon;	.. 3·0	W.	Sl (pr); Cs; 2 tl; gym; ch.
Ranjani; 18·0	Tirthpuri; 6·0; Thu.	Chincholi; 4·0	w;rv.	Sl (pr); Cs; tl; dg; db; ch.
Badnapur; 3·0	Georai; 3·0; Thu.	Som�hara; ..	W.	Sl (pr); Kalika Ai Fr. Asd; tl.
.. 20·0	Ambad; 5·0; Thu.	.. ..	W.	Sl (pr); Cs; tl; ch.
Jalna; 41·0	Hasnabad; 2·0; Thu.	.. ..	W.	Sl (pr); 2 tl.
Jalna; 4·0	Local; .. Thu.	.. 1·0	W.	2 Sl (pr, m); Cs; 5 tl; m; mq; dg; dh; ch; 2 dp.
.. ..	.. 3·0; ..	.. ..	W;rv.	Sl (pr); Cs; tl.
Gevrai; 12·0	Dabhadi; 3·0; Tue.	.. 3·0	W.	4 Sl (3 pr, m); Cs; m; mq; ch.
Aurangabad; 24·0	Wadod Bazar; .. Mon.	Local; ..	W.	Sl (pr); pty; Cs; Mahashivaratri Fr. Mg. Vad. 14; 6 tl; m; mq; dg; dp.
Lasur; 16·0	Bolthan; 4·0; Sat.	Local; ..	W.	2 Sl (pr, m); Lakshmi Ai Fr. Asd. Vad. 30; 3 tl; mq; 2 dg; dh; gym; ch.
Jalna; 20·0	Longaon; 3·0; Wed.	Rajur; 2·0	W.	Sl (pr); pty; Cs; Maruti Fr. Ct. Sud. 9; 2 tl.
Aurangabad; 18·0	Phulambri; 8·0; Tue.	Chauka; 8·0	W.	Sl (pr); Cs; tl.
Jalna; 24·0	Jafferabad; 2·0; Tue; Fri.	Jafferabad; 2·0	W.	Sl (pr); 2 tl; ch.
Rotegaon; 6·0	Vaijapur; 4·0; Mon.	Vaijapur; 4·0	W.	Sl (pr); Cs; Rokdoba Fr. Ct. Sud. 13; 3 tl.
Ranjni; 10·0	Sevali; .. Tue.	.. ..	W.	Sl (pr); Cs (mis); tl.
.. 31·0	Lohagaon; 3·0; Tue.	.. 3·0	w;rv.	tl.
Jalna; 36·0	Hiwara- kabli;	.. 6·0	W.	Sl (pr); Cs; 2 tl; ch.

Village Name (1)	Direction ; Travelling distance (2)	Area (acres); Pop.; Households; Agriculturists (3)	Post Office; Distance (4)
Khandala—Bkn.—खांडाळा	.. SW; 7·0	2213; 593; 172; 550	.. 4·0
Khandala—Sld.—खांडाळा	.. N; 71·0	1633; 795; 179; 248	.. ..
Khandala—Ptn.—खांडाळा	.. E; 20·0	1963; 700; 126; 107	Biha- mandwa; Local; ..
Khandala—Vjr.—खांडाळा	.. N; 7·0	9190; 4668; 662; 1366	..
Khandewadi—Ptn.—खांडेवाडी	.. NW; ..	345; 108; 15; 54	.. ..
Khandi Pimpalgaon—Kld.— खांडी पिपळगांव	.. NE; 12·0	3885; 818; 113; 210	Sultapur; 2·0
Khanepuri—Jln.—खनेपुरी	.. SE; 10·0	1034; 926; 146; 269	Bhatepuri; 2·0
Khapardev Hivra—Abd.— खापरदेव हिवरा	.. SE; ..	2384; 971; 177; 389	Local; ..
Khaparkheda—Bkn.—खापरखेडा	.. SE; 14·0	1788; 553; 101; 195	Nalani Bk.; 3·0
Khaparkheda Kh.—Jfrd.— खापरखेडा ख.	.. NE; 12·0	906; 412; 109; 162	Bharaj Bk.; 2·0
Kharaj—Vjr.—खरज	.. N; 15·0	1911; 885; 144; 381	Chigatgaon; 1·0
Kharpudi—Jln.—खरपुडी	.. E; 4·0	2858; 947; 174; 377	Jalna; 4·0
Khaspur—Kld.—खासपूर	.. NW; 14·0	1111; 234; 41; 64	Galle- borgaon;
Khatakheda—Knd.—खातखेडा	.. NE; 14·4	2492; 809; 129; 435	.. 0·4
Khatkheda—Sld.—खातखेडा	.. W; ..	462; 425; 67; 89	.. ..
Khatnapur—Kld.—खतनापूर	.. NE; 7·0	471; 12; 1; 3	Sultapur; 0·3
Kheda—Knd.—खेडा	.. S; ..	1194; 328; 65; 85	.. ..
Khedgaon—Abd.—खेडगांव	.. NW; 10·0	2327; 580; 104; 154	Chikangaon; 2·0
Khedi—Knd.—खेडी	.. NE; ..	527; 434; 61; 129	.. ..
Khedi—Sld.—खेडी	.. N; 8·2	760; 629; 114; 298	Golegaon Bk.; 3·4
Kherda—Ptn.—खेर्डा	.. NE; ..	2356; 863; 144; 381	.. ..
Khirdi—Vjr.—खिर्डी	.. E; ..	778; 185; 32; 52	.. ..
Khirdi—Kld.—खिर्डी	.. E; 3·0	2618; 1482; 295; 442	Local; ..
Khirdi Kannad—Vjr.—खिर्डी कन्नड	.. NE; 30·0	986; 405; 62; 112	.. 2·0
Khodegaon—Aur.—खोडेगांव	.. SE; 26·0	4764; 1740; 328; 561	Local; ..

Railway Station ; Distance (5)	Weekly Bazar ; Distance ; Bazar Day (6)	Motor Stand ; Distance (7)	Drink- ing Water (8)	Institutions and other information (9)
Jalna; 32·0	Gawhali 3·0; Fri. Tanda;	.. 5·0	W.	SI (pr); Cs; tl; ch.
.. ..	.. .. ..	.. ..	W.	Pola-Padva Bdp. Sud. 1.
Jalna; 52·0	Biba- mandwa;	Chondhala; 1·0	W.	SI (pr); tl.
Rotegaon; 5·0	Local; .. Thu.	Local; ..	W; rv.	3 SI (pr, m, b); Cs; Laxmi Ai Fr. Asd. Vad. 30; Sharfuddin Babas Fr. Phg. Vad. 8; 26 tl; mq; dg; dh; ch; lib; 3dp.
.. ..	.. .. ..	.. ..	W.	..
Daulatabad; 20·0	Sultanpur; 2·0; Sun.	Sultanpur; 2·0	W.	SI (pr); Cs; 3 tl; mq; dg.
Sarwadi; 2·0	Jalna; 10·0; Tue.	Jalna; 10·0	W.	SI (pr); Cs; 2 tl.
.. ..	Tirthpuri; 3·0; Thu.	.. ..	W.	SI (pr); Cs; tl; mq; dh; ch.
Jalna; 31·0	Kedar- kheda;	Nalani Bk.; 3·0	W.	SI (pr); Cs; ch.
Jalna; 43·0	Bharaj Bk.; 2·0; Sat.	.. 1·4	W.	SI (pr); Cs; 2 tl; ch.
Rotegaon; 12·0	Loni Kh.; 3·0; Wed.	Loni Kh.; 3·0	W.	SI (pr); Cs (mp); Roka- doba Fr. Ct. Vad. 8; 4 tl; ch.
Jalna; 4·0	Jalna; 4·0; Tue.	Jalna; 4·0	W.	SI (pr); tl; ch; Cch.
Lasur; 14·0	Galle- borgaon;	Local; ..	W.	..
.. ..	.. .. ..	.. ..	W.	SI (pr); tl.
.. ..	.. .. ..	.. ..	W.	..
Daulatabad; 16·0	Sultanpur; 0·2; Sun.	Gadana; 0·3	W.	tl.
.. ..	.. .. ..	.. ..	W.	..
Badnapur; 6·0	Wahegaon; .. Sat.	.. ..	W.	..
.. ..	.. .. ..	.. ..	W.	..
Aurangabad; 47·0	Sillod; 7·0; Sun.	Local; 0·3	W.	2 SI (pr, b); Cs; Devi Fr. Vsk. Sud. 3; 3 tl.
.. ..	.. .. ..	.. ..	W.	..
.. ..	.. .. ..	.. ..	W.	..
Daulatabad; 10·0	Kbulda- bad;	.. 3·0	W.	SI (m); 2 tl; mq; ch.
Lasur; 12·0	.. 2·0; Tue.	.. 6·0	W.	SI (pr).
Chikalthana; 20·0	Local; .. Thu.	Chitegaon; 7·0	W.	4 SI (3 pr, m); Cs (mp); Bhavani Mata Fr. Ct. Sud. 15; Chaitra Pourni- ma Fr. Ct. Sud. 15; 9 tl; m; mq; dh; gym; dp.

Village Name (1)	Direction; Travelling distance (2)	Area (acres); Pop.; Households; Agriculturists (3)	Post Office; Distance (4)
Khodepuri—Jln.—खोडेपुरी ..	E; 19·0	1154; 470; 89; 144	Utwad; 3·0
Khojewadi—Ggr.—खोजेवाडी ..	NE; 18·0	863; 478; 74; 241	Asegaon; 2·0
Khopeshwar—Ggr.—खोपेश्वर ..	N; 9·0	1031; 252; 33; 71	.. 2·0
Khuldabad (2) Urban Area I— Kld.—खुल्दाबाद नागरी विभाग १	HQ; ..	16·29; 6149; 1130; 600	.. ..
Khullod—Sld.—खुल्लोड ..	N; ..	1856; 1006; 218; 417	.. ..
Khupta—Sld.—खुपटा ..	NE; ..	1974; 1193; 225; 377	.. ..
Kingaon—Aur.—किंगांव ..	N; 22·0	2492; 2134; 387; 902	Local; ..
Kingaon—Abd.—किंगांव ..	NW; 10·0	3752; 1490; 259; 714	.. ..
Kinhal—Ggr.—किन्हल ..	N; 28·0	1596; 959; 178; 378	Mali 2·0
Kinhi—Soy.—किन्ही ..	SW; 40·0	7200; 897; 182; 395	Wadgaon; 4·0
Kinhi—Jfrd.—किन्ही ..	SE; 16·0	745; 357; 55; 127	Tigji; Tembhurni; 10·0
Kinola—Jln.—किनोला ..	NW; 27·0	2912; 888; 159; 312	Dabhadi; 3·0
Kiratpur—Vjr.—किरतपूर ..	S; 5·0	856; 377; 49; 157	Vaijapur; 5·0
Kobapur—Ggr.—कोबापूर ..	NE; 6·0	609; 613; 104; 266	Kankori; 2·0
Koda—Bkn.—कोदा ..	N; 16·0	1761; 648; 127; 222	Anva; 2·0
Kodapur—Ggr.—कोडापूर ..	E; 8·0	949; 302; 50; 126	Pakhora; 1·0
Kodoli—Bkn.—कोदोली ..	SE; 6·0	2039; 852; 178; 274	Sipora; 2·0
Kokanwadi—Aur.—कोकनवाडी ..	W; ..	Included in Urban Area I	
Kolghar—Aur.—कोळघर ..	SE; 24·0	2289; 1085; 205; 575	Ektuni; 1·0
Kolghar—Ggr.—कोळघर ..	N; 6·0	1764; 663; 104; 220	Kankori; 1·0
Kolambi Majra—Knd.—कोळंबी मजरा ..	E; 21·0	1799; 547; 81; 158	Pishor; 3·0

Railway Station; Distance (5)	Weekly Bazar ; Distance ; Bazar Day (6)	Motor Stand ; Distance (7)	Drink- ing Water (8)	Institutions and other information (9)
Kodi; 7·0	Manegaon; ... Fri.	..	3·0	W.
Daulatabad; 3·0	... ... ...	..	..	Sl (pr); 4 tl; dh.
.. 10·0	Sidhanath 2·0; Tue. Wadgaon;	..	..	W.
.. ..	... ... ..	..	..	Sl (pr); tl; dg.
.. ..	... ... ..	..	..	Sl (pr); tl.
Aurangabad; 22·0	Phulambri; 7·0; Tue.	Phulambri	7·0	W.
Jalna; 36·0	Wahe- 10·0; Sat. gaon;	..	2·0	W.
Lasur; 8·0	Deogaon; 4·0; Mon.	Local	..	Sl (pr); 3 tl; dg.
Nagardevla; 13·0	Nagarde- 13·0; Mon. vla;	Nagardevla	9·0	W.
Jalna; 25·0	Tem- 10·0; Mon. bhurti;	..	4·0	W.
Jalna; 27·0	Dabbadi; 3·0; Tue.	Dabbadi	3·0	W.
Rotegaon; 6·0	Vaijapur; 5·0; Mon.	Vaijapur	5·0	W.
Lasur; 14·0	Gangapur; 6·0; Sat.	Gangapur	6·0	rv.
Jalna; 60·0	Wadoda- 4·0; Mon. pan;	Golegaon	6·0	Sl (pr); Cs (c); 3 tl; m.
Aurangabad; 25·0	Bhiwdha- 2·0; Thu. nora;	Dhoregaon	4·0	w; rv.
Jalna; 28·0	Sipora; 3·0; Sun.	Baranjala Fata;	4·0	Sl (pr); Cs; 2 tl; ch.
Gevrai; 8·0	Wahegaon; 5·0; Sat.	Rajapur	5·0	..
Lasur; 11·0	Sidhanath 3·0; Tue. Wadgaon;	Malunja Kh.;	0·5	Sl (pr); Koleshwar Fr. Asd.; 3 tl; m; mq; dg.
.. ..	Pishor; 3·0; Tue.	Pishor	3·0	Sl (pr); Cs (mp); 3 tl; mq.

Village Name (1)	Direction ; Travelling distance (2)	Area (acres) ; Pop. ; Households ; Agriculturists (3)				Post Office ; Distance (4)
		1797;	365;	63;	194	
Kolthana—Aur.—कोलठाणा	N; 7·5	1797;	365;	63;	194	Aurangabad; 8·0
Kolwadi—Knd.—कोल्वाडी	W; 9·2	4699;	1542;	286;	760	Local; ..
Kolwadi—Jln.—कोल्वाडी	E; 20·0	736;	222;	35;	70	Sevali; 2·0
Kolegaon—Bkn.—कोळेगांव	NE; 12·0	1133;	705;	95;	257	Sipora; 3·0
Kolegaon—Jfrd.—कोळेगांव	NE; 12·0	2766;	786;	142;	236	Varud Bk.; 2·0
Kolhapur—Jfrd.—कोल्हापूर	NW; ..	1069;	719;	141;	246	.. ..
Kolhi—Vjr.—कोल्ही	NE; 11·0	1701;	752;	196;	312	.. 3·0
Koli Bodkha—Ptn.— कोळी बोडखा	NE; 18·0	5033;	1446;	257;	466	Pachod; 3·0
Koli Sirasgaon—Abd.— कोळी सिरसगांव	SW; 12·0	1331;	733;	132;	285	.. ..
Konad—Jfrd.—कोनड	NE; 12·0	2588;	932;	203;	366	Varud Bk.; 2·0
Kondabari—Knd.—कोंडबारी	N; ..	1644;	7;	2;	3	.. ..
Konewadi—Aur.—कोनेवाडी	E; 24·0	1612;	483;	82;	240	Gade Jaigaon; 4·0
Kanborig—Aur.—कान्होरी	N; 20·0	1654;	964;	139;	280	.. 2·0
Koparda—Bkn.—कोपरडा	S; 5·0	1519;	686;	132;	232	Local; ..
Koparwel—Knd.—कोपरवेल	E; 30·0	751;	133;	30;	31	Nachanwel; ..
Koradgaon—Vjr.—कोरडगांव	N; 20·0	1558;	389;	65;	178	.. ..
Kophala—Sld.—कोळाळा	NW; ..	3401;	481;	82;	168	.. ..
Kosgaon—Bkn.—कोसगांव	NE; 14·0	1887;	1139;	205;	333	Varud Bk.; 3·0
Kotha Dabhadi—Bkn.— कोठा दाभाडी	SE; 18·0	981;	223;	46;	139	Jawkheda Bk.; 2·4
Kotha (Jahgir)—Bkn.— कोठा (जहागिर)	NE; 12·0	1357;	382;	87;	149	Mahora; 3·0
Kotha Koli—Bkn.—कोठा कोळी	NE; 13·0	1690;	502;	84;	154	Jaigaon; 2·0
Kothala Bk.—Abd.—कोठाळा बु.	SE; 31·4	2268;	717;	93;	368	Jamb; 2·0
Kothala Kh.—Abd.—कोठाळा खु.	SE; 22·0	1106;	487;	99;	281	.. ..
Kothnandra—Sld.—कोठनांद्रा	NW; 16·0	1965;	1060;	215;	520	Talni; 2·0
Kothara Bazar—Bkn.— कोठारा बाजार	N; 8·0	1601;	1709;	198;	576	Local; ..
Kothi—Abd.—कोठी	SE; 26·0	1746;	754;	149;	296	Antarwali Tembhī;
Krishnapurwadi—Aur.— कृष्णपूरवाडी	N; 7·0	1339;	470;	74;	136	Aurangabad; 7·0

Railway Station ; Distance (5)	Weekly Bazar; Distance; Bazar Day (6)	Motor Stand ; Distance (7)	Drink- ing Water (8)	Institutions and other information (9)
Aurangabad; 8·0	Aurang- abad; 7·5; Sun.	.. 2·5	W.	Sl (pr); Cs; Lakshmi Devi Fr. Ct.; tl; ch.
Chalisgaon; 21·0	Kannad; 9·2; Mon.	.. 6·4	rv.	Sl (pr); Cs; 3 tl; m; ch.
Ranjni; 10·0	Sevali; 2·0; Tue.	Sevali; 2·0	W.	Sl (pr); tl.
Jalna; 48·0	Sipora; 3·0; Sun.	Sipora; 2·0	W.	Sl (pr); Cs; 3 tl; ch.
Jalna; ..	Varud Bk.; 2·0; Tue.	Local; ..	W.	Sl (pr); tl.
.. ..	.. .. ..	.. ..	W.	..
.. 8·0	.. 4·0; ..	Local; ..	W.	Sl (pr); 2 tl; dg; dh; ch.
Aurangabad; 43·0	Pachod; 3·0; Sun.	Pachod; 3·0	W.	Sl (pr); Shaikh Sannia Ursus Ct. Sud. l; mq; dg.
Aurangabad; 50·0	Pachod; 7·0; Sun.	Dongaon; 2·0	W; rv.	Sl (pr); Cs; ch.
Jalna; 36·0	Varud Bk.; 2·0; Tue.	.. 2·0	W.	2 Sl (pr, m); 2 tl.
.. ..	.. .. ..	.. ..	W.	..
Gevrai; .. 4·0	Georai; 4·0; Thu.	Sekta; 4·	W.	Sl (pr); Ursus (Kalu Pir); tl; dg.
.. 22·0	Phulambri; 2·0; Tue.	.. 2·	W.	Sl (pr); Ursus (Khakia Vali); 2 tl; dg; mq.
Jalna; 28·0	Bhokardan; 5·0; Sat.	Kumbhari; Fata;	2·0 rv.	Sl (pr); tl.
Aurangabad; 40·0	Nachanwel; 0·2; Thu.	Local; ..	0 4	W.
.. 17·0	Shiver; .. Sun.	.. 5·	W.	Sl (pr); Mela Fr. Bdp. Sud. 3; tl; dg; gym; ch.
.. ..	.. .. ..	.. ..	W.	Sl (pr); Cs; 2 tl; ch.
Jalna; 46·0	Sipora; 6·0; Sun.	Jamb; 2·0	W.	Cs; 6 tl; ch.
Jalna; 28·0	Dabhadi; 4·0; Tue.	Rajur; 8·0	W.	Sl (pr); Cs (mp); tl.
Jalna; 50·0	Mahora; 3·0; Fri.	.. 3·0	W.	Sl (pr); 2 tl; dh.
Jalna; 45·0	Jalgaon; 2·0; Wed.	Jalgaon; 2·0	W.	Sl (pr).
Partur; 46·0	Kumbhar 4·0; Wed. Pimpal- gaon;	Jamb; 2·0	W.	Sl (pr); Khandoba Fr. Mrg. Sud. 6; Parasnath Fr. Kt. Sud. 15; 2 tl; m; ch.
.. 42·0	.. 5·0; ..	.. 5·0	rv.	Sl (pr); Cs; tl; mq; dh; ch.
Aurangabad; 54·0	Bharadi; 4·0; Sat.	Local; ..	W.	Sl (pr); Devi Fr. Vsk.; 3 tl.
Local; ..	Local; .. Tue.	Bhokardan; 8·0	W.	Sl (pr); Gariba Shamiya Urus; 4 tl; 2 mq; dg; dh.
Jalna; 43·0	Antarwali 1·0; Sun. Tembhi;	Local; ..	W.	Sl (pr); tl; ch.
Aurangabad; 7·0	Aurang- abad; 7·0; Sun.	.. 2·0	W.	Sl (pr); Cs; tl; ch.

Village Name (1)	Direction; Travelling distance (2)	Area (acres); Pop.; Households; Agriculturists (3)	Post Office; Distance (4)
Krishnapur—Ptn.—कृष्णपूर .. NW; 23·0	1222; 718; 134; 369	Shevta; ..	
Kshirsagar—Bkn.—किरसागर .. SW; 2·0	1056; 345; 66; 169	Bhokardan; 2·0	
Kukadgaon—Abd.—कुकडगांव .. SE; 7·0	1836; 606; 89; 251	Sukhapuri; 2·0	
Kukadi—Bkn.—कुकडी .. N; 11·0	1003; 271; 46; 69	Kothara Bazar; ..	2·0
Kumbharzari—Jfrd.—कुंभारझरी .. SE; 7·0	2199; 811; 148; 302	Hiwara Kabli; ..	1·0
Kumbhari—Bkn.—कुंभारी .. S; 3·0	2946; 908; 188; 296	.. ..
Kumbhari—Jfrd.—कुंभारी .. NE; 5·1	1227; 513; 90; 190	Khajgaon; 2·0	
Kumbhari—Jln.—कुंभारी .. SW; 10·0	1942; 344; 60; 183	.. ..
Kumbhar Pimpalgaon—Abd.—कुंभार पिंपळगांव .. SE; 25·0	4483; 2675; 480; 525	Local; ..	
Kumbhephal—Aur.—कुम्भेफळ .. E; 14·0	3245; 1539; 265; 747	Local; ..	
Kumbhephal—Jln.—कुम्भेफळ .. NE; 13·0	652; 682; 120; 318	Waghral; 1·0	
Kumbhephal—Jln.—कुम्भेफळ .. SW; 5·0	2597; 1046; 165; 555	Jalna; 5·0	
Kunjkheda—Knd.—कुंजखेडा .. E; 4·0	2282; 994; 165; 468	Kannad; 4·0	
Kuran—Abd.—कुरण .. S; 11·2	1704; 508; 102; 334	.. 0·1	
Kusali—Jfrd.—कुसली .. NE; 12·0	1486; 369; 76; 154	Bharaj Bk.; 1·0	
Kusli—Jln.—कुसली .. W; 18·0	2537; 1028; 180; 378	Roshangaon; 4·0	
Kutubpur—Sld.—कुतूबपूर .. NW; ..	502; 2; 1; 2	.. ..
Kutubpura—Aur.—कुतूबपूरा .. NW; ..	Included in Urban Area 1.	.. ..
Kutub Kheda—Ptn.—कुतूबखेडा .. NE; 11·0	1693; 257; 49; 124	Nandar; 0·2	
Ladgaon—Vjr.—लाडगांव .. S; 6·0	3178; 1393 239; 510	Local; ..	
Ladgaon—Aur.—लाडगांव .. E; 13·0	1457; 609; 113; 368	Kumbhe- phal; ..	1·0
Lad Sawangi—Aur.—लड सावंगी .. NE; 30·0	4683; 4222; 732; 1137	Local; ..	

Railway Station ; Distance (5)	Weekly Bazar; Distance; Bazar Day (6)	Motor Stand ; Distance (7)	Drink- ing Water (8)	Institutions and other information (9)
Aurangabad; 40·0	Lohagaon; .. Tue.	Local; ..	rv.	Sl (pr); Cs; 8 tl.
.. 28·0	Bhokardan; 2·0; Sat.	Bhokardan; 2·0	W.	Sl (pr); Cs; tl; ch.
Jalna; 25·0	Sukhapuri; 1·0; Sat.	Sukhapuri; 1·0	W.	Sl (pr); Cs; Khandoba Fr. Ct.; 2 tl; ch.
Jalna; ..	Kothara Bazar; 2·0; Tue.	Bhokardan; 11·0	W; rv.	3 tl.
Jalna; 26·0	Hiwara 1·0; Wed. Kabli;	.. 7·0	rv.	2 Sl (pr, m); Cs; 4 tl; ch; lib; dp.
Jalna; 30·0	Bhokardan; 3·0; Sat.	Kumbhari Fata;	W.	Sl (pr); Maruti Fr. Ct. Sud. l; tl; ch.
Jalna; 35·0	Khajgaon; 2 0; Thu.	Kumbhari; 1·0	W.	Sl (pr); Cs; Bhandara Fr. Ct. Sud. 9; 2 tl; m.
Badnapur; Local; ..	Badnapur; 5·4; Fri. Local; .. Wed.	Badnapur; .. 1·0	w; rv. W.	Sl (pr); Cs (mp); tl. Sl (pr); pyt; Cs; (1) Maruti Fr. Ct.; (2) Ganesh Fr. Bdp.; tl; 3 m; mq; dg; lib.
Karmad; 3·0	Karmad; 3·0; Mon.	..	0·7	W.
Jalna; 14·0	Devulgao 4·0; Sat. Raja;	..	1·0	Sl (pr); tl.
Jalna; 5·0	Jalna; 5·0; Tue.	Jalna; 5·0	W.	Sl (pr); Cs (mp); tl; mq; dh; ch.
Aurangabad; 40·0	Karnad; 4·0; Mon.	Karnad; 4·0	W.	Sl (pr); Cs; 2 tl; mq; 2 dg; ch.
Jalna; 40·0	Shahagad; 0·1; Thu.	..	0·1	rv.
Jalna; 41·0	Bharaj Bk.; 1·0; Sat.	..	4·0	W.
Badnapur; 6·0	Badnapur; 6·0; Fri.	Badnapur; 6·0	W.	Sl (pr); 2 tl; m; 2 dg; 2 ch.
..
..
Aurangabad; 57·0	Nandar; 0·5; Thu.	Nandar; 1·0	W; n.	tl.
Pultamba; 7·0	Vaijapur; .. Mon.	..	6·0	W.
Karmad; 3·0	Karmad; 3·0; Mon.	Local; ..	W.	2 Sl (pr, m); Cs; Hanuman Fr. Ct. Sud. 15; 2 tl; mq.
Karmad; 10·0	Local; .. Mon.	Local; ..	W.	Sl (pr); tl.
				3 Sl (pr, m, h); pyt; Cs. (mp); Ladubai Fr. Ct. Vad. 9; Janimiya Fr. Kt. Sud. 15; 10 tl; 2 m; mq; dg; ch; lib; dp.

Village Name (1)	Direction; Travelling distance (2)	Area (acres); Pop.; Households; Agriculturists (3)					Post Office; Distance (4)
Lakh Khandala—Vjr.—लाख खंडाळा	N; 4·0	1898;	510;	80;	234	Vaijapur;	..
Lakhganga—Vjr.—लाखगंगा	SW; ..	2390;	475;	74;	129	..	..
Lakhmapur—Ggr.—लखमापूर	SE; 11·0	2120;	713;	99;	262	..	..
Lakhamapuri—Abd.—लखमापूरी	S; 10·0	2049;	802;	142;	289	..	..
Lakhamapurwadi—Vjr.— लखमापूरवाडी	E; ..	619;	37;	5;	10	..	..
Lakhani—Vjr.—लाखणी	NE; 28·0	803;	583;	95;	227	Deogaon;	3·0
Lakhegaon—Ptn.—लाखेगांव	N; ..	1486;	681;	127;	186	..	..
Lalwadi—Abd.—लालवाडी	N; 3·0	2491;	1050;	178;	275	Parner;	2·0
Lalwan—Knd.—लालवन	E; 30·0	741;	331;	59;	104	Nidhona;	2·0
Lamgavan—Ptn.—लामगवाण	NW; 16·0	914;	567;	101;	165	Lohagaon	3·0
Lamkana—Aur.—लामकाना	NE; ..	3277;	1003;	166;	365	Kh.;	..
Lamangaon—Kld.—लामनगांव	N; 4·0	1283;	419;	64;	142	Takli;	2·0
Lamangaon—Knd.—लामणगांव	S; 26·0	809;	653;	112;	221	Local;	..
Lanzi—Ggr.—लांझी	NE; 18·0	399;	373;	65;	174	Waluj Bk.;	2·0
Lasur—Vjr.—लासुर	E; 23·0	5106;	3637;	654;	1148	Local;	..
Lasura—Abd.—लासुरा	SW; 10·0	703;	326;	53;	122	Chinchkhed;	..
Latifapur—Bkn.—लतीफपुर	SW; 11·0	1980;	402;	56;	187	Hasnabad;	0·2
Lawhali—Knd.—लव्हाली	S; 15·0	659;	114;	22;	49	Borsar Bk.;	1·0
Laygaon—Aur.—लायगांव	SE; 17·0	2066;	798;	142;	255	Khodegaon;	2·0
Leha—Sld.—लेहा	N; 8·2	2781;	1484;	255;	458	Golegaon Bk.;	3·0
Leha—Bkn.—लेहा	NE; 33·0	1824;	1010;	183;	251	Selud;	1·0
Leha (Babra)—Sld.—लेहा (बाबरा)	SW; ..	2359;	882;	157;	222	..	..
Lenapur—Soy.—लेणापूर	SE; 8·0	561;	108;	22;	62	Ajinthia;	9·0
Limbejalgaon—Ggr.— लिंबे जळगांव	NE; 13·0	2596;	847;	172;	347	Turkabad;	2·0
Limbī—Abd.—लिंबी	SE; 31·0	1477;	574;	101;	190	Jamb;	2·0

Railway Station; Distance (5)	Weekly Bazar; Distance; Bazar Day (6)	Motor Stand; Distance (7)	Drink- ing Water (8)	Institutions and other information (9)
Rotegaon; 4·0	Vaijapur; 4·0; Mon.	Vaijapur; 4·0	W.	Sl (pr); 3 tl; ch.
.. ..	.. ..	.. ..	W.	..
Aurangabad; 29·0	Pravara- sangam; 5·0; ..	Kaigaon; 5·0	rv.	Sl (pr); Cs; Balaji Fr. An.; 11 tl; mq; dg; ch; Cch.
.. ..	.. ..	.. ..	W.	Ramnavami Fr. Ct. Sud. 9; tl.
..
Lasur; 7·0	Lasur; 7·0; Sun.	Deogaon; 3·0	W; rv.	Sl (pr); Mahasoba Fr. Ct. Sud. 15; tl.
.. ..	.. ..	.. ..	W.	..
Jalna; 15·0	Ambad; 2·0; Thu.	Local; 0·2	W.	Sl (pr); Cs; tl; m; ch.
Aurangabad; 25·0	Pishor; 10·0; Tue.	Pishor; 15·0	W.	Sl (pr); tl.
Aurangabad; 27·0	Lohagaon 3·0; Tue. Kh.;	Lohagaon 3·0 Kh.;	rv; pl.	Sl (pr); 3 tl; 2 mq; 2 dg.
.. ..	.. ..	.. ..	W.	..
Daulatabad; 9·0	Takli; 2·0; Thu.	Local; ..	W.	Sl (pr); tl; ch.
Lasur; 10·0	Deogaon; 3·0; Mon.	.. 2·0	rv.	Sl (pr); Cs (mp); 2 tl; dh; ch.
Aurangabad; 14·0	Waluj Bk.; 2·0; Mon.	Waluj Bk.; 2·0	W; w.	Sl (pr); 2 tl.
Local; 2·0	Local; 2·0; Sun., Fri.	Local; 2·0	rv.	2 Sl (pr, h); 3 Cs; Jagdamba Devi Fr. Ct. Vad. 5; 4 tl; mq; 3 dg; dh; ch; lib; dp.
Jalna; 30·0	Pachod; 6·0; Sun.	Pachod; 6·0	rv.	Sl (pr); 2 tl; ch.
Badnapur; 20·0	Hasnabad; 0·2; Thu.	Kedar- kheda; 12·0	rv.	Sl (pr); Cs; 2 tl.
Lasur; 13·0	Borgaon; 3·0; Sun.	.. 3·0	rv.	tl.
Chikalthana; 11·0	Khode- gaon; 2·0; Tue.	Chite 2·0 Pimpal- gaon;	W.	Sl (pr); 3 tl; mq; dg; dh; ch.
Aurangabad; 47·0	Sillod; 7·4; Sun.	Local; 0·2	W.	2 Sl (pr, h); Cs; 4 tl; m.
Jalna; 65·0	Jalaki; 2·0; Thu.	Dhawada; 4·0	W.	Sl (pr); Cs (mp); Devi Fr. Vsk. Sud. 5; tl; dg.
.. ..	.. ..	.. ..	W.	..
Pahur; 14·0	Ajintha; 9·0; Sun.	Ajintha Leni; 1·0	rv.	2 tl.
Aurangabad; 12·0	Jikthan; 2·0; Fri.	Local; 0·2	W.	Sl (pr); pyt; Cs; 4 tl; m; mq; dg; ch.
Partur; 16·0	Kumbhar Pimpal- gaon;	.. 1·0	W.	Sl (pr); Cs; tl; ch.

Village Name (1)	Direction ; Travelling distance (2)	Area (acres); Pop.; Households; Agriculturists (3)	Post Office ; Distance (4)
Limboni—Abd.—लिंबोनी ..	SE; 22·4	2739; 980; 179; 489	Pimparkheda 2·0 Bk.;
Lingdari—Aur.—लिंगदरी ..	NE; ..	1680; 418; 73; 108	.. ..
Lingatpuri—Ptn.—लिंगतपूरी ..	W; ..	600; 450; 88; 134	.. ..
Lingewadi—Bkn.—लिंगेवाडी ..	SE; 5·0	1754; 841; 153; 271	Garkheda; 1·0
Lohgaon—Knd.— लोहगांव ..	NE; ..	3075; 998; 179; 493	.. ..
Lohagaon Bk.—Ptn.—लोहगांव बु. ..	NW; 14·0	2270; 2100; 382; 775	Local; ..
Lohagaon kh.—Ptn.—लोहगांव खु. ..	NW; 14·0	2088; 212; 34; 89	Local; ..
Loangaon—Bkn.—लोणगांव ..	SE; 20·0	3271; 1953; 170; 662	Local; ..
Lonwadi—Sld.—लोणवाडी ..	W; 10·0	1301; 979; 210; 213	Andhari; 4·0
Loni—Kld.—लोणी ..	N; 20·0	2373; 1235; 194; 320	Bodkha; 0·6
Loni Bk.—Vjr.—लोणी बु. ..	NE; 5·0	3378; 790; 108; 317	Vaijapur; ..
Loni Kh.—Vjr.—लोणी खु. ..	N; 25·0	2732; 1335; 252; 362	Local; ..
Lonarbhaygaon—Abd.—लोनार-भायगांव. ..	NW; 10·0	4377; 1232; 245; 571	.. 3·0
Lonza—Knd.—लोंझा ..	N; 35·0	2973; 71; 20; 42	Nagad; 2·0
Machindra Chincholi—Abd.— मर्छिद्र चिंचोली. ..	SE; 20·0	6100; 2594; 484; 770	Local; ..
Madni—Sld.—मादनी ..	NE; 22·0	2350; 1664; 344; 663	Local; ..
Mahakala—Abd.—महाकाळा ..	SW; 11·2	3951; 1499; 243; 571	.. 2·0
Mahakalwadgaon—Vjr.— महाकलवाडगांव ..	SE; 15·0	4031; 1473; 256; 399	Nagamthan; 1·0
Mahalgaon—Vjr.—महालगांव ..	SE; ..	4241; 1714; 310; 438	.. ..
Mahalaxmi Kheda—Ggr.— महालक्ष्मी खेडा. ..	SE; 10·0	1279; 302; 58; 89	Sawkheda; 1·4
Mahalpimpri—Aur.—महालप्रिप्री ..	NE; 10·0	1082; 570; 97; 261	Chikalthana; 2·0

Railway Station ; Distance (5)	Weekly Bazar ; Distance ; Bazar Day (6)	Motor Stand ; Distance (7)	Drink-ing Water (8)	Institutions and other information (9)
Partur; 18·0	Kumbhar Pimpal-gaon; 2·0; Wed.	.. 2·0	W.	Sl (pr); Cs; 2 tl; m.
.. ..	.. .. ..	.. ..	W.	..
.. .. Jalna; 28·0	.. .. Sipora; 3·0; Sun.	Bhokardan; 5·0	W.,rv.	Ramnavmi Fr. Ct. Sud. 9. Sl (pr); Cs; 2 tl; mq; dg; ch.
.. ..	.. .. ..	.. ..	W.	Devi Fr. Vsk.
.. .. 22·0	Local; .. Tue.	Stage;	.. W.	3 Sl (pr, m, h); pty; Cs; Haji Baba Urs; 5 tl; mq; dg; ch; 3 dp; 2 Cch.
Local; ..	Local; .. Tue.	Local;	.. W.	3 Sl (pr, m, h); Cs; tl; dg.
Jalna; 18·0	Local; .. Wed.	Tapovan Fata;	2·0 W.	2 Sl (pr, m); Cs; Devi Fr. Ct. Sud. 15; 7 tl; 2 mq; dg; dh; ch; 2 dp; Cch.
Aurangabad; ..	Andhari; 4·0; Mon.	..	10·0 W.	Sl (pr); pty; Cs (mp); 2 tl; dh.
Daulatabad; 22·0	Chikalthan; 3·0; Sun.	..	6·0 W.	Sl (pr); Cs; Lakshmi Fr. Asd. Vad. 30; 3 tl; mq; dg; gym; ch.
Rotegaon; 2·0	Vaijapur; 5·0; Mon.	..	1·0 W.	Sl (pr); Cs; 3 tl; mq.
Rotegaon; 25·0	Local; .. Wed.	Local;	.. W.	2 Sl (pr, m); Cs; Bhikan-sha Vali Urs; 3 tl; mq; dg; 2 dp (vet).
Badnapur; 6·0	Wahegaon; 3·0; Sat.	.. ..	W.	Sl (pr); pty; Cs; tl; mq; dh; Cch.
Chalisgaon; 14·0	Nagad; 2·0; Fri.	.. ..	W.	..
Jalna; 38·0	Kumbhar Pimpal-gaon; 3·0; Wed.	Stage;	.. W.	Sl (pr); Cs (mp); tl; dh; ch; dp; Cch.
Aurangabad; 62·0	Shivna; 2·0; Wed.	Local;	.. W.	Sl (pr); Cs; 2 tl; 3 m; mq.
Jalna; 36·0	Shahapur; 3·0; Thu.	Local;	.. W.	2 Sl (pr, m); Cs; 3 tl; dh; ch; lib.
Srirampur Halt; 11·0	Nagam-than; 1·0; Thu.	Mahalgaon;	9·0 rv.	Sl (pr); Cs (mp); 4 tl; ch.
.. ..	.. .. ..	.. ..	W.	..
.. ..	Sawkheda; 1·4; Mon.	Local;	.. rv.	Sl (pr); Cs; tl.
Chikalthana; 2·0	Chikal-thana; 2·0; Fri.	Chikal-thana;	2·0 W.	Sl (pr); Cs; tl.

Village Name (1)	Direction; Travelling distance (2)	Area (acres); Pop.; Households; Agriculturists (3)	Post Office; Distance (4)
Mahalabada—Bkn.—महाल्बदा ..	NE; 14·0	1035; 174; 31; 98	Savalad- bara; 3·4
Mahamadabad—Jln.—महमदाबाद ..	SE; ..	2976; 1206; 208; 542	.. ..
Mahammadpur—Aur.—महमदपुर ..	E; 17·0	667; 40; 9; 13	Pimpri; 1·0
Mahamoodpura—Aur.— महमदपुरा ..	N; 4·6	Included in Urban Area I.	
Mahmadpur—Ptn.—महमदपुर ..	S; 6·0	998; 105; 20; 38	Changatpuri; 1·0
Maharjavla—Abd.—माहरजवला ..	E; 20·0	2652; 925; 156; 308	Panewadi; 5·0
Mahebukheda—Ggr.—महेबूखे- डा. ..	N; 14·0	1487; 709; 123; 228	Local; ..
Maherbhaigaon—Abd.—माहेर- भायगांव ..	NW; 12·0	1611; 988; 166; 498	.. 3·0
Maholi—Ggr.—माहोली ..	NW; 4·0	2106; 506; 90; 125	Manjri; 24·0
Mahora—Jfrd.—माहोरा ..	NW; 9·0	2881; 1253; 233; 384	Local; ..
Majarewadi—Jln.—मजरेवाडी ..	E; 6·0	948; 667; 97; 172	Jalna; 6·0
Mazre Hasnabad—Aur.—मझरे- हसनाबाद ..	E; ..	609; 306; 47; 63	Gade 4·0
Mazre Mustafabad—Aur.— मझरे मुस्तफाबाद ..	W; ..	Included in Urban Area I.	
Makarmatpur—Vjr.—मकरमतपुर ..	E; 5·0	1233; 185; 28; 51	.. 5·0
Makranpur—Knd.—मक्रनपुर ..	N; 0·1	730; 367; 58; 154	Kannad; 0·1
Malkapur—Aur.—मलकापुर ..	SE; 17·0	788; 154; 25; 57	Pimpri; 1·0
Malkapur—Bkn.—मलकापुर ..	N; 4·0	957; 323; 48; 163	Bhokardan; 4·0
Malkapur—Ggr.—मलकापुर ..	NE; 6·0	479; 126; 24; 63	Turkabad; 1·0
Malshendra—Jln.—मालेशेंद्रा ..	N; 14·0	1797; 628; 112; 193	Bawane 0·2 Pangari;
Malegaon—Bkn.—माळेगांव ..	NE; 12·0	1519; 408; 81; 150	Sipora; 3·0
Malegaon—Vjr.—माळेगांव ..	NE; ..	2266; 978; 148; 344	.. ..
Malegaon—Soy.—माळेगांव ..	W; 6·0	531; 231; 52; 115	Jarandi; 2·0
Malegaon Bk.—Jln.—माळेगांव बु. ..	SW; 24·0	2044; 454; 80; 251	Wahegaon 2·0 Bazar;
Malegaon Kannad—Vjr.— माळेगांव कन्नड. ..	NE; ..	1992; 496; 100; 211	

Railway Station ; Distance (5)	Weekly Bazar; Distance; Bazar Day (6)	Motor Stand ; Distance (7)	Drink- ing Water (8)	Institutions and other information (9)
Jamner; 32·0	Deulgaon 4·0; Tus. Gujari;	Deulgaon; 4·0	W.	Cs; tl.
.. .. Karmad; 5·0	.. .. Pimpri; 1·0; Sun.	.. .. 1·0	W. n.	tl. ..
Aurangabad; 41·0	Jaikwadi; 3·0; Sun.	.. 1·0	W.	tl.
Ranjani; 6·0	Paradgaon; 8·0; Sun.	.. 8·0	W.	Sl (pr); Cs; tl.
Lasur; 6·0	Lasur; 6·0; Sun.	Shillegaon; 2·0	W.	Sl (pr); 2 tl; ch; dp.
Badnapur; 5·0	Wahegaon; 3·0; Sat.	Local; ..	W.	Sl (pr); pty; Cs; tl; mq.
.. 24·0	Manjri; .. Sat.	.. 1·0	W.	Sl (pr); tl; ch.
Jalna; 42·0	Local; .. Fri.	Local; ..	W.	3 Sl (pr, m, h); pty; Cs (mp); Devi Fr. Ct. Sud. 15; 4 tl; 3 dp.
Jalna; 7·0	Jalna; 7·0; Tue.	.. 1·0	W.	Sl (pr); Cs; tl; mq; dh.
Gevrai; 4·0	Georai; 4·0; Thu.	Sekta; 4·0	W.	Sl (pr); tl; dg.
सत्यमेव जयते				
Rotegaon; 3·0	Vaijapur; 5·0; Mon.	.. 5·0	W.	2 Sl (pr, m); Cs; tl.
.. ..	Kannad; 0·1; Mon.	Kannad; 0·1	W.	Sl (pr); Cs; Akbadi Fr; 2 tl; ch.
Karmad; 6·0	Pimpri; 1·0; Sun.	.. 1·0	W.	Sl (pr); tl.
Jalna; 38·0	Bhokardan; 4·0; Sat.	Bhokardan; 4·0	W.	Sl (pr); Cs; Pola Padva Bdp. Sud. 1; tl; ch.
Lasur; 6·0	Jikthan; 1·4; Fri.	Turkabad; 0·4	W.	Sl (pr); pty; Cs; 2 tl.
Jalna; 14·0	Bawane 2·0; ... Pangari;	Bawane 3·0 Pangari;	W;n.	Sl (pr); Dhulvad Phg. Vad. 3; tl.
Jalna; 49·0	Sipora; 3·0; Sun.	Sipora; 4·0	W.	Sl (pr); Cs; 3 tl; dh.
.. ..	.. ..	.. ..	W.	Mhasoba Fr. Phg. Vad. 5.
Pimpalgaon; 3·0	Jarandi; 2·0; Sun.	Jarandi; 2·0	rv.	2 tl.
Gevrai; 6·0	Wahegaon 2·0; Sat. Bazar;	Georai; 6·0	W.	Sl (pr); Cs; tl.
.. ..	.. .. ..	.. ..	W	..

Village Name (1)	Direction; Travelling distance (2)	Area (acres); Pop.; Households; Agriculturists (3)	Post Office; distance (4)
Malegaon Kh.—Jln.—मालेगांव खु. Malegaon Dhangar—Knd.— मालेगांव धनगर.	N; .. NE; ..	2357; 477; 77; 192 1057; 173; 36; 51	.. .... ..
Malegaon Lokhandi—Knd.— मालेगांव लोखंडी.	E; 11·0	885; 126; 26; 64	Chikalthan; 7·0
Malegaon Thokal—Knd.— मालेगांव ठोकळ.	E; 13·0	3125; 302; 56; 145	Chikalthan; 6·0
Malewadi—Jln.—मालेवडी	NW; 23·0	1085; 346; 68; 106	Somthana; 3·0
Malkheda—Bkn.—मालखेडा	NW; 4·0	1860; 436; 82; 153	.. 3·0
Mali Pimpalgao—Jln.—माली पिंपळगांव.	SE; 14·0	2265; 877; 135; 254	Hiswan Bk.; 2·0
Malisagaj—Vjr.—मालीसागज	E; 15·0	3470; 756; 132; 268	Chinchad- gaon;
Maliwada—Aur.—मालीवडा	W; 10·0	4406; 2866; 430; 604	Daulatabad; 0·2
Maliwadgaon—Ggr.—माली वडगांव	N; 21·0	2040; 1316; 220; 326	Local; ..
Malunja Bk.—Ggr.—मालुंजा बू.	N; 5·0	914; 500; 104; 134	.. ..
Malunja Kh.—Ggr.—मालुंजा खु.	N; 5·0	1268; 612; 116; 293	Local; ..
Mamdapur—Ggr.—ममदापूर	SW; 7·0	1091; 341; 56; 118	Raghunath- nagar; 4·0
Memnabad—Sld.—मेमनाबाद	SW; 17·0	386; 460; 88; 120	Khamgaon; 2·0
Mambapur—Kld.—मंबापूर	W; 8·0	316; 142; 23; 43	Kasab- kheda;
Mamnapur—Kld.—मम्नापूर	NE; 6·0	1154; 371; 67; 129	Gadana; 1·4
Mamurabad—Kld.—ममुराबाद	NE; 15·0	769; 283; 46; 68	Shirodi Kh.; 2·0
Mankapur—Ptn.—मानकापूर	NW; 14·0	666; 158; 23; 51	Lohagaon; 3·0
Manapur—Bkn.—मनापूर	N; 3·0	1010; 351; 61; 191	Bhokardan; 3·0
Mandgaon—Sld.—मांडगांव	W; 12·0	919; 468; 86; 228	.. 2·0
Mandki—Aur.—मांडकी	NE; 4·0	1128; 638; 80; 224	Aurangabad; 4·0
Mandki—Vjr.—मांडकी	NE; 30·0	912; 672; 109; 195	Babulgaon; 3·0
Mandla—Abd.—मांडला	SE; 16·0	1212; 471; 94; 178	.. ..

Railway Station ; Distance (5)	Weekly Bazar; Distance; Bazar Day (6)	Motor Stand ; Distance (7)	Drink- ing Water (8)	Institutions and other information (9)
.. ..	.. .. ..	.. ..	W.	..
.. ..	.. .. ..	.. ..	W, W,	..
Aurangabad; 24·0	Pishor; 6·0; Tue.	Pishor; 6·0	t.	Sl (pr); tl; ch.
Aurangabad; 23·0	Pishor; 5·0; Tue.	Pishor; 5·0	t.	Sl (pr); Devi Fr. Mg. Sug. 15; tl; ch.
Gevrai; 6·0	Georai; 5·0; Thu.	Somthana; 3·0	W;rv.	Sl (pr); pty; Cs; tl; ch.
Jalna; 40·0	Sillod; 4·0; Sun.	Local; ..	W.	Sl (pr); Cs; tl; ch.
Kodi; 2·0	Karala; 2·0; Mon.	.. 14·0	W;rv.	Sl (pr); Cs; 2 tl; mq; dg; ch.
Parsoda; 6·0	Mahalgaon; 3·4; Fri.	.. 5·0	W.	Sl (pr); Cs; Darga Ursus; Balaji Utsav An. Sud. 11; 2 tl; ch.
Daulatabad; 1·0	Local; .. Sun.	Local; ..	W.	Sl (pr); Maumin Arab Urus; 15 tl; 4 m; 8 mq; 5 dg; 5 dh; 2 ch; lib; 3 dp.
Lasur; 5·0	Lasur; 5·0; Sun.	Local; ..	W;rv.	2 Sl (pr, m); tl; dg; dh; ch.
Lasur; 11·0	Sidhanath 3·0; Tue. Wadgaon;	Local; 0·1	W.	2 Sl (pr, m); 2 tl; mq; Cch.
Lasur; 16·0	Sidhanath 4·0; Tue. Wadgaon;	Local; ..	rv.	Sl (pr); Cs; 2 tl; m; ch.
Lasur; 30·0	Nevergaon; 4·0; Thu.	Local; 0·3	rv.	Sl (pr); Cs (mp); tl.
Aurangabad; 24·0	Wadod Bazar;	Local; ..	W.	Sl (pr); Cs; 2 tl;
Potul; 8·0	Kasab- kheda;	1·0; Sat.	W.	Sl (pr); Cs; tl.
Aurangabad; 21·0	Golegaon; 3·0; Tus.	Stage; ..	W.	Sl (pr); 2 tl.
.. 19·0	Savangi; 2·0; Fri.	.. 3·0	W.	2 Sl (pr, h); Gavali Baba Fr. Ct. Sud. 7; tl.
Aurangabad; 25·0	Lohagaon; 3·0; Tue.	.. ..	W.	tl.
Jalna; 37·0	Bhokardan; 3·0; Sat.	Bhokardan; 3·0	W.	Sl (pr); tl; ch.
Aurangabad; 6·0	Bharadi; 7·0; Sat.	Bharadi; 7·0	W.	Sl (pr); Cs (mp); tl; dh.
Aurangabad; 4·0	Auranga- bad;	Aurangabad; 4·0	W.	Sl (pr); Cs; tl; ch.
Lasur; 6·0	Lasur; 6·0; Sun.	Deogaon; 3·0	W;rv.	Sl (pr); tl; mq; dg.
Jalna; 38·0	Ghansa- wangi;	Ghansa- wangi; 3·0	W.	Sl (pr); tl; dh.

Village Name (1)	Direction; Travelling distance (2)	Area (acres); Pop.; Households; Agriculturists (3)					Post Office; Distance (4)
Mangrul—Std.—मंगरुळ	.. N; ..	3446;	1756;	338;	804	..	..
Mangrul—Aur.—मंगरुळ	.. E; 17·0	2337;	648;	107;	222	Karmad;	3·0
Mangu Jalgaon—Abd.—मंगू जलगांव	.. E; 16·0	3427;	1268;	242;	340	Raniunche- gaon;	3·0
Mandwa—Ggr.—मांडवा	.. E; 18·0	911;	692;	223;	194	Shendur- wada;	3·0
Mandawa—Jln.—मांडवा	.. NW; 8·0	3273;	1181;	208;	348	Jalna;	8·0
Manegaon—Vjr.—मनेगांव	.. NE; 17·0	1573;	935;	138;	366	Balegaon;	1·0
Manegaon Jahagir—Jln.— मानेगांव जहागीर	.. E; 18·0	2891;	630;	124;	159	..	..
Mangaon Khalsa—Jln.— मानेगांव खालसा	.. E; 18·0	2891;	916;	163;	218	Local;	..
Manepuri—Abd.—मानेपुरी	.. NE; 12·0	2453;	982;	182;	409	..	2·0
Mandna—Std.—मांडना	.. N; ..	2343;	996;	186;	326	..	
Mangrul—Abd.—मंगरुळ	.. SE; 28·0	4038;	1621;	167;	551	Raja Takli;	3·0
Mangrul—Jfrd.—मंगरुळ	.. E; 8·0	1463;	427;	73;	205	Shipora;	..
Mang Deulgaon—Jln.—मांग देऊळगांव	.. N; 7·0	2952;	1165;	205;	599	Bawane	2·0
Mangegaon—Ggr.—मांगेगांव	.. E; 10·0	2278;	1144;	207;	385	Pangari;	
Manjargaon—Jln.—मांजरगांव	.. SW; 10·0	2016;	1000;	194;	502	Bhiwdha- nora;	2·0
Manjarpur—Ggr.—मंजरपूर	.. N; 14·0	868;	62;	9;	18	Roshan- gaon;	2·0
Manjri—Ggr.—मांजरी	.. W; 4·0	4851;	1862;	389;	612	Local;	..
Manoli—Vjr.—मनोली	.. NE; 17·0	630;	298;	37;	122	Balegaon;	1·0
Manoor—Vjr.—मनूर	.. NE; ..	1964;	1205;	222;	233	..	..
Marsawali—Aur.—मारसावली	.. NE; 29·0	5360;	1331;	223;	349	..	4·0
Mardi—Abd.—मार्डी	.. N; 2·0	1579;	511;	78;	238	Ambad;	2·0
Massi—Abd.—मसई	.. NE; 3·0	1659;	643;	103;	185	..	..

Railway Station ; Distance (5)	Weekly Bazar; Distance; Bazar Day (6)	Motor Stand ; Distance (7)	Drink- ing Water (8)	Institutions and other information (9)
.. .. Karmad; 3·0	.. .. .. Karmad; 1·0; Mon.	.. .. Karmad; 3·0	W. W.	Devi Fr. Ct. Sud. 15. Sl (pr); Lakshmi Devi Fr. Asd.; tl; mq; ch.
Kodi; 7·0	Ghansa- wangi; 6·0; Sat.	.. 1·0	W.	Sl (pr); Cs; 2 tl.
Aurangabad; ..	Shendur- wada; 3·0; Sun.	Shendur- wada; 3·0	rv.	Sl (pr).
Jalna; 8·0	Jalna; 8·0; Tue.	Bhokardar; 3·0	W.	Sl (pr); Cs; Padva Ct. Sud. 1; 3 tl; 2 m; mq; dh.
Parsoda; 12·0	Shiver; 5·0; Sun.	Shiver; 5·0	W.	Sl (pr); Cs; 3 tl; ch.
.. 18·0	.. .. ..	.. 8·0	W.	Sl (pr); Cs; Maruti Fr. Sud. 15; 3 tl; lib.
.. 18·0	Local; .. Fri.	Ramnagar; 5·0	W.	Sl (m); Cs; tl; ch.
Sarwari; 4·0	Rani Un- cheagon; 2·0; Fri.	Sheoga; 6·0	W.	Sl (pr); Cs; ch.
.. ..	.. .. ..	.. ..	W.	Devi Fr. Ct. Vad. 30 to Vsk. Sud; tl.
Jalna; 45·0	Rampuri; 2·0; Sun.	Local; ..	rv.	2 Sl (pr, m); Cs; Ram- navami Fr. Ct. Sud. 9; 4 tl; mq; m; dh.
Jalna; 50·0	Khajgaon; 8·0; Thu.	.. ..	8·0	Sl (pr); Cs; tl; ch.
Jalna; 8·0	Jalna; 7·0; Tue.	Local; ..	W; rv.	Sl (pr); Cs.
Aurang- abad; 110·0	Bhiw- dhanora; 9·0; Thu.	Bhiw- dhanora; 2·0	rv.	2 Sl (pr, m); Cs; tl.
Badnapur; 6·4	Badnapur; 5·4; Fri.	Badnapur; 5·4	w; rv.	Sl (pr); Cs (mp); Maruti Fr. Ct. Vad. 4; 3 tl; dh; ch.
Lasur; 2·0	Lasur; 2·0; Sun.	Shiregaon; 1·0	W.	tl.
.. 24·0	Local; .. Sun.	.. 1·0	W.	3 Sl (pr, m, h); Cs (mp); Khandoba Fr. Ps. Sud. 15; mq; ch; Cch.
Parsoda	16·0 Shiver; .. Sun.	Shiver; 5·0	W.	Sl (pr); Cs; tl.
.. ..	.. .. ..	.. ..	W.	..
Karmad; 16·0	Wadod Bazar; 10·0; Mon.	.. 5·0	W.	Sl (pr); Cs; 3 tl; dh; ch;
Jalna; 20·0	Ambad; 2·0; Thu.	.. 2·0	W.	Sl (pr); Cs; tl; 2 m; dg; ch.
Jalna; 20·0	Ambad; .. Thu.	Lalwadi; 2·0	W.	Sl (pr); Cs; tl; ch.

Village Name (1)	Direction; Travelling distance (2)	Area (acres); Pop.; Households; Agriculturists (3)					Post Office; Distance (4)
Masanpur—Bkn.—मासनपूर	SE; 1·4	836;	168;	32;	42	Fattepur;	1·0
Masegaon—Abd.—मासेगांव	SE; 42·0	3922;	1041;	197;	290	Kandari	2·0
Masnadpur—Aur.—मसनदपूर	E; ..	640;	317;	91;	25	Partur;	..
Matargaon—Kld.—माटरगांव	NE; 11·0	684;	261;	40;	94	..	..
Mawsala—Kld.—मावसाला	SE; 4·0	2417;	1075;	176;	126	Local;	..
Maigaon—Ptn.—मायगांव	SE; ..	1391;	520;	111;	217	..	..
Mategaon—Knd.—माटेगांव	S; ..	1266;	828;	134;	167	..	..
Mathjalgaon—Abd.—मठजलगांव	W; 7·0	2933;	681;	95;	402	Ambad;	..
Mathpimpalgaon—Abd.— मठपिंपळगांव	N; 7·4	1674;	1136;	174;	336	..	1·0
Moujapuri—Jln.—मौजपुरी	E; 14·0	2908;	1336;	266;	416	Local;	..
Mavasgavan—Ptn.—मावसगवाण	NW; 16·0	995;	575;	97;	283	Lohagaon Bk.;	3·0
Merkheda—Jfrd.—मेरखेडा	N; 5·2	1103;	723;	142;	216	Khajgaon;	2·4
Mehgaon—Knd.—मेहगांव	E; ..	1615;	815;	130;	366	..	..
Mehegaon—Bkn.—मेहेगांव	NE; 39·0	4041;	161;	36;	92	Dhawada;	3·0
Mehun—Krd.—मेहूण	N; ..	4457;	745;	124;	240	..	..
Mehuna—Jln.—मेहुना	NW; 26·0	882;	342;	50;	94	Dabhadi;	2·0
Melkheda—Bkn.—मेलखेडा	SE; 9·0	353;	136;	24;	31	Walasa Khalsa;	2·0
Mendhi—Ggr.—मेंडी	NW; 7·0	989;	204;	35;	39	Shingi;	2·0
Mhaismal—Kld.—म्हाईसमाळ	N; 4·0	4840;	449;	77;	196	Takli;	3·0
Mahal-Kinola—Sld.—महाळ- किनोला	SW; ..	1288;	682;	141;	417	..	..
Mharola—Ptn.—म्हारोला	NW; ..	2738;	852;	197;	330	..	..
Mhaski—Vjr.—म्हास्की	S; 6·0	223;	1107;	144;	500	Veergaon;	4·0
Mhasla—Aur.—म्हासला	N; 20·0	500;	222;	30;	77	Phulambri;	2·0
Mhasala—Jln.—म्हासला	NW; 31·0	1335;	508;	80;	208	Dabhadi;	2·0
Mhasala Bk.—Sld.—म्हासला बु.	W; 18·0	1048;	815;	132;	197	Andhari;	5·0

Railway Station ; Distance (5)	Weekly Bazar ; Distance ; Bazar Day (6)	Motor Stand; Distance (7)	Drink- ing Water (8)	Institutions and other information (9)		
Jalna;	33·0	Bhokardan; 1·4; Sat.	Viregaon;	1·0 n.	Sl (pr); tl; ch.	
..	9·0	Paradgaon; 9·0; Sun.	..	18·0 W.	Sl (pr); Cs; Maruti Fr. Mrg.; dg; dh; ch.	
..	..	.. .. ..	..	.. W,	.. ..
..	20·0	.. .. ..	..	.. W.	Sl (pr); tl.	
Daulatabad;	6·0	Khuld- abad;	3·0; Wed.	Stage;	0·1 W.	Sl (pr); Cs; 2 tl; 5 mq; 2 dg; dh; ch.
..	..	.. .. ..	..	.. W.	..	
..	..	.. .. ..	..	.. W.	..	
..	..	Ambad;	8·0; Thu.	Ambad;	.. W.	Sl (pr); m.
Jalna;	10·0	Gola;	1·0; Mon.	..	0·2 W.	2 Sl (pr, m); 2 tl; dg; dh; ch; lib.
Kodi	7·0	Manegaon; 3·0; Fri.	..	2·0 W; rv.	Sl (pr); Rameshwari Fr. Ct. Sud. 1-2; Gudi- padwa Ct. Sud.; 8 tl; m; mq; ch.	
Aurangabad;	25·0	Lohagaon Bk.;	3·0; Tue.	..	3·0 rv.	Sl (pr); 3 tl; mq; dg; ch.
Jalna;	45·0	Khajgaon;	2·4; Thu.	Jafferabad;	5·2 W; rv.	Sl (pr); pyt; Cs; 2 tl.
..	..	.. .. ..	..	.. W.	..	
Pahur;	31·0	Dhawada;	3·0; Sat.	Dhawada;	3·0 n.	Sl (pr).
..	..	.. .. ..	..	.. W.	Pan Dev Fr. Vsk. Sud. 3.	
Jalna;	24·0	Dabhadi;	2·0; Tue.	Dabhadi;	2·0 W.	Sl (pr); tl; ch.
Jalna;	24·0	Kedar- kheda;	0·4; Thu.	Kedar- kheda;	0·4 rv.	Sl (pr); tl; dh.
Lasur;	10·0	Sidhanath Wadgaon;	2·0; Tue.	..	2·0 W; rv.	Sl (pr); Khandoba Fr. Ct. Sud. 1; tl.
Daulatabad;	9·0	Takli;	3·0; Thu.	Local;	.. W.	Sl (pr); Girja Devi Fr. Mg. Sud. 15; tl; dh; ch; lib.
..	..	.. .. ..	..	.. W.	..	
..	..	.. .. ..	..	.. W.	..	
Rotegaon;	8·0	Vaijapur;	6·0; Mon.	Vaijapur;	6·0 W.	Sl (pr); Mhasoba Fr. Mg. Sud. 15; tl; mq.
Aurangabad;	22·0	Phulambri;	2·0; Tue.	..	2·0 W; rv.	Sl (pr); Chaitri Paurnima Fr; 2 tl; ch.
Gevrai;	11·0	Dabhadi;	2·0; Tue.	..	2·0 W.	Sl (pr); Cs; tl; ch.
Aurangabad;	45·0	..	4·0; Mon.	..	4·0 W; rv.	Sl (pr); pyt; Cs (mp); 2 tl; mq; ch.

Village Name (1)	Direction; Travelling distance (2)	Area (acres); Pop.; Households; Agriculturists (3)	Post Office; Distance (4)
Mhasala Kh.—Std.—म्हासला खु...	W; 18·0	990; 402; 73; 120	Andhari; 45·0
Mhasrul—Jfrd.—म्हासरुळ ..	W; 6·0	2640; 743; 125; 313	Varud Kh.; 4·0
Mhasi Kotha—Soy.—म्हाशी कोठा ..	SW; 24·0	504; 220; 43; 73	Gondegaon; 2·0
Mirakh Nagar—Vjr.—मिरखनगर ..	NE; 9·0	1923; 122; 21; 36	Parsoda; 1·0
Mirkheda—Ptn.—मिरखेडा ..	E; 26·0	1122; 379; 69; 110	Bijha- mandwa;
Mirzapur—Ggr.—मिरझपूर ..	NE; 14·0	485; 124; 26; 29	Jikthan; ..
Mitmita—Aur.—मिटमिटा ..	W; ..	4603; 615; 141; 186	Padegaon; 2·0
Modha Bk.—Std.—मोढा बु ..	N; ..	5577; 1532; 295; 642	.. ..
Modha Kh.—Std.—मोढा खु ..	W; ..	1527; 1332; 227; 606	.. ..
Mohadi—Jln.—मोहाडी ..	E; 27·0	1224; 469; 74; 136	Ner; 2·0
Mohadi—Knd.—मोहाडी ..	NE; ..	1307; 326; 59; 92	.. ..
Mohal—Std.—मोहाळ ..	N; 21·0	2291; 425; 67; 139	Hatti; 2·0
Mohalai—Bkn.—मोहाळाई ..	NE; 14·0	2546; 526; 90; 227	.. 1·0
Mohmadpur—Ggr.—मोहमदपूर ..	N; 15·0	526; 104; 16; 23	.. ..
Mohpuri—Abd.—मोहपुरी ..	SE; ..	2388; 627; 126; 218	.. ..
Mohra—Knd.—मोहरा ..	E; 32·0	2812; 909; 163; 480	Local; ..
Moharda—Knd.—मोहर्डा ..	E; ..	3333; 454; 78; 148	.. ..
Mohalai—Soy.—मोहाळाई ..	SE; 32·0	525; 696; 137; 248	.. 2·0
Molkheda—Bkn.—मोलखेडा ..	NE; 83·0	2148; 863; 193; 283	Savalad- bara;
Morvira—Aur.—मोरविरा ..	NE; 14·0	1730; 405; 66; 135	Chauka; 3·0
Motyagavhan—Jln.—मोत्यागव्हाण ..	E; 20·0	1076; 756; 123; 244	.. 1·0
Mudhalwadi—Ptn.—मुधळवाडी ..	N; 1·0	1853; 994; 149; 304	.. 1·0
Mudhegaon—Abd.—मुडेगांव ..	NE; 14·0	1164; 569; 110; 234	Unchegaon; 3·0
Mudhes Wadgaon—Ggr.—मुधेस .. वाडगांव	W; 6·0	1045; 1080; 172; 312	Marjri; 1·0

Railway Station ; Distance	Weekly Bazar ; Distance ; Bazar Day	Motor Stand ; Distance	Drink- ing Water	Institutions and other information
(5)	(6)	(7)	(8)	(9)
Aurangabad; 4·0	Andhari; 4·0; Mon.	..	4·0	W;rv. SI (pr); pty; Urus Bhikausha Vali; tl; dg; dh.
Jalna; 30·0	Mahora; 2·0; Fri.	..	2·0	W. SI (pr); Cs; 5 tl;
Pachora; 7·0	Gondegaon;	Local;	..	W;rv. SI (pr); 2 tl.
Parsoda; 1·0	Parsoda; 1·0; Wed.	..	9·0	W;w. SI (pr); 2 tl.
Jalna; 48·0	Bihamandwa;	Chondhala;	2·0	W. SI (pr); Bhavani Ai Fr. Ct. Vad. 4; tl.
Aurangabad; 14·0	Jikthan; .. Fri.	..	0·7	W. SI (pr); Cs; tl; dp.
Aurangabad; 2·0	Aurangabad Cantonment;	Local;	..	W. SI (pr); Cs; tl; mq.
.. ..	.. ..	..	..	W. Khandoba Fr. Ct.
.. ..	.. ..	..	..	W. Ranjani; 10·0 Ner; 2·0; Wed; Ner; 2·0 W. SI (pr); tl.
.. ..	.. ..	..	..	W. Pola Padva Fr. Bdp. Sud. 1.
Aurangabad; 56·0	Undangaon; 4·0; Thu.	Golegaon;	7·0	W. SI (pr); Devi Fr. Ct. tl.
Jalna; 40·0	.. 2·0; ..	..	2·0	W;w. SI (pr); Pir Urus; 2 tl; dg.
Lasur; 2·0	Lasur; 2·0; Sun.	Shiregaon;	1·0	W. Cs.
Kodi; 10·0	Ghansawangi; 4·0; Sat.	..	1·0	W. SI (pr); 2 tl; dg; dh; ch; Cch.
Aurangabad; 40·0	Andhari; 5·0; Mon.	Pishor;	7·0	W. SI (pr); Cs (mp); Jagdamba Devi Fr. Ct. Sud. 15; dg; gym; ch.
.. ..	.. ..	..	..	W. Nagardavale; 10·0 Nagardavale; 10·0; Mon. Nagardavale; 10·0 W. SI (pr); 2 tl; ch; lib.
Malkapur; 35·0	Deulgaon; 2·0; Tus.	Deulgaon;	2·0	W. 2 SI (pr, m); pty; Cs; 2 tl.
Aurangabad; 17·0	Phulambri; 5·0; Tue.	Chauka;	3·0	W. SI (pr); tl; ch.
.. 20·0	Ner; 4·0; Wed.	..	7·0	W. SI (pr); Ram Fr. Ct. Sud. 15; 3 tl; m; dp.
Aurangabad; 27·0	Wahegaon Bazar; 1·0; Sat.	..	..	W;w. SI (pr); 2 tl; mq; dg; ch.
.. ..	Uncheagaon; .. Fri.	..	2·0	rv. SI (pr); Cs; tl.
Rotegaon; 1·0	Gangapur; .. Sat.	Local;	..	W. SI (pr); Cs (mp); 3 tl; mq.

Village Name (1)	Direction ; Travelling distance (2)	Area (acres) ; Pop. ; Households ; Agriculturists (3)	Post Office; Distance (4)
Mudregaon—Abd.—मुद्रेगांव ..	SE; 27·0	1736; 767; 129; 230	Raja Takli; 2·0
Muhammadpur—Kld.—मुहम्मदपूर ..	NE; 12·0	617; 199; 36; 50	Savangi; 3·0
Mukpat—Sld.—मुकपट ..	N; ..	1607; 528; 98; 153	.. ..
Mukhed—Soy.—मुखेड ..	SW; 24·0	1861; 343; 80; 181	Banoti; 2·0
Mukundwadi—Aur.—मुकुंदवाडी ..	E; 4·0	1451; 823; 155; 259	Chikal- thana; 3·0
Mulaniwadgaon—Ptn.— मुलानीवडगांव ..	NW; 14·0	2949; 1196; 212; 437	Lohagaon; 3·0
Mundwadi—Knd.—मुडवाडी ..	W; ..	4700; 1329; 253; 545	Andharer; 2·0
Mungsapur—Knd.—मुंगसापूर ..	W; 21·0	1538; 293; 57; 80	Jehur; 2·0
Muradabad—Ptn.—मुरादाबाद ..	NE; ..	607; 107; 21; 37	.. ..
Murma—Ptn.—मुरमा ..	NE; 18·0	3362; 853; 149; 294	Pachod Bk.; 2·0
Murmi—Ggr.—मुरमी ..	NE; 10·0	649; 405; 94; 180	Jikthan; 3·0
Murshadpur—Vjr.—मुरशादपूर ..	SE; 10·0	913; 711; 121; 160	Veergaon; ..
Murma—Abd.—मुर्मा ..	SE; 17·4	1261; 500; 89; 153	Tirthpuri; 4·0
Murshabadwadi—Aur.— मुर्षदाबाडवाडी ..	N; 12·0	934; 637; 79; 200	Chauka; 1·0
Murshadkuli—Aur.—मुर्षदकुली ..	NE; 10·0	415; 95; 16; 53	Chikalthana; 2·0
Murshadpur—Aur.—मुर्षदपूर ..	NE; 32·0	592; 68; 12; 34	Lad- Sawangi; 2·0
Murshidabad—Ggr.—मुर्शिदाबाद ..	E; 12·0	862; 379; 85; 171	Shendur- wada; 4·0
Murti—Bkn.—मुर्ती ..	NE; 62·0	2393; 185; 37; 105	Deulgaon; 2·0
Murti—Abd.—मूर्ति ..	SE; 31·0	3865; 1606; 289; 592	Kumbhar Pimpal- gaon;
Mustafabad—Ggr.—मुस्तफाबाद ..	NE; 18·0	500; 119; 20; 56	Gawhali Tanda; 2·0
Muthad—Bkn.—मुठाड ..	SW; 4·0	3081; 636; 128; 326	Lad- Sawangi; 3·0
Murumkheda—Jln.—मुरमखेडा ..	NW; 22·0	2791; 1038; 156; 402	

Railway Station ; Distance (5)	Weekly Bazar ; Distance ; Bazar Day (6)	Motor Stand ; Distance (7)	Drink- ing Water (8)	Institutions and other information (9)
Jalna; 45·0	Rampuri; 1·0; Sun.	Local; ..	rv.	Sl (pr); Cs; tl; m.
Daulatabad; 20·0	Sultanpur; 9·0; Sun.	.. 2·0	W.	Sl (pr); Cs; tl; m; dh; gym.
.. ..	.. .. ..	.. ..	W.	..
Pachora; 10·0	Banoti; 2·0; Sun.	Banoti; 2·0	W;rv.	Sl (pr); Cs; tl.
Chikalthana; 3·0	Chikal- thana;	Local; ..	W.	Sl (pr); Cs; Devi Fr. Ct. Vad. 9; Bodhale Buva Fr, (Bhandara) Asd. Sud. 15; 3 tl; gym.
Aurangabad; 25·0	Lohagaon; 3·0; Tus.	Stage; ..	W.	Sl (pr); Cs (mp); 4 tl; mq; ch.
Chalisgaon; 25·0	Kantnud; 5·0; Mon.	.. 3·0	W.	Sl (pr); Cs; Ramnavami Fr. Ct. Sud. 9; 3 tl; ch; dp (vet).
Nandgaon; 23·0	Bolthan; 5·0; Sat.	Bolthan; 5·0	W.	Sl (pr); tl.
.. ..	.. .. ..	.. ..	W.	..
Aurangabad; 42·0	Pachod Bk.;	2·0; Sun.	2·0	W.
Aurangabad; 16·0	Jikthan;	3·0; Fri.	0·1	W;w.
Rotegaon; 13·0	Veergaon; .. Sat.	Waghala; 4·0	W.	Malangshah Urus; tl; m; mq.
Ranjani; 20·0	Tirthpuri; 3·0; Thu.	Local; ..	W.	2 Sl (pr, m); Cs (mp); tl; dp (vet).
Aurangabad; 13·0	Phulambri; 4·0; Tue.	.. 1·0	W.	Sl (pr); Cs; 2 tl.
Chikalthana; 2·0	Chikal- thana;	2·0; Fri.	Chikalthana; 2·0	W.
.. 14·0	.. 0·1; Fri.	.. 2·0	W.	tl.
Aurangabad; 18·0	Sherdur- wada;	4·0; Sun.	0·2	W;w.
Jemamer; 22·0	Deulgaon; .. Tue.	Deulgaon; ..	w;rv.	Sl (pr); Bhona Ai Fr. Ct. Sud. 15; tl; ch.
Partur; 18·0	Kumbhar Pimpal- gaon;	.. Wed.	Kumbhar Pimpal- gaon;	2 Sl (pr, m); Cs; tl; m; dg; dh; ch.
Daulatabad; 4·0	Ambelohal; .. Sat.	..	W.	..
Jalna; 40·0	Gawhali Tanda;	.. 2·0; Fri.	2·0	W.
Karmad; 10·0	Karmad; 10·0; Mon.	Local; ..	2·0	Sl (pr); Cs; 2 tl; mq; dg; dh; ch.

Village Name (1)	Direction ; Travelling distance (2)	Area (acres) ; Pop. ; Households; Agriculturists (3)	Post Office ; Distance (4)
Nachanwel—Knd.—नाचनवेल	.. E; 40·0	1591; 1573; 292; 491	Local; ..
Nadarpur—Knd.—नादरपूर	.. E; 20·0	1751; 1193; 226; 369	Pimparkheda; 0·1
Nadi—Vjr.—नादी	.. S; 10·0	2782; 829; 145; 309	Veergaon; 2·0
Nagad—Knd.—नागद	.. N; 34·0	3125; 2982; 600; 1005	Local; ..
Nagapur—Ggr.—नागपूर	.. NE; 12·0	246; 20; 5; 4	Shendurwada; 2·0
Nagapur—Knd.—नागपूर	.. NE; 20·4	2832; 1996; 401; 595	Local; ..
Nagapur—Jln.—नागपूर	.. E; 26·0	1058; 251; 42; 161	.. ..
Nagapur Pargane Shendurvada — Ggr.—नागपूर परगणे शेंद्रवाडा	E; ..	1039; 295; 51; 136	.. ..
Nagamthan—Vjr.—नागमठान	.. SE; 14·0	4027; 1968; 343; 709	Local; ..
Nagzari—Abd.—नागझरी	.. N; 10·0	1405; 617; 107; 157	Golapan-gari; 4·0
Nagewadi—Jln.—नागेवाडी	.. NW; 5·0	3798; 580; 102; 159	Selgaon; 5·0
Nagini Pimpalgaon—Vjr.— नगिना पिंपळगांव.	.. S; 8·0	5528; 840; 137; 367	Ladgaon; 2·0
Najik Pangari—Jln.—नजीक पांगरी	NW; ..	2917; 895; 160; 443	.. ..
Nakshatra wadi—Aur.—नक्षत्रवाडी	SW; 7·0	1600; 661; 110; 242	Aurangabad; 3·4
Nalni Bk.—Bkn.—नल्णी बु.	.. SE; 16·0	3659; 1652; 392; 619	Local; ..
Nalni Kh.—Bkn.—नल्णी खु.	.. SE; 10·0	2158; 1288; 322; 376	Nalani Bk; 1·0
Nalnihira—Jfrd.—नल विहीरा	.. SE; 7·0	2304; 745; 142; 517	Hiwara Kabli; 2·0

Railway Station ; Distance (5)	Weekly Bazar ; Distance ; Bazar Day (6)	Motor Stand ; Distance (7)	Drink- ing Water (8)	Institutions and other information (9)
Aurangabad; 40·0	Local; .. Thu.	Local; 0·4	W.	2 Sl (pr, m); 2 cs (mp); Bhikansha vali Fr; 3 tl; mq; dh; gym; ch; lib; dp.
Aurangabad; 40·0	Pishor; 2·0; Tue.	Stage; 1·0	W.	Sl (m); pty; Shrikrishna Janmashtami Fr. Srn. vad. 8; 3 tl; ch.
Rotegaon; 13·0	Veergaon; 2·0; Sat.	.. 8·0	W.	Sl (pr); Cs; Malang Saheb Vali. Urus; Viroba Fr. Ct. Sud. 15; 3 tl; mq; ch.
Chalisgaon; 12·0	Local; .. Fri.	Stage; 0·1	W.	2 Sl (pr, h); Cs (mp); 6 tl; mq; 2 dp.
Aurangabad; ..	Shendur-wada; 2·0; Sun.	Local; 0·2	W.	Sl (pr); Cs; tl.
Chalisgaon; 42·0	.. .. ..	Local; ..	W,rv.	2 Sl (pr, m); Cs (mp); 2 tl; m; 2 mq; dg; dh; ch; 2 dp.
Ranjani; 10·0	Sevali; 2·0; Tue.	.. ..	W.	Sl (pr); Mahashivratri Fr. Mg. Vad. 14; 2 tl; m; ch.
.. ..	.. .. ..	.. ..	W.	..
Mahalgaon; 8·0	Local; .. Thu.	.. ..	rv.	2 Sl (pr, m); Nageshwar Fr. Ct. Sud. 5; 5 tl; m; mq; ch. dp.
Jalna; 12·0	Golapan-gari; .. Mon.	.. 3·0	W.	Sl (pr); tl; mq; ch.
Daregaon (Jalna Circle); 2·0	Jalna; 5·0; Tue.	Local; ..	W.	Sl (pr); Cs; 2 tl; dh; ch.
Rotegaon; 10·0	Vaijapur; 8·0; Mon.	.. 8·0	W.	Sl (pr); Cs; Viroba Fr. Mrg. Sud. 15; 2 tl; mq.
.. ..	.. .. ..	.. ..	W.	Gugla Devi Fr. Ct. Sud. 8.
Aurangabad; 3·4	Auranga- bad Can-tonment; 5·0; Thu.	Local; ..	W.	Sl (pr); Cs; 2 tl; mq;
Jalna; 20·0	Kedar-kheda; 4·0; Thu.	Local; ..	W,rv.	Sl (m); 2 Cs. (C, mis); 3tl; mq; lib; dp.
Jalna; 32·0	Kedar-kheda; 6·0; Thu.	Kedar-kheda; 6·0	W.	2 Sl (pr, m); Cs; Kalu Baba (Maharaj) Fr. Kt. Sud. 11; 2 tl; m; dh; ch.
Jalna; 25·0	Hiwara Kabali; 2·0; Wed.	Jaffera-bad;	6·0 rv.	Sl (pr); 3 tl; ch.

Village Name (1)	Direction ; Travelling distance (2)	Area (acres) ; Pop. ; Households ; Agriculturists (3)	Post Office ; Distance (4)
Nalewadi—Abd.—नालेवाडी ..	SW; 18·0	1625; 1328; 160; 652	Wadigo- dri; 2·0
Nanda—Bkn.—नांदा ..	NE; 83·0	1266; 1013; 190; 436	Savalad- bara; 2·0
Nandgaon—Vjr.—नांदगांव ..	W; 3·0	2320; 451; 74; 144	Vaijapur; 3·0
Nandgaon—Soy.—नांदगांव ..	SW; 19·0	3969; 887; 194; 363	.. 1·4
Nandgirwadi—Knd.—नांदगीरवाडी E; 8·0	1945; 265; 43; 71	Chikhala- than; 3·0	
Nandkheda—Jln.—नांदखेडा ..	NW; 26·0	1280; 597; 111; 190	Kham- gaon; 3·0
Nandkheda—Jtd.—नांदखेडा ..	S; 14·0	2459; 504; 77; 185	Tembhu- rni; 8·0
Nandalganv—Ptn.—नांदलगांव ..	NW; ..	2820; 766; 137; 371	.. ..
Nandapur—Jln.—नंदापुर ..	NE; ..	2337; 939; 187; 295	.. ..
Nandar—Ptn.—नंदर ..	NE; 16·0	5169; 2304; 259; 823	Local; ..
सत्यमेव जयते			
Nandeda—Ggr.—नांदेडा ..	NE; 22·0	1407; 490; 82; 175	Ghane- gaon; 1·0
Nandi—Abd.—नंदी ..	NW; 7·0	1914; 943; 170; 300	Ambad; 6·0
Nandra—Aur.—नांद्रा ..	NE; 25·0	2440; 1162; 184; 289	Dhaman- gaon; 3·0
Nandrabad—Ggr.—नंद्राबाद ..	E; 10·0	459; 257; 28; 70	Pendha- pur; 3·0
Nandrabad—Kld.—नंद्राबाद ..	S; 1·0	775; 232; 34; 48	Khulda- bad; 1·0
Nandur Dhok—Vjr.—नांदूर ढोक ..	S; 12·0	2120; 585; 99; 288	Veergaon; 5·0
Narja—Bkn.—नांजा ..	SW; 4·0	2792; 1137; 203; 403	Bhokar- dan; 2·0
Nanegaon—Jln.—नानेगांव ..	SW; ..	1964; 1611; 285; 683	.. ..
Nanegaon—Ptn.—नानेगांव ..	NE; ..	1880; 627; 91; 265	.. ..
Nanegaon—Sld.—नानेगांव ..	NW; 20·2	3167; 879; 154; 492	.. 1·2
Narla—Sld.—नरला ..	SW; ..	1194; 744; 125; 369	.. ..
Narsingpur—Ggr.—नरसिंगपूर ..	SE; 20·0	704; 31; 6; 8	.. ..
Narsingpur—Kr.c.—नरसिंगपूर ..	N; ..	583; 83; 20; 39	.. ..
Narayangaon—Ptn.—नारायणगांव ..	N; 6·4	1965; 1089; 186; 425	Wahegaon; 0·4
Narayanpur—Ggr.—नारायणपूर ..	NE; 6·0	671; 44; 7; 11	Pendhapur; 1·0

Railway Station ; Distance (5)	Weekly Bazar ; Distance ; Bazar Day (6)	Motor Stand ; Distance (7)	Drink- ing Water (8)	Institutions and other information (9)
Jalna; 34·0	Wadigodri; 2·0; Fri.	Wadigodri; 2·0	W.	Sl (pr); Cs (mp); tl; mq; ch.
Malakapur; 23·0	Deulgaon Gujari; 2·0; Tue.	Deulgaon Gujari;	2·0 W.	Sl (pr); tl.
Rotegaon; 7·0	Vaijapur; 3·0; Mon.	Local;	.. W,rv.	Sl (pr); Cs; 2 tl; dg.
Warkhedi; 12·0	.. 1·4; Mon.	Local;	.. Str.	Sl (pr); tl.
Chalisgaon; 25·0	Chikhali- than; 3·0; Sun.	..	3·0 W.	2 tl; mq.
Georai; 12·0	Talegaon; 4·0; Fri.	Georai;	10·0 W.	2 Sl (pr, m); Cs; tl; mq; dp.
Jalna; 23·0	Tembh- urni; 8·0; Mon.	..	2·0 W.	Sl (pr); Cs; 2 tl; ch.
.. ..	.. ..	..	.. W.	..
.. ..	.. ..	..	.. W.	Devi Fr. Ct. Sud. 8.
Aurangabad; 58·0	Local; .. Thu.	Local;	.. W,rv.	2 Sl (pr, m); pyt; Devi Fr. Ct. Sud. 15; 6 tl; mq; ch; 2 dp.
Mali Wad- gaon; 4·0	Ambelo- hal; 3·0; Sat.	..	4·0 W.	Sl (pr); Devi Fr. Vsk. Sud. 15; tl.
Jalna; 20·0	Ambad; 6·0; Thu.	Ambad;	6·0 W.	Sl (pr); m; mq; dg; ch.
Aurangabad; 25·0	Wadod; 8·0; Mon.	Phulambri;	8·0 W.	Sl (pr); Cs (mp); (1) Ganapati Fr. Phg. Vad. 14; (2) Navalai Devi Fr. Bdp. Sud. 1; 4 tl; lib.
Aurangabad; 24·0	Jikthan; 8·0; Fri.	Dhore- gaon;	4·0 W.	Sl (pr).
Daulatabad; 7·0	Khulda- bad; 1·0; Wed.	Khulda- bad;	1·0 W.	Sl (pr); Cs (mp); tl; mq; dh.
Puntamba; 5·0	Puntamba; 5·0; ..	Puntamba;	5·0 W.	Sl (pr); Cs (mp); tl.
Jalna; 32·0	Gauhali 3·0; Fri. Tarda; ..	Bhokar- dan;	2·0 W,rv.	Sl (pr); pyt; Cs; 2 tl.
.. ..	.. ..	..	.. W.	Maruti Fr. Ct. Sud. 15.
.. ..	.. ..	..	.. W.	..
Aurangabad; 62·0	Ambhai; 1·2; Fri.	Ambhai;	1·2 W.	Sl (pr); Cs (mp); tl; m; 2 dg.
.. ..	.. ..	..	.. W.	..
Aurangabad; 25·0	Sawkheda; .. Mon.	Local;	.. rv.	3 Sl (pr, m, h); tl.
.. ..	.. ..	..	.. W.	..
Aurangabad; 28·0	Wahegaon; 2·0; Sat.	..	.. W.	Sl (m); Cs; tl; mq.
Lesur; 15·0	Gangapur; 6·0; Sat.	Dhore- gaon;	3·0 rv.	3 tl.

Village Name (1)	Direction ; Travelling distance (2)	Area (acres) ; Pop. ; Households ; Agriculturists (3)	Post Office ; Distance (4)
Narayarpur—Vjr.—नारायणपूर ..	S; 10·0	79; 153; 24; 54	Hingoni; 1·0
Narayarpur Bk.—Ggr.—नारायण- पूर बु.	NE; 22·0	789; 482; 87; 170	Waluj Bk.; 1·0
Naryarpur Kd.—Ggr.— नारायणपूर ख.	NE; 26·0	664; 228; 32; 114	Ghane- gaon; 1·0
Naregaon—Aur.—नारेगांव ..	NE; 4·0	723; 218; 48; 70	Aurangabad; 3·0
Narela—Vjr.—नारेला ..	N; 11·0	2774; 859; 139; 260	.. 3·0
Narela—Ptn.—नारेला ..	N; 1·4	1865; 726; 136; 143	.. 1·0
Narsapur—Ggr.—नरसपूर ..	NE; 14·0	435; 396; 58; 106	Yesgaon; 3·0
Nasadgaon—Jln.—नसडगांव ..	SE; 23·0	1411; 434; 83; 170	Utwad; 2·0
Natvi—Sld.—नाटवी ..	NF; 23·0	2992; 290; 59; 155	Madni; 2·0
Navabapur—Ggr.—नवाबपूर ..	SW; 3·0	896; 479; 84; 166	Gangapur; 2·0
Navgaon—Ptn.—नवगांव ..	SE; ..	5594; 2996; 554; 1105	.. ..
Navha—Jln.—नाव्हा ..	NE; 10·0	2210; 799; 164; 240	Wakhari; 4·0
Naygaon—Aur.—नायगांव ..	N; 6·0	2586; 1060; 141; 354	.. 2·0
Naigaon—Ptn.—नायगांव ..	SE; ..	917; 563; 110; 267	.. ..
Naigaon—Ggr.—नायगांव ..	NE; 18·0	578; 115; 19; 39	Waluj Bk.; 1·2
Naigaon—Knd.—नायगांव ..	E; 30·0	1910; 630; 122; 157	Nidhona; 2·0
Naigaon—Sld.—नायगांव ..	SW; ..	1967; 461; 84; 285	.. ..
Naigaon—Soy.—नायगांव ..	SW; 23·0	2290; 183; 31; 62	Banoti; 1·0
Naigavhan—Aur.—नायगव्हाण ..	NF; 34·0	3462; 1067; 192; 480	Local; ..
Naigavhan—Ptn.—नायगव्हाण ..	NW; ..	613; 228; 43; 124	.. ..
Naigavhan—Vir.—नायगव्हाण ..	NE; 32·0	746; 266; 41; 128	.. 3·0
Ner—Jln.—नेर ..	E; 25·0	6777; 3083; 568; 942	Local; ..
Newpur Khalsa—Knd.—नेवपूर ..	NE; 24·0	1852; 860; 158; 195	Local; ..
खालसा			

Railway Station ; Distance (5)	Weekly Bazar ; Distance ; Bazar Day (6)	Motor Stand ; Distance (7)	Drink-ing Water (8)	Institutions and other information (9)
.. 30·0	.. 3·0 ..	.. ..	W.	Sl (pr); tl.
Aurangabad; 10·0	Waluj Bk.; 1·0; Mon.	Waluj Bk.; 1·0	W,rv.	Sl (pr); Cs; tl; mq.
Daulatabad; 3·0	Ambelohal; 4·0; Sat.	Itawa;	6·0 W.	2 tl.
Aurangabad; 5·0	Auranga-bad Can-tonment;	Auranga-bad;	3·0 W.	tl.
Rotegaon; 10·0	Khandala; 6·0; Thu.	Local;	.. W,rv., n.	2 Sl (pr, m); Bhairav Fr. Ct. Sud. 14; 5 tl.
Aurangabad; 33·0	Pimpal-wadi; 1·4; Thu.	Local;	.. W.	Sl (pr); tl.
Lasur; 16·0	Jikrhan 4·0; Fri.	..	2·0 W.	Sl (pr.); Cs; tl.
Ranjani; 7·0	Manegaon; 4·0; Fri.	Viregaon;	4·0 W.	Sl (pr); tl.
Aurangabad; 62·0	Shivana; 3·0; Wed.	..	2·0 W.	Sl (pr); 3 tl.
Lasur;	Gangapur; 3·0; Sat.	..	.. W.	Sl (pr); Cs; gym; lib.
.. ..	.. .. ..	..	.. W.	Datta Jayanti Fr. Mrg. Sud. 15.
Jaina; 17·0	Devulgaon 6·0; .. Raja;	Local;	.. W.	2 Sl (pr, m); 3 tl; m; 2 dh; lib.
Aurangabad; 9·0	Auranga-bad; 7·0; Sun.	..	2·0 W.	Sl (pr); Cs; Pach Pir Urs; tl; m; mq; dg; db; ch; dp (vet).
.. ..	.. .. ..	..	.. W.	Lakshmi AiFr; Ct. Vad. 5.
Aurangabad; 9·0	Waluj Bk.; 1·2; Mon.	..	1·2 W.	..
Aurangabad; 25·0	Pishor; 10·0; Tue.	Pishor;	10·0 W.	Sl (pr); Cs; Chaitra Paur-nima Fr; tl.
.. ..	.. .. ..	..	.. W.	..
Pachora; 17·0	Banoti; 1·0; Sun.	Banoti;	1·0 W.	2 tl.
Karmad; 14·0	Chartha; 2·4; Fri.	Karmad;	14·0 W.	2 Sl (pr, m); Cs; Belaja Mata Fr. Ct.; 4 tl; lib; 2 dp.
.. ..	.. .. ..	..	.. W.	..
Nandgaon; 20·0	Loni Kh.; 3·0; Wed.	Loni Kh.;	.. W.	Sl (pr); Cs; ch.
Ranjani; 8·0	Local; .. Wed.	Local;	.. W.	3 Sl (2 pr, h); Cs; Maha Shivratri Fr. Mg. Sud. 15; 6 tl; mq; dg; db; ch; 2 dp.
Chalisgaon; 55·0	Chincholi; 3·0; Fri;	Local;	.. W.	2 Sl (pr, m); Cs; 2 tl; mq; ch.

Village Name (1)	Direction ; Travelling distance (2)	Area (acres) ; Pop. ; Households ; Agriculturists (3)	Post Office ; Distance (4)
Nevargaon—Ggr.—नेवरगांव	SW; 11·0	6227; 2220; 434; 727	Local; ..
Newpur Jagir—Knd.—नेवपूर जागीर	NE; ..	1553; 826; 159; 189	.. ..
Nibhora—Soy.—निभोरा	SE; 26·0	2604; 1076; 197; 439	Gonde- gaon; ..
Nidhana—Jln.—निधाना	N; 4·0	1782; 685; 102; 228	Jalna; 4·0
Nidhona—Sld.—निधोना	SW; 20·0	3209; 1699; 310; 658	Local; ..
Niklak—Jln.—निकलक	NW; 15·0	2370; 1292; 204; 576	Somthana; 2·0
Nilajgaon—Ptn.—निलजगांव	N; 26·0	4184; 1563; 175; 576	Local; ..
Nillod—Sld.—निल्लोड	S; 7·0	4895; 2267; 390; 488	Local; ..
Nimdongri—Knd.—निमडोंगरी	SE; ..	2820; 872; 151; 289	.. ..
Nimgaon—Bkn.—निमगांव	S; 5·0	1037; 526; 92; 130	Bhokar- dan; ..
Nimgaon—Vjr.—निमगांव	N; 14·0	1208; 880; 154; 247	Tunki; ..
Nimgaon—Ptn.—निमगांव	NE; ..	2154; 815; 148; 199	.. ..
Nimkheda—Sld.—निमखेडा	S; 18·0	533; 473; 78; 133	Borgaon Arj; ..
Nimkheda Bk.—Jfrd.—निमखेडा बु.	E; 3·0	933; 215; 37; 84	Jafferabad; 3·0
Nimkheda Kh.—Jfrd.—निमखेडा खु.	SW; ..	586; 511; 91; 116	Tembhurni; ..
Nimkhedi (Banoti Circle)—Soy.— निमखेडी (बानोटी सर्कल)	SW; ..	1502; 230; 47; 80	.. ..
Nimbala—Bkn.—निंबाला	NE; 5·0	373; 349; 60; 84	Sipora; 3·0
Nimbayati—Soy.—निंबायती	SW; 8·0	1005; 1426; 273; 670	Jarandi; 0·4
Nimbhora—Knd.—निभोरा	NE; 12·0	2729; 1715; 418; 709	Local; ..

Railway Station ; Distance (5)	Weekly Bazar ; Distance ; Bazar Day (6)	Motor Stand ; Distance (7)	Drink- ing Water (8)	Institutions and other information (9)	
Lasur; 35·0	Local; .. Thu.	Local; ..	rv.	3 Sl (pr, m, h); Cs (mp); Anant Maharaj Fr. Ct. Sud. 6; 3 tl; 2 mq.	
.. ..	.. .. ..	.. .. ..	..	Jagdamba Devi Fr. Ct. Vad. 12.	
Pachora; 8·0	Gonde- gaon; Jalna; 4·0	1·0; Tue. Jalna; 4·0; Tue.	Pachora; 9·0	W.	Sl (pr); Cs; tl; dg.
Aurangabad; 25·0	Local; .. Thu.	Bharadi;	7·0	W.	Sl (pr); Cs; Ramnavami Fr. Ct. Sud. 9; tl; mq; dg.
Badnapur; 2·0	Badnapur; 2·4; Fri.	Badnapur;	2·4	W,rv.	2 Sl (pr, m); Cs; Ganesh Chaturthi Fr. Bdp. Sud. 4; 4 tl; mq; dg; 2 dh.
Aurangabad; 23·0	Local; .. Mon.	Bidkin;	5·0	W,rv.	Sl (pr); Ramnavmi Fr. ct. Sud. 10; 2 tl; m; mq; 2 dg; ch; dp.
Aurangabad; 36·0	Wadod Bazar; 6·0; Mon.	Local; ..	W.	2 Sl (pr, m); pty; Cs; 3 tl; mq; dg; gym; ch; lib.	
..	
Jalna; 29·0	Bhokardan; 5·0; Sat.	Kumbhari Fata;	3·0	rv.	Sl (pr); tl; ch.
Nimgaon; 12·0	Shiver; 5·0; Sun.	..	5·0	W,w.	Sl (pr); Cs; (mp); Sheikh Maru Ursus; tl; dg; ch.
.. ..	.. .. ..	.. .. ..	..	W.	
Aurangabad; 47·0	Pimpal- gaon Koltya.	Nilrod;	8·0	W.	Sl (pr); Cs; tl.
Jalna; 36·0	Jafferabad; 3·0; Tue. and Fri.	..	3·0	W,rv.	Sl (pr); Cs; tl; ch.
Jalna; 30·0	Tembhur- ni; 4·0; Mon.	Tembhu- rni;	4·0	W.	Sl (pr); Cs; tl.
..	
Jalna; 20·0	Sipora; 3·0; Sun.	Sipora;	3·0	rv.	Sl (pr); Cs; tl.
Pimpalgaon; 4·0	Pimpal- gaon;	Jarandi;	0·4	W.	2 Sl (pr, m); pty; 2 tl; mq; dg.
Chalisgaon; 40·0	Wasadi; 2·0; Thu.	..	..	Sl (pr); 2 Cs; Gudipa- dawa Fr. Phg. vad.; 3 tl; m; mq; dg; gym; dp.	

Village Name (1)	Direction ; Travelling distance (2)	Area (acres) ; Pop. ; Households ; Agriculturists (3)					Post Office ; Distance (4)
Nipani—Aur.—निपानी ..	E; 14·0	2170;	734;	128;	159	Bhalgaon;	1·0
Nipani—Knd.—निपाणी ..	SW; 20·0	1040;	613;	107;	274	Jebur;	3·0
Nipani Pimpalaon—Abd — निपाणी पिंपळगांव	NE; 9·0	2322;	816;	152;	370	Dahipuri;	2·0
Nirgodi Bk.—Kld.—निर्गोडी बु... ख.	N; 15·0	3186;	258;	46;	77	..	5·0
Nirgodi Kh.—Kld.—निर्गोडी .. ख.	N; 15·0	1384;	339;	51;	85	..	5·0
Nirkheda—Jln.—निरखेडा ..	E; 12·0	1951;	998;	176;	322	Moujpuri;	1·0
Niwadanga—Jrd.—निवडंगा ..	S; 16·0	2698;	1159;	187;	295	Loangaon;	6·0
Char—Aur.—ओहर ..	NW; ..	3731;	684;	133;	368	..	..
Pachod—Aur.—पाचोड ..	NE; 17·0	1167;	505;	91;	142	Pimpri;	5·0
Pachod Bk.—Ptn.—पाचोड बु. ख.	NE; 20·0	3834;	2890;	490;	738	Local;	..
Pachoda Kh.—Ptn.—पाचोड ख. वडगाव	NE; 20·0	951;	646;	125;	260	Pachod Bk.;	1·0
Pachan Vadagaon—Jln.—पाचन .. वडगाव	SE; 9·0	6150;	1710;	335;	795	Local;	..
Padalasa—Ggr.—पाडलसा ..	N; 24·0	1260;	375;	61;	125	Mali Wadgaon;	2·0
Padali—Ptn.—पाडली ..	N; ..	2304;	730;	138;	193	..	..
Padali—Jln.—पाडली ..	W; 12·0	591;	443;	84;	232	Badnapur;	1·0
Padali—Knd.—पाडली ..	E; 30·0	418;	91;	17;	27	Nidhona;	2·0
Padali—Kld.—पाडली ..	NE; 22·0	2559;	852;	136;	309	Savangi;	4·0
Padali—Sld.—पाडली ..	S; ..	527;	273;	45;	118	..	..
Padamapura—Aur.—पदमपूरा ..	W; ..	Included in Urban Area I.					..
Padegaon—Aur.—पडेगाव ..	W; 2·0	700;	1066;	233;	168	Local;	..
Padmavati—Bkn.—पदमावती ..	NE; 18·0	1747;	322;	55;	168	Walsavangi;	2·0
Paduli Bk.—Abd.—पाडुली बु. ख.	SE; 22·0	1280;	550;	121;	163	Anterwali Tembhi;	3·0
Paduli Kh.—Abd.—पाडुली ख. ख.	SE; 23·0	1643;	498;	89;	211	..	..
Pahadapur—Ggr.—पहाडपूर ..	NE; 18·0	640;	179;	32;	53	Local;	..
Pahadasingapura—Aur.— पहाडसिंगपुरा	.. ..	1·7;	Included in Urban Area I.				.. ..

Railway Station ; Distance (5)	Weekly Bazar ; Distance ; Bazar Day (6)	Motor Stand ; Distance (7)	Drink- ing Water (8)	Institutions and other information (9)
Chikalthana; 4·0	Pimpri; 4·0; Sun.	.. ..	W.	Sl (pr); Cs.
Nandgaon; 22·0	Bolthan; 2·0; Sat.	.. 0·4	W.	Sl (pr); 2 tl; ch.
.. 20·0	Raniun- chegaon; 4·0; Fri.	.. 9·0	W.	Sl (pr); Cs (mp); 2 tl; m; dh; ch.
Potul; 13·0	Borgaon; 5·0; Sun.	Borgaon; 5·0	W,rv.	Sl (pr); tl.
Potul; 13·0	Borgaon; 5·0; Sun.	Borgaon; 5·0	W,rv.	tl.
Kodi; 8·0	Jalna; 12·0; Tue.	.. 2·0	W.	Sl (pr); ch; dp.
Jalna; 16·0	Devulgaon 6·0; Sat. Raja;	.. 6·0	W.	Sl (pr); 2 tl; ch.
.. ..	.. ..	.. ..	W.	..
Chikalthana; 10·0	Pimpri; 5·0; Sun.	Chite; Pim- palgaon; 2·0	W.	Sl (pr); Cs; 4 tl; m; mq; dh; gym.
Chikalthana; 30·0	Local; .. Sun.	Local; ..	W.	2 Sl (pr, m); 2 Cs; 2 tl; mq; dg; db; gym; ch; lib; 4 dp; Cch.
Chikalthana; 30·0	Pachod Bk.; 1·0; Sun.	Pachod Bk.; 1·0	w;rv.	Sl (pr); 2 tl; ch.
Local; ..	Local; .. Tue.	Jalna; 9·0	rv.	3 Sl (pr, m, h); Maharudra Fr. Ct. Vad. 12; 2 tl; m; mq; dg; dh; ch; Cch.
Lasur; 5·0	Lasur; 5·0; Sun.	Mali Wadgaon; 2·0	W.	Sl (pr); Cs; tl; ch.
.. ..	.. ..	.. ..	W.	..
Badnapur; 2·0	Badnapur; 1·0; Fri.	Badnapur; 1·0	W.	Sl (pr); Cs; tl.
Aurangabad; 15·0	Pishor; 10·0; Tue.	Pishor; 10·0	W.	..
Aurangabad; 45·0	Savangi; 4·0; Fri.	Savangi; 4·0	W.	Sl (pr); Narshinha Fr. Ct. Vad. 1; 4 tl; mq.
.. ..	.. ..	.. ..	W.	..
Aurangabad; 2·0	Aurangabad; .. Thu.	Local; ..	W.	..
Pahur; 30·0	Masarul; 2·0; Tue.	Walsavang; 2·0	w;rv.	Sl (pr); 2 tl.
Ranjani; 20·0	Anterwali 3·0; Sun. Tembhi;	Kumbhar; 6·0	W;rv.	Sl (pr); Cs; tl; mq; dg.
Partur; 18·0	Kumbhar 2·0; Wed. Pimpal- gaon;	.. 0·3	W.	Sl (pr); tl.
Potul; 3·0	Lasur; 8·0; Sun.	Ambelohal; 5·0	W.	2 Sl (pr, m); Cs; 4 tl; ch.
..

Village Name (1)	Direction ; Travelling distance (2)	Area (acres) ; Pop. ; Household ; Agriculturists (3)	Post Office ; Distance (4)
Pahegaon—Jln.—पाहेगाव	E; 26·0	1225; 630; 122; 294	.. 2·0
Paithan Urban Area I—Ptn.—पैठण नागरी विभाग	HQ; ..	508; 526; 2872; 1419	.. ..
Paithanakheda—Ptn.—पैठणखेडा	NW; ..	1114; 928; 166; 344	.. ..
Pakhora—Ggr.—पखोरा	E; 11·0	2591; 796; 133; 348	Local; ..
Pal—Aur.—पाल	N; 22·0	6341; 3573; 740; 974	Local; ..
Palakhed—Vjr.—पालखेड	E; 12·0	4121; 2164; 354; 619	Local; ..
Palasagaon—Kld.—पलसगाव	N; 20·0	2546; 492; 69; 135	Galle- 6·0
Palasagaon—Ggr.—पलसगाव	N; 9·0	4245; 351; 75; 82	Borgaon; Ghodegaon; 1·0
Palasagaon—Knd.—पलसगाव	S; ..	902; 47; 11; 23	.. ..
Palaskheda—Soy.—पलसखेडा	NE; 6·0	4706; 1445; 103; 674	Local; ..
Palaskheda Dabhadi—Bkn.—पलसखेडा दाभाडी	S; 20·0	1043; 501; 85; 203	Jawkheda 2·0
Palaskheda Murtad—Bkn.—पलसखेडा मुर्तड	NE; 9·0	1407; 992; 152; 428	Bk.; Danapur; 3·0
Palaskheda Pimpalya—Bkn.—पलसखेडा पिंपळ्या	SE; 18·0	2193; 675; 139; 161	Nalni Bk.; 2·0
Palaskheda Thombari—Bkn.—पलसखेडा ठोंबरी	SE; 14·0	1414; 368; 64; 111	Chandai Eko; 3·0
Palaskheda—Jln.—पलसखेडा	E; ..	1871; 613; 104; 364	.. ..
Pasakheda—Knd.—पलसखेडा	SW; ..	1273; 331; 66; 201	.. ..
Pasavadi—Kld.—पलसवाडी	NW; 6·0	3191; 1248; 239; 391	Werul; 3·0
Palasi—Soy.—पलशी	SW; 26·0	4519; 1307; 240; 461	Banoti; 1·0
Palasi—Aur.—पलशी	NE; 6·0	4474; 1369; 267; 407	Harsul; 6·0
Palasi—Sld.—पलशी	W; ..	7842; 2906; 491; 1033	.. ..
Palasi Bk.—Knd.—पलशी ब.	NE; 15·0	3779; 1852; 285; 479	Local; ..
Palasi Kh.—Knd.—पलशी ख.	NE; 14·0	751; 842; 141; 441	.. 1·4

Railway Station ; Distance	Weekly Bazar ; Distance ; Bazar Day	Motor Stand ; Distance	Drink- ing Water	Institutions and other information
(5)	(6)	(7)	(8)	(9)
.. 26·0	Ner; 4·0; Wed.	Damri; 9·0	W.	Sl (pr); Devi Fr. Ct. Sud. 15; 3 tl.
.. ..	.. ..	.. ..	W.	..
.. ..	.. ..	.. ..	W.	..
Aurangabad; 25·0	.. 9·0; ..	Local; ..	rv.	Sl (pr); Cs; tl; mq; ch.
.. 23·0	.. 5·0; ..	.. 2·0	W;rv.	2 Sl (pr, m); Cs; 2 tl; mq; ch; lib; dp.
Parsoda; 4·0	Parsoda; 4·0; Wed.	Vaijapur; 12·0	W.	Sl (pr); Cs; Pareshwar Fr. Kt. Vad. 30; 9 tl; mq; ch.
Lasur; 20·0	Galle Borgaon;	.. 2·0	rv.	Sl (pr); 2 tl.
Lasur; 10·0	Sidhanath 3·0; Tue. Wadgaon;	.. 3·0	W.	Sl (pr); tl.
..
Pahur; 5·0	Wakod; 1·0; Sat.	Wakod; 1·4	W.	Sl (pr); 2 Cs; Mari Ai Fr. Bpd. Sud. 2; Jagdamba Fr. Bpd. Sud. 3; 5 tl; dg; ch; lib.
Jalna; 30·0	Dabhadi; 4·0; Tue.	Kedarkheda;	10·0	W.
Jalna; 45·0	Sipora; 8·0; Sun.	Bhokardan; 9·0	W.	Sl (pr); Padva Panchami Fr. Ct.Sud. 5; 2 tl; mq; dg.
Jalna; 16·0	Rajur; 3·0; Sun.	Nalni Bk.; 1·0	W.	Sl (pr); Cs; 3 tl; m.
Jalna; 22·0	Rajur; 3·0; Sun.	Chandai Thombri; 1·4	W;w.	Sl (pr); Cs; Devi Fr. Ct. Sud. 1; 3 tl.
.. ..	.. ..	.. ..	W.	..
..
Lasur; 12·0	.. ..	.. ..	.. ..	..
Pachora; 14·0	Galle Borgaon;	Local; ..	W;w.	Sl (pr); Cs; Gokulashtami Fr. Srn. Vad. 8; 4 tl; mq; db; ch.
Aurangabad; 6·0	Banoti; 1·0; Sun.	Banoti; 1·0	W;rv.	Sl (pr); pyt; Cs; Dharmaraj Fr. Mg. Sud. 8; tl; ch.
.. ..	Auranga- bad;	Aurangabad; 6·0	W.	Sl (pr); Cs; tl; ch; lib.
Chalisgaon; 36·0	.. ..	.. ..	W.	..
.. ..	Pishor; 2·4; Tue.	Local; ..	W.	2 Sl (pr, m); Cs; Urus and Devi Fr. Vsk. Sud. 15; 2 tl; mq; db; ch.

Village Name (1)	Direction ; Travelling distance (2)	Area (acres) ; Pop. ; Households ; Agriculturists (3)	Post Office ; Distance (4)
Palaskheda Sawat—Bkn.— पलसखेडा सवाईट	NE; ..	2249; 111; 17; 31	.. ..
Palod—Std.—पालोद	N; ..	4346; 1724; 340; 719	.. ..
Panaganvan—Vjr.—पानगव्हाण	NE; 8·4	1658; 551; 91; 192	Khandala; 0·4
Panakheda—Jln.—पानखेडा	SW; ..	788; 124; 19; 60	.. ..
Panas—Std.—पानस	N; ..	1070; 84; 16; 28	.. ..
Panashendra—Jln.—पानशेंद्रा	N; 3·0	2763; 781; 142; 305	Jamwadi; 1·0
Panavi Bk.—Vjr.—पानवी बु.	SE; 10·0	2769; 1309; 218; 449	Mahalgaon; 2·0
Panavi Khandala—Vjr.— पानवी खंडाला	N; 6·0	1054; 525; 73; 115	Vaijapur; 6·0
Panavi Kh.—Vjr.—पानवी खु.	N; 3·0	908; 409; 67; 183	Vaijapur; 3·0
Panchalagaon—Ptn.—पांचलगाव	NE; 7·0	498; 561; 120; 157	Wahegaon; 2·0
Pandharaohal—Ggr.— पांधरओहल	E; 11·0	1721; 693; 125; 274	Talpimpri; 2·0
Pandharapur—Aur.—पंधरपूर	SW; 2·0	283; 477; 97; 35	Aurangabad; 2·0
Pandhari—Aur.—पांढरी	SE; 20·0	1887; 542; 95; 149	Adul; 2·0
Pangara—Knd.—पांगरा	N; ..	640; 517; 99; 230	.. ..
Pangara—Ptn.—पांगरा	NW; 22·0	1042; 366; 69; 133	Bidkin; 2·0
Pangara—Abd.—पांगरा	E; 24·0	1203; 479; 85; 245	Paradgaon; 3·0
Pangarkheda—Abd.— पांगरखेडा	SE; 6·0	1212; 374; 68; 161	Ambad; 6·0
Pangari—Std.—पांगरी	NW; 23·0	1556; 954; 163; 456	Ambhai; 1·0
Pangari—Abd.—पांगरी	S; 4·0	1405; 436; 72; 232	Zirpi; 2·0
Panegaon—Abd.—पानेगाव	NE; 10·0	3377; 1242; 203; 333	.. 1·0
Panevadi—Abd.—पानेवाडी	NE; 14·0	3242; 1753; 331; 665	Local; ..
Papal—Jfrd.—पापळ	S; 6·0	2479; 602; 106; 221	Tembhurni; 2·0
Parada—Abd.—पराडा	E; 6·0	2644; 1132; 197; 337	Local; ..

Railway Station ; Distance (5)	Weekly Bazar ; Distance ; Bazar Day (6)	Motor Stand ; Distance (7)	Drink- ing Water (8)	Institutions and other information (9)
.. ..	.. 5·0; ..	..	1·4 W.	Sl (pr); Cs; Mahalaxmi Fr. Vsk. Vad. 30; tl; ch.
Rotegaon; 6·0	.. .. ..	..	.. W.	Devi Fr. Ct. Sud.
.. ..	Khandala; .. Thu.	..	0·4 W.	Sl (pr); tl; ch;
.. ..	.. ..	..	.. W.	..
Jalna; 4·0	Jalna; 3·0; Tue.	..	0·4 W.	Sl (pr); Cs; 3 tl; m; mq; 2 dg; gym; ch.
Rotegaon; ..	Mahalgaon; 2·0; Fri.	Mahalgaon;	2·0 W.	Sl (pr); pvt; Cs; Vithoba Fr. Ct. Vad. 2; 2 tl.
Rotegaon; 7·0	Vaijapur; .. Mon.	Vaijapur;	6·0 W.	Sl (pr); Cs; Urus; 2 tl; ch.
Rotegaon; 7·0	Vaijapur; 3·0; Mon.	Vaijapur;	3·0 W.	Sl (pr); Lakshmi Devi Fr. Ct Vad. 7; 2 tl; ch.
Aurangabad; 40·0	Wahegaon; .. Sat.	..	7·0 W.	Sl (pr); Cs; tl.
Auranga- bad; 114·0	Shendur- wada; 3·0; Sun.	Local;	.. W.	2 Sl (pr, m); Cs; tl; mq.
Aurangabad; 2·0	Auranga- bad; 2·0; Sun.	Local;	.. rv.	Sl (pr); Cs; Kartiki Eka- dashri Fr. Kt. Sud. 11; tl; dh; lib.
Chikalthana; 20·0	Adul; 2·0; Thu.	Local;	.. W.	Sl (pr); Cs; tl; mq; dg.
..
Aurangabad; 11·0	Bidkin; 2·0; Wed.	Chitegaon;	1·0 W.	Sl (pr); Cs; tl; mq.
Ranjani; 4·0	Paradgaon; 3·0; Sun.	Partur;	8·0 W.	Sl (pr); tl; dg.
Jalna; 24·0	Ambad; 6·0; Thu.	Local;	.. W.	Sl (pr); Cs; tl.
Aurangabad; 68·0	Ambhai; 1·0; Fri.	Golegaon;	12·0 W.	Sl (pr); Cs; Devi Fr. Ct; tl; mq; dg.
Jalna; 22·0	Sukhapuri; 4·0; Sat.	Dawarguon;	2·0 W.	Sl (pr); Cs; tl; ch.
.. ..	Rani Un- cheagaon; 4·0; Fri.	..	6·0 W.	Sl (pr); Cs; tl; ch.
Kodi; 6·0	Local; .. Thu.	..	2·0 W.	2 Sl (pr, m); Cs; 2 tl; m; mq; dh; dp.
Jalna; 27·0	Tem- bhurni; 2·0; Mon.	..	2·0 W.	Sl (pr); Cs; 2 tl; ch.
Jalna; 21·0	Sukhapuri; 6·0; Sat.	Bondhalapuri;	1·4 W.	2 Sl (pr, m); Cs; Sayyad Allauddin Urus Ps.; tl; m; dg; dp.

Village Name (1)	Direction; Travelling distance (2)	Area (acres); Pop ; Households; Agriculturists (3)	Post Office; Distance (4)
Paradagaon—Abd.—पारडगाव ..	E; 28·0	7820; 3021; 527; 798	Local; ..
Paradh Bk.—Bkn.—पारध बु. ..	NE; 30·0	3717; 3710; 756; 1461	Local; ..
Paradh Kh.—Bkn.—पारध खु. ..	NE; 30·0	1509; 765; 146; 192	Paradh Bk.; 1·0
Paraner—Abd.—पारनेर ..	N; 2·0	760; 1439; 106; 675	Local; ..
Paresoda—Vjr.—परेसोदा ..	E; 8·0	3250; 2954; 541; 634	Local; ..
Paregaon—Jln.—पारेगाव ..	E; 14·0	2083; 496; 100; 246	.. 2·0
Parela—Vjr.—पारेला ..	N; 16·0	7901; 1176; 206; 622	Local; ..
Parundi—Ptn.—पारुंडी ..	NE; 15·0	4212; 1692; 274; 600	Local; ..
Pashapur—Vjr.—पाशपूर ..	NE; ..	546; 17; 2; 8	.. ..
Pasodi—Jfrd.—पासोडी ..	N; 14·0	2569; 661; 125; 300	Bharaj Bk.; 3·0
Pasta—Jln.—पाष्टा ..	E; 24·0	2307; 822; 150; 241	Sevali; 2·0
Patadari—Aur.—पटदरी ..	SE; 11·0	2192; 605; 89; 147	Chikalthana; 6·0
Pategaon—Ptn.—पाटेगाव ..	S; 1·0	2314; 800; 152; 291	Paithan; 1·0
Pathar Deulagaon—Jln.— पठार देऊळगाव ..	N; 12·0	2076; 595; 136; 198	Bawane- Pangari; 2·0
Patharavalala Bk.—Abd.— पाथरवाला बु. ..	S; 25·0	3239; 2093; 394; 853	Local; ..
Patharavalala Kh.—Abd.— पाथरवाला खु. ..	S; 14·0	2789; 1097; 221; 433	Patharvala Bk.; 3·0
Pathari—Sld.—पाथरी ..	SW; ..	2493; 1155; 225; 536	.. ..
Pathari—Vjr.—पाथरी ..	NE; 26·0	1362; 336; 58; 156	Babulgaon 1·4 Bk.;
Patoda—Aur.—पाटोदा ..	SW; 5·0	1394; 686; 126; 160	Aurangabad; 5·0
Patoda Vadagaon—Ptn.— पाटोदा वडगाव ..	NW; 26·0	1189; 379; 73; 95	Bokud ..
Patrud—Jln.—पात्रुड ..	E; 36·0	739; 1386; 273; 488	Jalgaon; Local; ..

Railway Station ; Distance	Weekly Bazar ; Distance ; Bazar Day	Motor Stand ; Distance	Drink- ing Water	Institutions and other information
(5)	(6)	(7)	(8)	(9)
Local; ..	Local; .. Sun.	Ghansawangi;	12·0	W. 2 Sl (pr, m); pyt; Cs, Bhairavnath Fr. Ct; 8 tl; 4 m; 2 mq; 5 dg; dh; ch; lib; 2 dp.
Jalna; 62·0	Jalaki; 5·0; Thu.	Local; ..	W.	3 Sl (pr, m, h); pyt; Parashar Fr. Bdp. Sud. 2 4 tl; mq; dg; 5 dp (Vet).
Jalna; 70·0	Jalaki; 3·0; Thu.	Dhawada;	4·0	Sl (pr); Cs; tl; ch.
Jalna; 16·0	Ambad; 2·0; Thu.	Parner;	1·0	Sl (pr); 3 tl; m; mq; dg; dh; ch; dp.
Local; ..	Local; .. Wed.	Local; ..	W.	3 Sl (pr, m, h); Cs; Khandoba Fr. Mrg. Sud. 6; Devi Fri. Asd. Vad. 30; 7 tl; mq; gym; ch; lib; dp.
Kodi; 10·0	Manegaon; 2·0; Fri.	..	7·0	Sl (pr); Cs; 2 tl; ch.
Rotegaon; 13·0	Loni Kh.; .. Wed.	Loni Kh.;	4·0	Sl (pr); Cs; Pareshwar Mahadev Fr. Ct. Sud. 15; 4 tl; dh; ch.
Aurangabad; 28·0	Adul Bk.; 6·0; Tue.	..	6·0	Sl (pr); Cs; 2 tl; 2 mq;
..
Jalna; 45·0	Bharaj Bk.; 3·0; Sat.	Chandol;	4·0	Sl (pr); Cs; tl.
Ranjani; 20·0	Seyali; 2·0; Tue.	..	2·0	Sl (pr); Cs; 2 tl; m; ch.
Chikalthana; 6·0	Pimpri; 9·0; Sun.	..	6·0	Sl (pr); tl; dh; ch.
Aurangabad; 32·0	Paithan; 1·0; Sun.	Paithan;	1·0	2 Sl (pr, m); Cs; tl; mq; ch.
.. 10·0	.. .. .. ..	.. .. .. ..	W.	Sl (pr); Cs; 2 tl; m; dh; ch.
Jalna; 50·0	Shahagad; 6·0; Thu.	..	6·0	Sl (pr); Cs; tl; ch.
Jalna; 35·0	Wadgodri; .. Fri.	..	0·2	2 Sl (pr, m); Cs; Mahashivratri, Fr. Mg. Vad. 14; 3 tl; m; dh; lib; dp.
.. .. .. .. ..	.. .. .. .. ..	.. .. .. .. ..	W.	Sl (pr); Cs; tl; ch.
Lesur; 8·0	Babugaon Bk.; 1·4; Thu.	Garaj;	3·4	Devi Fr. Ct. Sud. 7 to 9.
Aurangabad; 2·0	Aurangabad;	2·0; Sun.	0·4	Sl (pr); Cs; dh; ch; lib.
Aurangabad; 18·0	Bidkin; 5·0; Wed.	Bidkin;	5·0	Sl (pr); tl; dh; ch.
.. 36·0	Ner; .. Wed.	..	14·0	2 Sl (pr, m); Cs; 2 tl; m.

Village Name (1)	Direction ; Travelling distance (2)	Area (acres) ; Pop. ; Households ; Agriculturists (3)	Post Office ; Distance (4)
Pendagaon Amathana—Sld.— पडगाव आमठाणा	.. NW; ..	1561; 650; 122; 169	... ..
Pedakavadi—Knd.—पेडकवाडी	.. W; 21·0	803; 97; 21; 63	Jehur; 3·0
Pendephal—Vjr.—पेंडेफळ	.. NE; 14·0	1124; 398; 64; 99	Tunki; 4·0
Pekalavadi—Ggr.—पेकलवाडी	.. NE; 32·0	411; 126; 22; 32	Potul; 2·0
Pendagaon—Sld.—पेंडगाव	.. S; 18·0	855; 428; 68; 236	Borgaon Arj;
Pendhapur—Ggr.—पेंडापूर	.. NE; 8·0	1707; 925; 157; 318	Local; ..
Perajapur—Bkn.—पेरजापूर	.. NW; 3·0	790; 588; 123; 193	Bhokardan; 3·0
Phakirabadavadi—Vjr.— फकीराबादवाडी	.. S; 9·0	1090; 270; 42; 106	Ladgaon; 2·0
Pbulambari—Aur.—फुलंबरी	.. N; 16·0	9409; 7034; 1181; 1664	Local; ..
Phulashivara—Ggr.—फुलशिवर	.. N; 16·0	1199; 722; 118; 299	Gajgaon; 1·0
Phardapur—Soy.—फर्दापूर	.. SE; 9·0	6983; 2950; 556; 948	Local; ..
Pharola—Ptn.—फारोला	.. NW; 20·0	1135; 618; 140; 146	Bidkin; 1·0
Phattepur—Bkn.—फत्तेपूर	.. SE; 2·0	783; 1022; 176; 354	Local; ..
Phatiyabad—Ggr.—फतीयाबाद	.. NE; 31·0	1515; 416; 105; 190	Asegaon; 2·0
Phatullabad—Ggr.—फतूल्लाबाद	.. NE; 20·0	582; 253; 36; 59	Ranjangaon; 2·0
Pimpala—Soy.—पिंपळा	.. NE; 22·0	1226; 208; 43; 83	Shivna; 12·0
Pimpaladari—Sld.—पिंपळदरी	.. N; ..	3981; 1146; 233; 311	.. ..
Pimpalgaon-Koltya—Bkn.— पिंपळगाव कोलत्या	.. SW; 20·0	1496; 1146; 208; 402	Local; ..
Pimpalagaon—Ggr.—पिंपळगाव	.. NE; 32·0	1682; 554; 90; 190	Local; ..
Pimpalagaon Barav—Bkn.— पिंपळगाव बारव	.. SE; 20·0	1503; 435; 71; 133	Nalni; 3·0
Pimpalagaon Dev—Aur.—पिंपळ- गाव देव	.. N; 20·0	487; 240; 39; 93	Phulambri; 2·0
Pimpalagaon Gangadev—Aur.— पिंपळगाव गांगदेव	.. NE; 15·0	1575; 1043; 176; 264	Pimpri; 3·0
Pimpalagaon Ghat—Sld.—पिंपळ- गाव घाट	.. NW; 28·0	665; 365; 64; 115	Ambhai; 3·0

Railway Station ; Distance (5)	Weekly Bazar ; Distance ; Bazar Day (6)	Motor Stand Distance (7)	Drink-ing Water (8)	Institutions and other information (9)
.. ..	.. ..	.. ..	W.	..
Lasur; 21·0	Aurala; 4·0; Thu.	Aurala;	4·0	W.
Rotegaon; 12·0	Shiver; 5·0; Sun.	..	5·0	n.
Potul; 2·0	Lasur; 7·0; Sun.	Jamabhalal;	2·0	W.
Aurangabad; 46·0	Pimpal-gaon Koltya;	Aland;	6·0	W.
Lasur; 16·0	Jikthan; 6·0; Fri.	..	2·0	W;rv.
Jalna; 37·0	Bhokardan; 3·0; Sat.	Bhokardan;	3·0	W;rv.
Rotegaon; 12·0	Vaijapur; 2·0; Mon.	Vaijapur;	9·0	W.
Aurangabad; 18·0	Local; .. Tue.	Local;	..	3 Sl (pr, m, h); 3 Cs; Jamalshababas Urus Ram Navmi Fr. Ct. Sud. 9; 11 tl; 4 m; 12 mq; 8 dg; 2 dh; ch; lib; 7 dp.
Lasur; 6·0	Lasur; 6·0; Sun.	Gajgaon;	1·0	W.
Pabur; 10·0	Wakod; 4·0; Sat.	Local;	..	Sl (pr); Cs (mp); tl; mq; dg.
Aurangabad; 11·0	Bidkin; .. Wed.	Stage;	0·1	w;rv.
Jalna; 30·0	Bhokardan; 2·0; Sat.	Bhokardan;	2·0	W.
Daulatabad; 2·0	Auranga-bad;	Local;	W.	Sl (pr); tl.
Potul; 2·0	Lasur; 7·0; Sun.	Lasur;	7·0	Sl (pr); tl.
Jamner; 18·0	Fattepur; 4·0; Mon.	Fattepur;	4·0	W.
.. ..	.. ..	.. ..	W.	..
Badanapur; 20·0	Local; .. Sat.	Aland;	10·0	W.
Lasur; 9·0	Kasab-kheda;	Local;	..	Sl (pr); pyt; 3 tl; ch.
Jalna; 25·0	Kedar-kheda;	Nalni;	2·0	Sl (pr); Cs; tl.
Aurangabad; 22·0	Phulambri; 2·0; Tue.	..	2·0	w;rv.
Chikalthana; 5·0	Pimpal; 3·0; Sun.	Local;	..	Sl (pr); Maruti Fr. Phg Vad. 5; tl; ch.
Aurangabad; 55·0	Ambhai; 3·0; Fri.	Local;	..	Sl (pr); Cs; 2 tl.

Village Name (1)	Direction ; Travelling distance (2)	Area (acres) ; Pop. ; Households ; Agriculturists (3)	Post Office ; Distance (4)
Pimpalagaon Kad—Jfrd.—पिंपळ- गाव कड	W; 8·4	2140; 821; 157; 426	Warud Kh.; 0·4
Pimpalagaon Khandala—Aur.— पिंपळगाव खंडला	NE; 16·0	1211; 534; 103; 201	Balegaon; 1·0
Pimpalagaon Pandhari—Aur.— ..	SE; 20·0	1722; 679; 125; 266	.. 3·0
Pimpalagaon Peth—Sld.—पिंपळ- गाव पेठ	S; 6·0	1768; 1024; 329; 264	Tanda; 2·0
Pimpalgaon Renukai—Bkn.— ..	NE; 12·0	6377; 1193; 459; 693	Local; ..
Pimpalagaon Seramulaki—Bkn.— पिंपळगाव सेरमुलकी	SE; 16·6	1641; 529; 112; 212	Jamkheda Bk.; 2·3
Pimpalagaon Sutar—Bkn.— ..	S; 20·0	875; 447; 99; 126	Jawkheda Bk.; 2·0
Pimpalagaon Thot—Bkn.— ..	SE; 20·0	1811; 467; 83; 129	Nalni Bk.; 4·0
Pimpalagaon Valan—Aur.— ..	N; 20·0	1682; 1123; 141; 402	Wanegaon; 1·4
Pimpalakhunta—Aur.—पिंपळखुटा	NE; 20·0	2671; 505; 83; 200	Lad- Sawangi; 1·0
Pimpalavadi—Ggr.—पिंपळवाडी ..	NE; 6·0	507; 258; 47; 79	Pendhapur; 1·0
Pimpalavadi—Jln.—पिंपळवाडी ..	E; 26·0	875; 667; 131; 241	Sevali; 2·0
Pimpalavadi—Ptn.—पिंपळवाडी ..	N; 5·2	3620; 2683; 625; 1126	Local; ..
Pimpalavadi—Bkn.—पिंपळवाडी ..	NE; 103·0	1400; 224; 37; 136	Savalad- bara; 3·0
Pimparakhed—Ggr.—पिंपरखेडा ..	NE; 17·0	774; 705; 121; 211	Waluj; 4·0
Pimparakhed—Knd.—पिंपरखेडा	E; 23·0	1209; 1176; 200; 491	Local; ..
Pimparakhed Kh.—Abd.—पिंपर- खेड खु.	W; 3·0	1734; 576; 88; 240	Chinchkhed; 3·0
Pimparakhed Bk.—Abd.—पिंपरखेड ..	SE; 24·0	4590; 1710; 323; 579	Local; ..
Pimpalakhunta—Jfrd.—पिंपळखुटा	NE; 1·2	928; 304; 51; 73	Jafferabad; 1·2
Pimpari—Ggr.—पिंपरी ..	NW; 8·0	1291; 492; 72; 236	Shingi; 0·4

Railway Station; Distance (5)	Weekly Bazar ; Distance ; Bazar Day (6)	Motor Stand ; Distance (7)	Drink ing Water (8)	Institutions and other information (9)
Jalna; 30·0	Mahora; .. Fri.	Mahora; 3·0	w;rv.	2 Sl (pr, m); Cs; 2 tl; m; ch; dp.
Parsoda; 11·0	Shiver; .. Sun.	.. 1·0	rv.	Sl (pr); Mhasoba Fr. Ct. Vad. 3; tl; ch.
Chikalthana; 15·0	Adul; 3·0; Thu.	Local; ..	W.	Sl (pr); Cs; tl; ch.
.. 50·0	Tanda; 2·0; Fri.	Bhawadi; 3·0	W;rv.	2 Sl (pr, m); Sayama Fr. Ct. Sud. 1; 2 tl; mq.
Jalna; 44·0	Jalki; 6·0; Thu.	Bhokardan; 12·0	W.	2 Sl (pr, m); Shri Renukai Devi Fr. Ct. Sud. Pournima; 4 tl; m; mq; ch; dp.
Jalna; 30·0	Dabhadi; 4·0; Tue.	Rajur; 9·0	W.	Sl (pr); Cs (mp); tl; ch.
Jalna; 32·0	Dabhadi; 4·0; Tue.	Rajur; 10·0	W.	Sl (pr); Cs; tl; ch.
Jalna; 14·0	Rajur; 2·0; Sun.	Rajur; 2·0	W.	Sl (pr); Cs; 2 tl; ch.
Aurangabad; 24·0	Phulambri; 4·0; Tue.	Phulambri; 4·0	rv.	Sl (pr); pyt; Cs; tl; dh; ch, lib.
Karmad; 5·0	Lad- 1·0; Mon. Sawangi;	Lad- Sawangi;	1·0 W.	Sl (pr); tl; ch.
Lasur; 14·0	Gangapur; 6·0; Sat.	Dhoregaon; 1·0	W.	Sl (pr); tl.
Ranjani; 24·0	Sevali; 2·0; Tue.	.. 16·0	W.	2 Sl (pr, m); Cs.
Aurangabad; 26·0	Local; .. Thu.	Local; ..	W;rv.	3 Sl (pr, m, h); Cs; 9 tl; 2 dg; 2 ch; lib; dp.
Jamner; 31·0	Deulgaon; 4·0; Tue.	Deulgaon Gujari;	4·0 rv.	tl.
Aurangabad; 12·0	Jikthan; 4·0; Fri.	Limbe Jalgaon;	4·0 W;rv.	Sl (pr); Cs; 2 tl; mq; ch.
Chalisgaon; 49·0	Pishor; 3·0; Tue.	Pishor;	3·0 W.	2 Sl (pr, m); 3 Cs (mp); Nath Fr. Bpd. 1; 4 tl; mq; dg; gym; dp.
Jalna; 28·0	Pachod; 4·0; Sun.	Pachod;	4·0 W.	Sl (pr); 2 tl.
Partur; 28·0	Kumbhar Pirnpal- gaon;	..	3·0 W.	2 Sl (pr, m); Cs; Pandurang Fr. Asd. Sud. 13; 3 tl; m; mq; dg; ch; lib.
Jalna; 31·0	Jafferabad; .. Fri., Tue.	Local;	.. W;rv.	Sl (pr); Cs; tl.
Lasur; 24·0	Mahalgaon; 4·0; Fri.	..	2·0 W.	Sl (pr); pyt; Cs; tl.

Village Name (1)	Direction; Travelling distance (2)	Area (acres); Pop.; Households; Agriculturists (3)	Post Office; Distance (4)
Pimpari—Sld.—पिंपरी ..	SE; 2·0	1185; 413; 84; 172	.. ..
Pimpari—Kld.—पिंपरी ..	N; 15·0	930; 901; 153; 265	Borgaon; 4·0
Pimpari (Sutanda)—Soy.—पिंपरी (सुतांडा) ..	SW; 40·0	2329; 42; 6; 8	Wadgaon 1·0 Tigji;
Pimpri Bk.—Aur.—पिंप्री बु. ..	SE; 20·0	2657; 2840; 259; 784	Local; ..
Pimpti Kh.—Aur.—पिंप्री खु. ..	SE; 20·0	1733; 1470; 239; 454	Local; ..
Pimpri—Bkn.—पिंपरी ..	SW; 17·0	1919; 763; 107; 417	Talegaon; 1·0
Pimpri—Soy.—पिंप्री ..	W; 6·0	199; 297; 59; 154	Jarandi; 2·0
Pimpri Dukari—Jln.—पिंप्री ढुकरी ..	SE; 18·0	2346; 1462; 150; 510	Utwad; 2·0
Pirabavada—Sld.—पिरबावडा ..	S; ..	3600; 1426; 215; 511	.. ..
Piravadi—Aur.—पीरवाडी ..	NE; ..	1431; 264; 44; 89	.. ..
Pirgaibavadi—Abd.—पिरगेवाडी ..	SE; 18·0	1472; 931; 154; 233	Ghansa- wangi; 3·0
Pir Kalyar—Jln.—पीर कल्याण ..	NE; ..	5123; 1771; 336; 660	.. ..
Pir Pimpalagaon—Jln.—पीर पिंपळ गाव ..	N; 6·0	1571; 1069; 186; 450	Baware- Pangari; 8·0
Pirola—Sld.—पिरोळा ..	NW; ..	753; 261; 51; 70	.. ..
Pir Savangi—Jln.—पीर सावंगी ..	W; 11·0	1220; 970; 144; 376	Selgaon; 1·0
Pisadevi—Aur.—पिसादेवी ..	NE; 4·0	920; 615; 93; 158	Aurangabad; 4·0
Pishor—Knd.—पिशोर ..	NE; 13·0	4986; 1831; 321; 429	Local; ..
Pithori Sirasagaon—Abd.—पिठोरी सिरसगाव ..	S; 16·0	4532; 1950; 498; 717	Dhokulgaon; 4·0
Pralbadpur—Bkn.—प्रल्हादपूर ..	NW; 3·0	739; 186; 35; 54	Bhokardan; 3·0
Pratapapur—Ggr.—प्रतापपूर ..	N; 16·0	949; 509; 66; 241	Gajgaon; 1·0
Pokal Vadagaon—Jln.—पोकळ वडा गाव ..	SE; 7·0	2279; 674; 114; 349	Pachan- Wadgaon; 2·4
Pokhari—Aur.—पोखरी ..	N; 5·0	1243; 583; 94; 167	Aurangabad; 5·0

Railway Station ; Distance (5)	Weekly Bazar ; Distance ; Bazar Day (6)	Motor Stand ; Distance (7)	Drin- king Water (8)	Institutions and other information (9)
Aurangabad; 50·0	Sillod; 2·0; Sun.	.. ..	W.	Sl (pr); tl.
Porul; 12·0	.. 4·0; ..	Borgaon; 4·0	W.	Sl (pr); Cs; tl; mq.
Nagardevla; 10·0	Nagarde-vla; 10·0; Mon.	Nagarde-vla; 9·0	W.	3 tl.
Karmad; 6·0	Local; .. Sun.	Local; ..	W.	3 Cs (fmg, m); 6 d; 3 mq; lib; 2 dp.
Karmad; 6·0	Local; .. Sun.	Pimpri Bk.; 0·1	W.	3 Sl (pr, m, h); Cs; Brahma-nand Maharaj Fr. Mg. Vad. 5 to 8; 2 tl; 3 m; mq; dg; dh; lib; 2 dp.
Jalna; 27·0	Pimpal-gaon Koltya; 2·0; Sat.	Rajur; 16·0	W.	Sl (pr); Cs (mp); tl; dg.
Pimpalgaon; 3·0	Jarandi; 2·0; Sun.	Jarandi; 2·0	W; rv.	Sl (pr); 3 tl.
Kodi; 6·0	Manegaon; 4·0; Fri.	..	2·0	Sl (pr); Cs; Kalunka Devi Fr. Ct. Vad. 5; 4 tl; Cch. Shahamiya Saheb Urus.
.. ..	.. ..	..	W.	
.. ..	.. ..	..	W.	
Ranjani; 14·0	Ghansa-wargi; 3·0; Sat.	Ghansa-wangi; 3·0	W.	Sl (pr); Cs; tl; mq; 2 dg; dh; ch.
.. ..	.. ..	..	W.	
.. ..	.. ..	..	W.	
Badnapur; 3·0	Badnapur; 3·0; Fri.	Selgaon; 1·0	W.	Sl (pr); Cs; 2 tl; 2 mq; dh.
Aurangabad; 4·0	Auranga-bad; 4·0; Sun.	..	4·0	Sl (pr); Cs; Devi Fr. Ct. Sud. 13; 2 tl; ch.
Chalisgaon; 70·0	Local; .. Tue.	Local; ..	pl; w	4 Sl (2 pr, m, h); 2 Cs; Ursus-Hiraji Baba Fr. Ct. Sud. 5; 14 tl; 3 mq; dg; ch; 2 dp.
Jalna; 30·0	Sukhapur; 6·0; Sat.	..	8·0	Sl (pr); tl; dh.
Jalna; 37·0	Bhokardan; 3·0; Sat.	Bhokardan; 3·0	W; rv.	Sl (pr); tl.
Lasur; 6·0	Lasur; 6·0; Sun.	Gajagaon; 1·0	W; w.	Sl (pr); Cs; tl; mq; dg.
Sarwadi; 1·2	Jalna; 7·0; Tue.	Jalna; 7·0	W.	Sl (pr); tl; ch; Cch.
Aurangabad; 5·0	Auranga-bad; 6·0; Sun.	Aurangabad; 5·0	W.	Sl (pr); Cs; Devi, Fr. Ct. Sud. 15; ch.

Village Name (1)	Direction ; Travelling distance (2)	Area (acres); Pop.; Households; Agriculturists (3)	Post Office ; Distance (4)
Pokhari—Bkn.—पोखरी ..	NE; 18·0	375; 479; 97; 249	Dhawada; 2·0
Pokhari—Jtrd.—पोखरी ..	S; 11·0	2456; 798; 128; 388	Tembhurni; 5·0
Pokhari—Vjr.—पोखरी ..	NE; 24·0	4399; 1245; 219; 386	Local; ..
Pokhari Babar—Jln.—पोखरी बाबर ..	E; ..	1036; 183; 36; 81	.. ..
Pokhari Nipani—Jln.—पोखरी निपाणी ..	E; 24·0	822; 619; 102; 272	Utwad; 2·0
Pohari Bk.—Soy.—पोहरी बु. ..	SW; 27·0	1335; 657; 136; 208	Gondegaon; 2·0
Pohari—Soy.—पोहरी खु. ..	SW; 27·0	567; 141; 22; 58	Gondegaon; 2·0
Pokhari Sindakhed—Jln.—पोखरी सिंदखेड ..	NE; 13·0	1317; 642; 105; 161	Waghral Jagir; ..
Pokhari Singadi—Jln.—पोखरी शिंगाडी ..	SE; 25·0	920; 517; 95; 152	2·0
Pophala—Aur.—पोफला ..	NE; 30·0	1292; 169; 34; 75	Dhaman- gaon; ..
Poragaon—Ptn.—पोरगाव ..	N; ..	2497; 790; 141; 205	.. ..
Potul—Ggr.—पोटूळ ..	NE; 3·0	1186; 483; 79; 143	Local; ..
Punegaon—Jln.—पुनेगाव ..	SE; 8·0	1966; 1004; 161; 267	Pachan- Wadgaon; 3·0
Puranagaon—Vjr.—पुरणगाव ..	S; 12·0	2780; 728; 116; 321	Babtara; 2·0
Pusegaon—Ptn.—पुसेगाव ..	NE; ..	531; 309; 52; 118	.. ..
Puri—Ggr.—पुरी ..	E; 7·0	1036; 839; 141; 235	Pendhapur; 1·0
Rahatagaon—Ptn.—रहाटगाव ..	NE; ..	2812; 1672; 291; 547	.. ..
Rahegaon—Vjr.—राहेगाव ..	NE; 28·0	887; 196; 38; 82	Lasur; 2·0
Rahegavhan—Vjr.—राहेगव्हाण ..	E; 10·0	926; 404; 77; 187	Parsoda; 1·0
Rahera—Abd.—राहेरा ..	SE; 18·0	2658; 668; 116; 175	Tirthpuri; 2·0
Rahimabad—Slhd.—रहिमाबाद ..	NE; ..	4431; 1852; 333; 669	.. ..
Rahimapur—Ggr.—रहिमपूर ..	NE; 12·0	638; 221; 45; 56	Jikthan; 2·0
Rajala—Bkn.—राजाला ..	S; 8·0	2928; 618; 102; 317	Walsa Khalsa; 2·0
Rajanaganv Khori—Ptn.—राजन- गांव खोरी ..	NW; ..	3144; 2045; 348; 737	.. ..
Rajapur—Ptn.—राजापूर ..	NE; 24·0	865; 523; 97; 204	Ektuni; 4·0

Railway Station ; Distance (5)	Weekly Bazar; Distance; Bazar Day (6)	Motor Stand; Distance (7)	Drink-ing Water (8)	Institutions and other information (9)
Pahur; 30·0	Dhawada; 2·0; Sat.	Dhawada; 2·0	W.	Sl (pr); tl.
Jalna; 15·0	Tem-bhurni; 5·0; Mon.	..	6·0	W. Sl (pr); Cs; 3 tl; m; gym; ch.
Rotegaon; 22·0	Maroor; 1·0; Tue.	..	2·0	W. Sl (pr); Cs; 2 tl.
.. ..	.. ..	..	..	W.
Ranjani; ..	Marigaon; 3·0; Fri. Jahagir;	..	4·0	W. Sl (pr); Bbagwan Maharaj Fr. Ps. Sud. II; 2 tl.
Pachora; 8·0	Gonde-gaon; 2·0; Tue.	Mhashi-kotha;	2·0	W. Sl (pr); pyt; tl; dg.
Pachora; 5·0	Gonde-gaon; 3·0; Tue.	Mhashi-kotha;	2·0	W. Sl (pr); pyt; tl.
Jalna; 13·0	Devulgaon; 7·0; Sat.	Waghru Jagir;	2·0	W. Sl (pr); 2 tl; m.
Ranjani; 6·0	Damri; 2·0; Thu.	..	0·2	W. Sl (pr); pyt; Cs; ch.
Aurangabad; 25·0	Phulambri; 10·0; Tue.	..	6·0	W. Sl (pr); Cs; tl; ch.
.. ..	.. ..	..	..	W.
Local; ..	Lasur; 6·0; Sun.	Jambhal;	3·0	W. Sl (pr); Cs; 4 tl; mq.
Sarwadi; 2·0	Jalna; 8·0; Tue.	Jalna;	8·0	W. 2 Sl (pr); Cs; tl; mq; dg.
.. 2·0	.. 3·0; ..	..	3·0	rv. Sl (pr); tl.
.. ..	.. ..	..	..	W.
Aurangabad; 2·0	Jikthan; 3·0; Fri.	Dhoregaon;	..	W; rv. 2 Sl (pr); h; Cs; 3 tl; dg; gym; lib; Cch.
.. ..	.. ..	..	..	W.
Lasur; 5·0	Lasur; 5·0; Sun.; Fri.	Lasur;	5·0	Wrv. Sl (pr); tl.
Parsoda; ..	Parsoda; 1·0; Wed.	..	10·0	W. Sl (pr); 3 tl.
Ranjani; 17·0	Tirthpuri; 3·0; Thu.	Ghansa-wangi;	3·0	W. Sl (pr); Cs; tl; ch.
.. ..	.. ..	..	..	W. Mahadeo Fr. Ct. Sud. I.
Aurangabad; 12·0	Jikthan; 2·0; Fri.	..	1·0	W. Sl (pr); Cs; mq.
Jalna; 25·0	Bhokardan; 8·0; Sat.	Kedar-kheda;	6·0	W. Sl (pr); 2 tl; ch; lib.
.. ..	.. .. ..	..	..	W.
Chikalthana; 18·0	Adul Bk.; 3·0; Thu.	Local;	..	W. Sl (pr); 2 tl; dh; dp.

Village Name (1)	Direction ; Travelling distance (2)	Area (acres); Pop.; Households; Agriculturists (3)					Post Office; Distance (4)
Rajapur—Bkn.—राजापूर ..	NE; 3·0	153;	61;	9;	8	Bhokardan;	3·0
Rajatakali—Abd.—राजा टाकळी ..	SE; 30·0	7790;	2822;	573;	844	Local;	..
Rajegaon—Abd.—राजेगाव ..	SE; 18·0	3422;	861;	142;	325	..	2·0
Rajura—Ggr.—राजूरा ..	NE; 10·0	1547;	427;	78;	255	Jikthan;	..
Rajura—Vjr.—राजूरा ..	NE; 24·0	479;	270;	49;	79	Lasur;	3·0
Rajur—Bkn.—राजूर ..	SE; 16·0	3487;	831;	155;	311	Chandai Eko;	3·0
Rala—Jln.—राला ..	NW; ..	1747;	272;	54;	101	..	..
Ramagavhan Kh.—Abd.—राम- गव्हाण ख.	SE; ..	808;	416;	88;	178	Ghansa- wangi;	2·0
Ramagavhan Bk.—Abd.—राम- गव्हाण बृ.	SW; 18·0	1279;	581;	105;	327	Wadigodri;	2·0
Ramakheda—Jln.—रामखेडा ..	W; 13·0	889;	334;	64;	59	Badnapur;	1·0
Ramapur—Aur.—रामपूर ..	NE; 10·0	292;	93;	13;	48	Chikalthana;	2·0
Rampuri—Aur.—रामपुरी ..	NW; 10·0	1964;	423;	69;	113	Daulatabad;	2·0
Ramapuri—Ggr.—रामपूरी ..	NE; 16·0	742;	57;	10;	11	Ambelohal;	1·0
Ramarai—Ggr.—रामराई ..	NE; 18·0	1215;	458;	82;	170	Waluj Bk;	1·0
Remasagaon—Abd.—रामसगाव ..	SE; 20·0	2920;	1167;	217;	516	Tirthpuri;	4·0
Rampura—Soy.—रामपूरा ..	SW; 8·0	1776;	340;	58;	175	Jarandi;	1·0
Ranamurti—Jln.—रानमृति ..	E; 5·0	2113;	1072;	168;	374	Jalna;	5·0
Ranjanagaon—Sld.—रांजनगाव ..	SW; ..	1342;	563;	98;	192	..	..
Ranjanagaon—Jln.—रांजनगाव ..	SW; 12·0	552;	533;	90;	213	Saigaon;	2·0
Ranjanagaon Dardaga—Ptn.— रांजनगाव दांडगा ..	NE; 14·0	3131;	870;	153;	292	Kadethan Bk.;	2·0
Ranjanagaon Narahari—Ggr.— रांजनगाव नरहरी ..	NW; 9·0	3491;	709;	115;	174	Shingi;	2·0
Ranjanagaon Pol—Ggr.— रांजनगाव पोळ ..	NE; 18·0	1112;	577;	100;	168	Local;	..
Ranjanagaon Shenapunji—Ggr.— रांजनगाव शेनपूंजी ..	NE; 24·0	1617;	1025;	173;	301	Ghanegaon;	1·0

Railway Station ; Distance (5)	Weekly Bazar ; Distance; Bazar Day (6)	Motor Stand ; Distance (7)	Drink- ing Water (8)	Institutions and other information (9)
Jalna;	37·0	Bhokardan; 3·0; Sat.	Bhokardan;	3·0
Partur;	21·0	Local; .. Thu.	Local;	.. rv.
Ranjani;	10·0	Ghansa- wangi; 4·0; Sat.	..	W;w.
..	10·0	Jikthan; 0·4; Fri.	..	Sl (pr); pyt; Cs (mp); 4 tl; m; mq; dh.
Lasur;	5·0	Lasur; 5·0; Sun.	Lasur;	5·0 W;rv.
Jalna;	18·0	Local; .. Sun.	Local;	Sl (pr); Cs; 2 tl; dg. Sl (pr); Cs (mp); Ganapati Samarth Fr. Mg. Sud. 4 and Bdp. Sud. 4; 4 tl; dg; dh; 2 dp.
Kodi;	12·0	Ghansa- wangi; 3·0; Sat.	..	W. Naugad Wali Urs. Sl (pr); tl; Cch.
Jalna;	35·0	Wadigodri; 1·0; Fri.	Wadigodri;	1·0 W.
Badnapur;	1·0	Badnapur; 1·0; Fri.	Badnapur;	1·0 W.
Chikalthana;	2·0	Chikal- thana; 2·0; Fri.	Chikalthana;	2·0 W.
Daulatabad;	2·0	Auranga- bad Can- tonment;	Daulatabad;	2·0 w;rv.
Aurangabad;	16·0	Ambelohal; 1·0; Sat.	Ambelohal;	1·0 W.
Aurangabad;	8·0	Waluj Bk.; 1·0; Mon.	..	1. Sl (pr).
Jalna;	32·0	Tirthpuri; 4·0; Thu.	Tirthpuri;	4·0 rv.
Pimpalgaon;	4·0	Pimpal- gaon; 4·0; Tue.	Stage;	0·4 W.
Jalna;	6·0	Jalna; 5·0; Tue.	..	Sl (pr); tl; mq; dh; ch.
..	..	.. ..	..	W.
Badnapur;	8·0	Saigaon; 2·0; Sun.	Golapan- gari;	6·0 W;rv.
Chikalthana;	25·0	Pachod; 8·0; Sun.	..	Sl (pr); Cs; 2 tl; m.
Lasur;	25·0	Mahalgaon; 3·0; Fri.	..	Sl (pr); Cs; 2 tl.
Potul;	3·0	Lasur; 8·0; Sun.	Ambelohal;	5·0 W.
Aurangabad;	1·0	Waluj Bk.; 3·0; Mon.	Local;	2 Sl (pr, m); Cs; 4 tl; mq; 2 dg; ch; dp. 2 Sl (pr, m); Cs (mp); Devil. Fr. Vsk. Sud. 5: 2 tl; mq; dh.

Village Name (1)	Direction ; Travelling distance (2)	Area (acres) ; Pop. ; Households ; Agriculturists (3)	Post Office ; Distance (4)
Ranjani—Abd.—रांजणी ..	NE; 32·0	8536; 4613; 837; 1424	Local; ..
Ranjani—Ptn.—रांजणी ..	NW; ..	1155; 289; 42; 105	.. ..
Rani Uchegaon—Abd.—राणी उचेगाव ..	NE; 12·0	6908; 2924; 513; 1225	Local; ..
Rastal—Jfrd.—रास्तल ..	NE; 13·0	1478; 466; 84; 134	Bharj Bk.; 3·0
Rasulapura—Kld.—रसूलपूरा ..	SE; 6·0	1151; 416; 56; 125	Golegaon; 4·0
Ravala—Soy.—रवळा ..	E; 23·0	2591; 447; 88; 175	Shivana; 12·0
Ravana—Abd.—रवना ..	E; 7·0	4453; 925; 165; 516	Parada; 1·0
Rayagaon—Knd.—रायगाव ..	NE; 24·0	1099; 246; 40; 103	.. 3·0
Rayapur—Ggr.—रायपूर ..	N; 27·0	4245; 837; 139; 401	Dongaon; 2·0
Rel—Kld.—रेल ..	NE; 13·0	1169; 437; 73; 207	Savangi; 1·4
Rel—Knd.—रेल ..	W; 2·0	3875; 1090; 191; 404	Kannad; 2·0
Relagaor—Aur.—रेलगाव ..	N; 20·0	740; 418; 76; 146	Wanegaon Kh.; 1·0
Relagaon—Sid.—रेलगाव ..	NW; 18·0	1878; 1461; 273; 564	Local; ..
Relgaon—Bkn.—रेलगाव ..	NE; 12·0	1628; 736; 148; 373	Warul Bk.; 2·0
Renapuri—Abd.—रेणापूरी ..	SW; 15·0	726; 279; 43; 96	.. ..
Repala—Jfrd.—रेपाळा ..	N; 4·0	713; 288; 49; 74	Jafferabad; 4·0
Reulagaon—Knd.—रेऊलगाव ..	NE; 24·0	653; 303; 61; 127	Newpur; 1·0
Revagaon—Jln.—रेवगाव ..	S; 6·0	4095; 1989; 382; 937	Local; ..
Revalagaon—Abd.—रेवलगाव ..	S; 11·0	963; 208; 39; 85	.. ..
Ridhora—Bkn.—रिधोरा ..	SW; 22·0	1102; 795; 170; 261	Pimpalgaon; 2·0
Ritbi—Knd.—रिठी ..	E; 2·0	584; 375; 66; 243	Kannad; 2·0
Rohanavadi—Jln.—रोहणवाडी ..	SE; 3·0	3513; 1351; 244; 423	.. 3·0
Rohila Kh.—Knd.—रोहिला खु. ..	SW; 21·0	1575; 628; 116; 193	Jehur; 4·0

Railway Station ; Distance (5)	Weekly Bazar ; Distance ; Bazar Day (6)	Motor Stand ; Distance (7)	Drink- ing Water (8)	Institutions and other information (9)
Local; ..	Local; .. Fri.	Local; ..	W.	2 Sl (pr, m); Cs; Devi Fr. Mrg. Sud. 15; 14 tl; m; 2 mq; 5 dg; dh; lib; 2 dp; Cch.
Kodi; 7·0	Local;	Local; ..	W.	3 Sl (pr, m, h); Cs; 5 tl; m; mq; 2dh; ch; dp; Cch.
Jalna; 41·0	Bharj Bk.; 3·0; Sat.	Vaiul; 3·0	W.	Sl (pr); 2 tl; dh.
Daulatabad; 10·0	.. .. ..	.. ..	..	..
Jamner; 20·0	Khulda- bad; 6·0; Wed.	Khuldabad; 6·0	W.	Sl (pr); tl; mq; dg.
.. ..	Fattepur; 4·0; Mon.	Fattepur; 4·0	W.	Cs; 2 tl.
Jalna; 22·0	Unche- gaon; 6·0; Fri.	Bondhalapuri;	1·4 W.	Sl (pr); Cs (mp); Sayyad Allauddin Ursus Pu.; tl; m; mq.
Aurangabad; ..	Chincholi; 3·0; Fri.	..	3·0 W.	Sl (pr); tl.
Lasur; 7·0	.. .. ..	Local; ..	W.	Sl (pr); Cs; 5 tl; mq; 7 dg.
Daulatabad; 22·0	Savangi; .. Fri.	..	1·4 W.	Sl (pr); Cs; 2 tl; m.
.. ..	Kannad; 2·0; Mon.	Kannad; 2·0	W.	Sl (pr); Bhairavnath Fr. Ct. Vad. 8; Ursus (Jamal- shab); 2 tl; m; mq; ch.
Aurangabad; 21·0	Phulambri; 2·0; Tue.	Phulambri; 2·0	W.	Sl (pr); Chaitri Pournima Ct. Sud. 15; tl; ch.
Aurangabad; 60·0	Bharadi; 6·0; Sat.	.. ..	n.	3 Sl (pr, m, h); 3 tl.
Jalna; 44·0	Sipora; 8·0; Sun.	Danapur; 6·0	W.	Sl (pr); Cs; tl; ch.
Jalna; 38·0	Wadigodri; 3·0; Fri.	Wadigodri; 3·0	W.	Sl (pr); 2 tl.
Jalna; 44·0	Jafferabad; 4·0; Tue; Fri.	Jafferabad; 5·0	rv.	Sl (pr); pty; 2 tl; ch.
Chalisgaon; 55·0	Chincholi; 3·0; Fri.	..	1·0 W.	tl.
Jalna; 6·0	Jalna; 6·0; Tue.	Local; ..	W.	2 Sl (pr, m); pty; Cs (mp); Jadhai Devi Fr. Ct. Sud. 30; 3 tl; mq; ch; dp.; Cch.
.. 30·0	Sukhapuri; 3·0; Sat.	..	3·0 W; rv.	Sl (pr); Cs; tl.
Karmad; 18·0	Pimpal- gaon	Aland; 10·0	W.	Sl (pr); Devi Fr. Ct. Sud. 15; 2 tl.
Chalisgaon; 22·0	Kannad; 2·0; Mon.	Kannad; 2·0	W.	Sl (pr); Cs.
Jalna; 3·0	Jalna; 3·0; Tue.	..	3·0 W.	Sl (pr); Cs; tl.
Nandgaon; 16·0	Bolthan; 2·0; Sat.	..	1·0 W.	Sl (pr); 3 tl; dg; gym; ch.

Village Name (1)	Direction ; Travelling distance (2)	Area (acres) ; Pop. ; Households ; Agriculturists (3)	Post Office ; Distance (4)
Rohilagad—Abd.—रोहिलागड ..	NW; 12·0	8681; 3318; 614; 1424	Local; ..
Roshanagaon—Jln.—रोषनगाव ..	SW; 17·4	5324; 2367; 406; 1133	Local; ..
Rotasthal—Ggr.—रोटस्थल ..	N; 13·0	391; 29; 6; 7	Katepimpal- 2·0 gaon;
Rotegaon—Vjr.—रोटेगाव ..	N; 2·0	2107; 680; 123; 195	Local; ..
Rupakheda Bk.—Jfrd.—रुपखेडा बु.	E; 9·0	609; 83; 16; 45	Sipora; 5·0
Rustumapur—Aur.—रस्तुमपुर ..	NE; 34·0	597; 49; 9; 33	Lad- Swangi; Sukhapuri; 4·0
Rui—Abd.—रुई ..	SE; 18·0	3827; 1332; 230; 725	.. 3·0
Ruikheda—Knd.—रुईखेडा ..	S; ..	859; 626; 91; 277	.. ..
Sadegaon—Abd.—साडेगाव ..	SF; 20·0	2410; 913; 164; 357	Gondi; 8·0
Sadesawangi—Abd.—साडेसावंगी ..	N; 10·0	851; 357; 75; 130	Hasta- pokhari; 3·0
Shahjapur—Aur.—शाहजापुर ..	W; 3·0	1521; 235; 35; 96	.. ..
Sahajatpur—Aur.—सहजतपूर ..	NE; 6·0	476; 385; 78; 96	.. ..
Shahjatpur—Kla.—शाहजतपूर ..	W; ..	992; 37; 6; 11	.. ..
Shahjatpur—Vjr.—शाहजतपूर ..	E; 20·0	1569; 515; 101; 195	Lasur; 3·0
Sahengaon—Knd.—सहानगाव ..	SW; 20·0	874; 268; 32; 100	Jebur; 4·0
Shahanavazpur—Ggr.— शहानवाजपूर	NE; ..	618; 342; 63; 76	.. ..
Shahnurwadi—Aui.—शाहनूरवाडी Included in urban area	S; ..	0·9; Included in Urban	Area I.
Shahapur—Ggr.—शाहापूर ..	N; 9·0	1628; 1018; 194; 274	Ghodegaon; 1·0
Shahapur Banjar—Ggr.— शाहापूर बंजर	NE; 21·0	633; 379; 68; 213	Ranjangaon 3·0 Pol;
Shahapur Manegaon—Ptn.— शाहापूर मानेगाव	NW; 11·0	836; 25; 6; 17	Dhakephal; ..
Sahstramuli—Aur.—सहस्रमुली ..	SE; 10·0	848; 311; 68; 92	.. ..

Railway Station; Distance (5)	Weekly Bazar; Distance; Bazar Day (6)	Motor Stand; Distance (7)	Drink- ing Water (8)	Institutions and other information (9)
Jalna; 35·0	Jamkhed; 4·0; Mon.	Local; ..	W.	2 Sl (pr, m); Cs; 5 tl; mq; dg.
Badnapur; 5·0	Local; .. Sat.	Badnapur; 4·0	W.	3 Sl (pr, m, h); Cs; 5 tl; mq; ch.
Lasur; 7·0	Sidhanath- 5·0; Tue. Wadgaon;	Sidhanath- Wadgaon; ..	W.	tl.
Local; ..	Vajapur; 2·0; Mon.	2·0	W;rv.	Sl (pr); Cs (mp); Viroba Fr. Ct. Sud. 5; 3 tl; mq; ch.
Jalna; 55·0	Hiwara, Kabli; ..	..	9·0	W.
Karmad; ..	Chartha; .. Fri.	Karmad; 1·4	W.	tl.
Jalna; ..	Sukhapuri; 3·0; Sat.	Local; ..	W;rv.	Sl (pr); Jyotiba Fr. Ct. Sud. 15; Devi Fr. Asd. Sud. 15; 3 tl; dh; ch.
..
Jalna; 39·0	Tirthpuri; 4·0; Thu.	..	..	Sl (pr); Cs; Ramnavami Fr. Ct. Sud. 9; 3 tl; m.
Jalna; 15·0	Saigaon; 2·0; Sat.	Math Pim- palgaon; 5·0	rv.	Sl (pr); pyt; tl.
Aurangabad; 5·0	Auranga- bad Can- tonment; 4·0; Thu.	..	W;rv.	dh; ch.
Aurangabad; 6·0	.. .. ..	Aurangabad; 6·0	W.	Sl (pr); Cs; Devi Fr. tl.
.. ..	.. .. ..	..	W.	..
Lasur; 3·0	Lasur; 3·0; Fri.	Lasur; 3·0	rv.	Sl (pr); tl; ch.
Nandgaon; 17·0	Bolthan; 3·0; Sat.	Khamgaon; 1·0	W.	Sl (pr); 3 tl; 2 dg; gym.
.. ..	.. .. ..	..	W.	..
..
Lasur; 9·0	Sidhanath 2·0; Tue. Wadgaon;	..	2·0	W.
Potul; 2·4	Lasur 8·0; Sun. Station ;	Lasur; 8·0	W.	Sl (pr); tl.
Aurangabad; 30·0	Lohagaon; 3·0; Tue.	..	W.	tl.
Chikalthana; 7·0	Chikal- thana; 7·0; Fri.	..	7·0	Sl (pr); 2 tl; m; dh; ch.

Village Name (1)	Direction; Travelling distance (2)	Area (acres); Pop.; Households; Agriculturists (3)					Post Office; Distance (4)
Sakalgaon—Abd.—साकळगाव ..	SE; 40·0	3774;	1364;	250;	492	Kandari Partur;	2·0
Sakarwel—Knd.—साकरवेल ..	NE; 14·0	372;	416;	61;	169	..	..
Sakegaon—Vjr.—साकेगाव ..	NE; 24·0	2491;	928;	169;	290	Pokheri;	2·0
Salwadgaon—Ptn.—साळवडगाव ..	E; 20·0	1586;	571;	86;	159	..	..
Salegaon—Jln.—साळेगाव ..	E; 9·0	1843;	684;	118;	297	..	..
Salegaon—Jln.—साळेगाव ..	E; 20·0	1554;	651;	111;	199	Manegaon;	3·0
Salegaon—Vjr.—साळेगाव ..	NE; ..	626;	325;	44;	72	..	..
Salegaon—Knd.—साळेगाव ..	E; ..	855;	212;	41;	67	Chikhalthan;	6·0
Salukheda—Kld.—सालखेडा ..	E; 1·0	483;	269;	49;	70	..	..
Samangaon—Jln.—सामनगाव ..	S; 6·0	3732;	1261;	264;	328	Gola- Pangari;	2·0
Shambhu Sawargaon—Jln.— शंभु सावरगाव ..	E; 32·0	1057;	429;	76;	195	Ner;	4·0
Sanjarpur—Ggr.— संजरपूर ..	N; 2·0	736;	485;	83;	208	Malunja Kh.;	2·4
Sanjol—Jfrd.—सांजोळ ..	NE; ..	2049;	498;	86;	153	Varud Bk.;	4·0
Sanjul—Aur.—सांजुळ ..	N; 16·0	1070;	427;	66;	121	Phulambri;	3·0
Shankarpur—Vjr.—शंकरपूर ..	N; 14·0	1296;	703;	126;	172	Katepimpal- gaon;	1·0
Shankarpur—Ggr.—शंकरपूर ..	SE; 10·0	717;	146;	27;	35	Talpimpri;	3·0
Shankarpurwadi—Kld.— शंकरपूरवाडी ..	E; 7·0	1322;	52;	17;	35	Golegaon;	2·0
Sanav—Ggr.—सनव ..	N; 24·0	988;	419;	65;	165	Deogaon;	3·0
Shafepur—Knd.—शफेपूर ..	E; 13·0	1562;	4705;	904;	1184	Pishor;	..
Shanyabad—Knd.—शफीयाबाद ..	E; 23·0	463;	199;	30;	71	Pimpar- kheda;	1·0
Sarai—Kld.—सराई ..	E; ..	945;	695;	108;	263	Khuldabad;	2·0
Sarala—Vjr.—सराला ..	S; 7·0	3216;	922;	162;	341	Vaijapur;	7·0
Sarangpur—Abd.—सारंगपूर ..	NE; 12·0	1025;	542;	92;	252	Sheoga;	2·0

Railway Station; Distance (5)	Weekly Bazar; Distance; Bazar Day (6)	Motor Stand; Distance (7)	Drink- ing Water (8)	Institutions and other information (9)
Partur; 9·0	Local; .. Tue.	..	3·0 W.	2 Sl (pr, m); Cs; 2 Cch.
.. ..	.. ..	..	W.	Sl (pr).
Parsoda; 12·0	Manoor; 2·0; Tue.	Shiver;	3·0 W.	Sl (pr); Cs (mp); Devi Fr. Ct. Sud. 15; 4 tl; ch; Cch.
Jalna; 54·0	.. ..	..	W.	Sl (pr); Cs; tl; dg; ch.
Sarwadi; 5·0	Jalna; 9·0; Tue.	..	2·0 W; rv.	Sl (pr); pty; Cs; 2 tl; dg.
.. 9·0	Ner; 3·0; Wed.	..	6·0 W; rv.	Sl (pr); Cs; 3 tl.
.. ..	.. ..	..	W.	..
Aurangabad; 24·0	Pishor; 6·0; Tue.	Kannad;	11·0 W.	Sl (pr); Chaitra Sud. Paur- nima Fr.; 2 tl; ch.
Daulatabad; 9·0	Khulda- bad; 1·0; Wed.	..	1·0 W.	Sl (pr); tl.
Jalna; 6·0	Golapan- gari;	4·0; Mon.	..	W.
Ranjani; 11·0	Ner; 4·0; Wed.	..	.. W.	Sl (pr); Cs; 2 tl.
Lasur; 18·0	Gangapur; 2·0; Sat.	Gangapur;	2·0 W.	Sl (pr); Cs; tl; m; ch.
Jalna; 45·0	Varud Bk.; 4·0; Tue.	Local;	.. W; n.	Sl (pr); 2 Cs (fmg); 2 tl.
Aurangabad; 18·0	Phulambri; 3·0; Tue.	Bilda;	2·0 W.	Sl (pr); 2 Cs; tl; ch.
Lasur; 7·0	Sidbanath 5·0; Tue. Wadgaon;	Sidbanath Wadgaon;	5·0 W.	Sl (pr); Cs; tl; ch.
Auranga- bad; 114·0	Shendur- wada;	Shendur- wada;	4·0 W.	Sl (pr); tl.
Daulatabad; 11·0	Khuldabad; 7·0; Wed.	Gadana;	4·0 W.	tl.
Lasur; 20·0	Deogaon; 3·0; Mon.	Mali Wadgaon;	3·0 W; rv.	Sl (pr); tl; dg; dh; ch.
Chalisgaon; 49·0	Pishor; .. Tue.	Pishor;	.. W.	2 Sl (pr); Cs (mp); Valumba Fr. Ct.; 2 tl; mq; dg.
Chalisgaon; 5·0	Pishor; 3·0; Tue.	Pishor;	2·0 W.	Sl (pr); Madhu Baba Fr. Ct.; tl.
Daulatabad; 10·0	Khuldabad; 2·0; Wed.	Local;	.. W.	Sl (pr); tl.
Rotegaon; 9·0	Vaijapur; 7·0; Mon.	Vaijapur;	16·0 rv.	Sl (pr); pty; Cs; Gangagir Anniversary As. Sud. 11; Kartiki Ekadashi Kt. Sud. 11; 2 tl; 2 m; mq; 2 dg.
Jalna; 12·0	Gola- pangari;	..	3·0 W.	Sl (pr); Cs; 2 tl.

Village Name (1)	Direction; Travelling distance (2)	Area (acres); Pop.; Households; Agriculturists (3)	Post Office; Distance (4)
Sarangpur—Ggr.—सारंगपुर	NE; 10·0	412; 357; 57; 122	Jikthan; 3·0
Sarapgavan—Abd.—सरपगवाण	NE; 10·0	2279; 984; 184; 314	.. 2·0
Sarati—Sld.—सराटी	N; ..	538; 323; 56; 158	.. ..
Sarawadi—Jln.—सारवाडी	SE; 7·0	1442; 508; 93; 262	.. ..
Sanjkheda—Aur.—सांखेडा	SE; 19·0	1217; 804; 159; 341	Pimpri; 2·0
Sarwadi—Jln.—सारवाडी	SE; 25·0	1127; 274; 54; 70	Ner; 2·0
Sharifpur—Ggr.—शरीफपुर	N; 5·0	595; 311; 44; 96	.. ..
Sarola—Aur.—सारोला	NE; 18·0	1092; 139; 26; 27	Chauka; 4·0
Sarola—Sld.—सारोला	NE; 14·0	4568; 1680; 306; 555	Wadodpan Kh.; 5·0
Sarola—Knd.—सारोला	E; 21·0	2037; 1358; 251; 469	Local; ..
Sasegaon—Knd.—सासेगाव	SW; 23·0	2402; 1057; 189; 397	.. 0·4
Sashtha Pimpalgaon—Abd.— साष्ठ पिंपळगाव	SW; 30·0	5290; 2564; 475; 816	Local; ..
Sasurwada—Sld.—सासुरवाडा	NW; ..	820; 466; 80; 120	Hatti; 0·3
Satala Bk.—Aur.—साताळा बृ.	NE; 13·0	2579; 636; 90; 145	Chauka; 4·0
Satala—Sld.—साताळा	SW; ..	1483; 573; 101; 136	.. ..
Satala Pimpri—Sld.—साताळ पिंपरी	SW; ..	1452; 1017; 175; 265	.. ..
Satana—Aur.—सटाना	E; 20·0	1661; 492; 84; 217	.. 2·0
Satana—Vjr.—सटाना	SE; 6·0	1728; 700; 121; 239	Jambargaon; 2·0
Satara (1)—Aur.—सातारा (1)	S; 3·0	6902; 2027; 359; 687	Aurangabad; 3·0
Satara (2)—Aur.—सातारा (2)	S;	Included in Urban Area I	
Satefal—Jfrd.—सातेफळ	S; 14·0	4422; 865; 156; 317	Tembhurni; 9·0
Savkheda—Kld.—सावखेडा	N; 18·0	1940; 53; 7; 16	Bodkha; 2·0
Sawkheda—Bkn.—सावखेडा	SW; 12·0	1105; 756; 128; 414	Pimpalgaon Koltya; 1·0

Railway Station; Distance (5)	Weekly Bazar; Distance; Bazar Day (6)	Motor Stand; Distance (7)	Drinking Water (8)	Institutions and other information (9)
Aurangabad; 16·0	Jikthan; 3·0; Fri.	..	1·0 W.	Sl (pr); tl.
.. 3·0	.. 2·0; ..	..	7·0 W.	Sl (pr); Cs; m; ch.
.. ..	.. ..	..	W.	..
Local; ..	Jalna; 7·0; Tue.	..	.. W;rv.	Sl (pr); Cs; tl; Cch.
Karmad; 8·0	Pimpri; 2·0; Sun.	..	2·0 w;rv.	Sl (pr); Cs; Devi Fr. Ct. Vad. 9; tl; gym.
Ranjani; 8·0	Ner; 2·0; Wed.	Damri;	2·0 W.	Sl (pr); 2 tl; ch.
Lasur; 14·0	Gangapur; 5·0; Sat.	Local;	1·0 W.	Sl (pr); tl; ch.
Aurangabad; 18·0	Phulambri;	12·0; Tue.	Chauka;	4·0 W.
Aurangabad; 53·0	Wadodpan	5·0; Mon. Kh.;	..	W.
Aurangabad; 38·0	Pishor;	7·0; Tue.	..	Sl (pr); Cs; Nath Maharaj Fr. Bdp. Sud. 1; 3 tl; dg.
Lasur; 18·0	..	0·4; Tue.	..	Sl (pr); 4 tl; mq; ch; lib.
..	..	..	..	Sl (pr); 2 tl.
Jalna; 50·0	Local;	.. Thu.	Local;	.. rv.
Aurangabad; 6·0	Bharadi;	8·0; Sat.	Bharadi;	8·0 rv.
Aurangabad; 18·0	Phulambri;	8·0; Tue.	Chauka;	4·0 W.
.. ..	.. ..	.. ..	..	2 Sl (pr, m); Cs (fmg); 3 tl; mq; gym; ch; lib; 2 dp.
..
.. 2·0	.. 2·0; ..	Local;	.. W.	Sl (pr); 2 tl; mq; dg.
Rotegaon; 8·0	Vaijapur;	6·0; Mon.	Jambargaon;	2·0 W.
Aurangabad; 3·0	Auranga-	3·0; Thu.	..	Sl (pr); 5 Cs; Champashashti Fr. Mrg. Sud. 6; 5 tl; mq; db.
..
Jalna; 20·0	Devulgaon	4·0; Sat. Raja;	Devulgaon	4·0 W.
Daulatabad; ..	Chikal-	2·0; Sun. than;	Chikalthan;	2·0 rv.
Badanapur; 20·0	Pimpal-	1·0; Sat. gaon	..	Sl (pr); m; 2 dg; ..
	Koltya;			

Village Name (1)	Direction; Travelling distance (2)	Area (acres); Pop.; Households; Agriculturists (3)	Post Office; Distance (4)
Sawkheda—Ggr.—सावखेडा	SE; 28.0	2662; 1794; 321; 546	Local ..
Sawkheda Bk.—Std.—सावखेडा बु.	W; ..	2244; 950; 163; 506	.. ..
Sawkheda Kh.—Std.—सावखेडा खु.	W; ..	1161; 321; 53; 139	.. ..
Sawarkheda Gondhar—Jfrd.— सावरखेडा गोंधन	NE; 8.0	1934; 630; 117; 282	Khajgaon; 3.0
Sawkhed Ganga—Vjr.— सावखेड गंगा	S; 12.0	2337; 843; 152; 428	.. 2.0
Sawkhed Khandala—Vjr.— सावखेडा खंडला	NE; 24.0	1455; 617; 117; 179	Tunki; 2.0
Savaladbara—Bkn.—सावळदबारा	NE; 100.0	4967; 1578; 312; 560	Local; ..
Sawandgaon—Vjr.—सवंदगाव	NE; 6.0	4413; 2051; 340; 748	Local; ..
Sawangi—Jfrd.—सावंगी	S; 2.0	1608; 607; 97; 208	Jafferabad; 2.0
Sawangi—Kld.—सावंगी	NE; 12.0	2239; 2177; 360; 487	Local; ..
Sayangi—Aur.—सावंगी	N; 6.0	3107; 1282; 235; 336	Local; ..
Sawangi—Ggr.—सावंगी	N; 15.0	1164; 1759; 293; 354	.. 0.4
Sawangi Awaghadrao—Bkn.— सावंगी आवघडराव	NE; 15.0	1165; 1947; 329; 788	Local; ..
Sawangi Talan—Jln.— सावंगी तलान	E; 32.0	1378; 1301; 273; 245	Patrud; 3.0
Sawargaon—Jfrd.—सावरगाव	SE; 5.0	2182; 769; 134; 328	Hiwara Kabli;
Sawargaon—Knd.—सावरगाव	NE; 23.2	1476; 747; 130; 184	Nagapur; 3.0
Sawargaon-Bhagdy—Jln.— सावरगाव भागडथा	E; 24.0	1849; 617; 128; 182	Sevali; 2.0

Railway Station; Distance (5)	Weekly Bazar; Distance; Bazar Day (6)	Motor Stand; Distance (7)	Drink-ing Water (8)	Institutions and other information (9)
Aurangabad; 25.0	Local; .. Mon.	Local; ..	rv.	3 Sl (pr, m, h); 2 Cs (mp); Mahashivratri Fr. Mg. Vad; 14; 15 tl; 2 m; mq; 2 dg; ch; dp.
.. ..	.. .. ..	.. ..	W.	..
.. ..	.. .. ..	.. ..	W.	..
Jalna; 34.0	Khajgaon; 3.0; Thu.	..	2.0	Sl (pr); Cs; tl; ch.
Rotegaon; 15.0	.. .. Mon.	..	12.0	2 Sl (pr, m); Cs; Mhasoba Fr. Ct. Sud. 1; 3 tl; dh; ch; 3 Cch.
Nandgaon; 22.0	Shiver; 4.0; Sun.	Tunki;	2.0	Sl (pr); tl.
Jamner; 28.0	Deulgaon 6.0; Tue. Gujari;	..	..	Sl (pr); Cs; Jaidev Fr. Mrg. Paurnima; Shal-Baba Fr. Kt. Sud. 15; 4 tl; m; mq; 2 dg; dp.
.. 6.0	Parsoda; .. Wed.	..	4.0	2 Sl (pr, m); Cs; Devi Fr. Ct. Sud. 15; 4 tl; m; mq; dg; lib; Cch.
Jalna; 28.0	Jafferabad; 2.0; Tue; Fri.	..	0.4	Sl (pr); 3 tl; dg; ch.
Aurangabad; 28.0	Local; .. Fri.	Local; ..	W.	2 Sl (pr, m); 2 Cs; Devi Fr. Ct. Sud. 15; 5 tl; m; mq; 2dh; gym; ch; lib; 4 dp.
Aurangabad; 6.0	.. 6.0; ..	Local;	..	Sl (pr); Cs (mp); tl; m; mq; 2 dg; dp; 2 Cch.
Lasur; 0.4	Lasur 0.4; Sun. Station;	..	0.4	Sl (pr); Devi Fr. Vsk.; 2 tl; mq; ch.
Jalna; 40.0	.. 5.0; Mon.	..	5.0	Sl (pr); Shankar Pat Fr. Kt. 3; 6 tl; m; mq; dg; dh.
Jalna; 38.0	.. .. ..	.. ..	rv.	2 Sl (pr, m); Cs; 3 tl.
Jalna; 25.0	Hiwara 2.0; Wed. Kabli;	Tembhurni;	4.0	Sl (pr); Cs; 5 tl.
Chalisgaon; 45.0	Karanj-khed;	Nagapur;	3.0	2 Sl (pr, m); Cs; Khaisoba Fr. Ct. Vad. 5; tl; mq.
Ranjanji; 22.0	Sevali; 2.0; Tue.	Damri;	16.0	Sl (pr); Cs; 2 tl.

Village Name (1)	Direction; Travelling distance (2)	Area (acres); Pop.; Households; Agriculturists (3)					Post Office; Distance (4)
Sawargaon Hadap—Jln.— सावरगाव हडप.	.. E; 10·0	3105;	1779;	322;	657	Bhatepuri;	3·0
Sawarkheda—Jfrd.—सावरखेडा	.. W; 3·0	1443;	272;	49;	89	Jafferabad;	3·0
Sawarkheda—Soy.—सावरखेडा	.. SE; 6·0	1712;	471;	92;	254	Ajantha;	10·0
Sawasani—Jfrd.—सावासनी	.. NW; 10·0	1371;	514;	93;	264	Khajgaon;	2·0
Sayadapur—Aur.—सायदपूर	.. NE; 30·0	579;	652;	126;	277	..	2·0
Sayyadpur—Ggr.—सायदपूर	.. W; 6·0	534;	112;	20;	38	Pendhapur;	1·0
Saigaon—Jln.—सायगाव	.. SW; 10·0	1310;	1239;	213;	406	Local;	..
Saigaon—Ptn.—सायगाव	.. S; ..	681;	200;	34;	58	..	..
Saigawan—Knd.—सायगव्हाण	.. N; 12·0	9964;	1623;	297;	570	Nagad;	5·0
Sekta—Aur.—सेकटा	.. E; 20·0	988;	922;	142;	276	Golatgaon;	2·4
Shekata—Ggr.—शेकटा	.. N; 8·0	1033;	231;	44;	73	Sidhanath Wadgaon;	2·0
Shekta—Ptn.—शेकटा	.. NW; ..	1993;	1424;	277;	674	..	..
Shekhapur—Sld.—शेखपूर	.. NW; 28·0	665;	270;	47;	132	Ambhai;	3·0
Shekhapur—Kld.—शेखपूर	.. NE; 4·0	1294;	325;	50;	147	..	..
Sekhpur—Kld.—सेखपूर	.. NW; 6·0	331;	46;	10;	21	Werul;	2·4
Selgaon—Jln.—सेलगाव	.. W; 9·0	8609;	4488;	777;	1487	Local;	..
Selgaon—Sld.—सेलगाव	.. S; ..	1461;	563;	121;	133	..	..
Shelgaon—Kld.—शेलगाव	.. NE; 14·0	917;	269;	46;	137	..	4·0
Shelgaon Jagir—Knd.—शेलगाव जागीर.	.. NE; ..	855;	507;	110;	231	..	..
Shelgaon Khalsa—Knd.—शेलगाव खालसा.	.. NE; ..	894;	695;	120;	243	..	..
Selud—Aur.—सेलूद	.. NE; 32·0	621;	771;	135;	442	Lad Sawangi;	2·0
Selud—Bkn.—सेलूद	.. NE; 14·0	1915;	1655;	329;	372	Local;	..
Shendraban—Aur.—शेंद्राबन	.. E; 12·0	1829;	397;	72;	86	..	2·0

Railway Station; Distance (5)	Weekly Bazar; Distance; Bazar Day (6)	Motor Stand; Distance (7)	Drink- ing Water (8)	Institutions and other information (9)
Jalna; 10·0	Jalna; 10·0; Tue.	Ramnagar; 0·4	W.	Sl (pr); Cs; 2 tl; m; lib.
Jalna; 50·0	Jafferabad; 3·0; Tue; Fri.	.. 3·0	n.	Sl (pr); Cs.
Pahur; 13·0	Ajantha; 10·0; Sun.	Ajantha Leni;	1·0 W.	Sl (pr); 2 tl.
Jalna; 42·0	Khajgaon; 2·0; Thu. .. 12·0; ..	.. 1·4	W.	Sl (pr); Cs; 2 tl; ch; dp.
..		.. 5·0	W.	Sl (pr); pvt; Sayyad Baba's Urus Mrg. Sud. 15; tl; 2 dg; gym; ch; lib.
Lasur; 15·0	Gangapur; 6·0; Sat.	.. ..	W.	tl.
Badnapur; 8·0	Local; .. Sun.	Kajala; 5·0	W.	Sl (pr); Cs; Maruti Fr. Ct. Vad. 2; 5 tl; mq; ch; Cch.
..	.. ..	.. ..	W.	..
Chalisgaon; 13·0	Chalis- gaon; 13·0; Sat.	Local; ..	W.	2 Sl (pr, m); Cs (mp); Piroba Fr. Ps. Sud. 15; tl; mq; dg.
Gevrai; 1·0	Local; .. Wed.	Local; ..	W.	Sl (pr); Cs; Abdulla Shah Miya Urs; 2 tl; mq; ch; dp.
Lasur; 7·0	Lasur; 7·0; Sun.	Local; ..	W.	Sl (pr); Cs (mp); 2 tl; mq.
..	.. ..	.. ..	W.	Devi Fr. Ct. Sud. 15.
Aurangabad; 55·0	Ambhai; 3·0; Fri.	.. ..	W.	Sl (pr); Cch.
..	.. ..	.. ..	W.	..
Lasur; 10·0	Kasab- kheda; 2·4; Sat.	Palaswadi; 1·4	W.	Sl (pr); tl.
Badnapur; 3·0	Badnapur; 3·0; Fri.	Local; ..	W.	3 Sl (pr, m, h); Cs; 7 tl; m; mq; dg; dh; 3 ch; dp; Cch.
..	.. ..	.. ..	.. ..	Chaitri Paurnima Ct. Sud. 15.
..	22·0	.. 4·0; ..	2·0 w;rv.	2 Sl (pr, b); 2 tl; mq.
..
..	.. ..	.. ..	.. ..	Nath Fr. Ct. Sud. 5.
Karmad; 15·0	.. 0·1; Fri.	.. 3·0	w;rv.	Sl (pr); tl; mq; ch.
Pahur; 30·0	Jalaki; 2·0; Thu.	.. 3·0	W;rv.	Sl (pr); 3 tl; mq.
Chikalthan; 5·0	Karmad; .. Mon.	Shendra- Kamangar;	1·4 W.	Sl (pr); tl; dg.

Village Name (1)	Direction ; Travelling distance (2)	Area (acres) ; Pop. ; Households ; Agriculturists (3)	Post Office ; Distance (4)
Shendra-Kamangar—Aur.— शेंद्रा कमंगर.	E; 11·0	1853; 1229; 181; 280	Kumbhe- phal; 2·0
Shendurwada—Ggr.—शेंदुरवाडा	E; 20·0	2393; 2401; 443; 552	Local; ..
Shernapur—Aur.—शेरणपूर	W; 7·0	2339; 520; 89; 134	Daulatabad; 2·0
Sherodi—Ggr.—शेरोडी	NE; 7·4	1738; 199; 30; 73	.. ..
Shevga—Aur.—शेवगा	NE; 25·0	2481; 1267; 237; 398	Gade Jalgaon; Local; 2·0
Sheoga—Abd.—शेवगा	NE; 6·0	3583; 1141; 214; 351	..
Shewaga—Jln.—शेवगा	SE; 23·0	1579; 558; 101; 105	Ner; 2·0
Sevgal—Abd.—सेवगळ	NE; 16·0	1534; 556; 93; 147	.. 1·0
Sevali—Jln.—सेवली	E; ..	5335; 3710; 671; 949	.. ..
Seota—Abd.—शेता	SE; 35·0	1669; 862; 168; 434	Tirthpuri; 5·0
Shevta—Ptn.—शेवता	NW; ..	3286; 1083; 170; 400	.. ..
Shevta—Knd.—शेवता	S; 22·0	533; 271; 51; 116	Pimpal- gaon; 1·4
Shevta Bk.—Sld.—शेवता बु.	SW; ..	577; 71; 13; 29	.. ..
Shevta Kh.—Sld.—शेवता खु.	SW; ..	810; 777; 133; 188	.. ..
Shahagad—Abd.—शाहागढ	S; 21·0	989; 2400; 422; 657	Local; ..
Shahapur—Abd.—शाहापूर	SW; 9·2	2312; 1281; 270; 360	Local; ..
Sripat Dhamangaon—Abd.— श्रीपत धामनगाव.	SE; 43·0	1672; 622; 127; 232	Kumbhar Pimpal- gaon; 2·0
Shibghat—Knd.—शिबधाट	NE; 17·0	896; 275; 43; 78	Karanjkhed; 3·0
Sindkhed—Abd.—सिंदखेड	SE; 24·0	2540; 879; 174; 435	Machindra Chincholi;
Sidapur Wadi—Vjr.—सिदापूर वाडी	S; 7·0	1432; 163; 23; 91	Veergaon; 6·0
Sidhanath Wadgaon—Ggr.— सिद्धनाथ वाडगाव.	N; 8·0	2490; 1606; 271; 546	Local; ..

Railway Station ; Distance (5)	Weekly Bazar ; Distance ; Bazar Day (6)	Motor Stand ; Distance (7)	Drink- ing Water (8)	Institutions and other information (9)
Chikalghana; 4·0	Chikal- thana; .. Fri.	..	0·1 W.	Sl (pr); Cs; Mirbaba's Fr., Mangir Buva Fr. Ct. Vad 3; 4tl; ch.
Aurangabad; 25·0	Local; .. Sun.	Local;	.. w;rv.	3Sl (pr, m, h); 2 Cs; Madhavnath Fr. Mrg. Sud. 15; 9 tl; m; 2 mq; 2 dg; ch; 3 dp.
Daulatabad; 1·0	Auranga- bad Can- tonment; 6·0; Thu.	Daulatabad; 2·0	W;rv.	Sl (pr); Devi Fr. Asd. Sud. 15; tl; dh; cb.
Lasur; 8·0	.. .. ..	Turkabad; 1·0	W.	Sl (pr); Devi Fr. An; tl.
Karmad; 5·0	Karmad; 5·0; Mon.	..	5·0 W.	Sl (pr); Cs; tl; mq.
Jalna; 14·0	Ambad; 6·0; Thu.	..	1·0 W.	2 Sl (pr, m); Cs; Maruti Fr. Ct. Vad. 30; 2 tl; ch.
Ranjanji; 8·0	Ner; 2·0; Wed;	Damri;	2·0 W.	Sl (pr); Cs; tl; ch.
Ranjanji; 5·0	.. 1·0; ..	Ghansa- wangi;	7·0 rv.	Sl (pr); Cs (mp); tl.
.. ..	.. .. ..	..	W.	..
Jalna; 53·0	Tirthpuri; 7·0; Thu.	Tirthpuri;	5·0 rv.	Sl (pr); Cs; 2 tl; ch.
.. ..	.. .. ..	..	W.	..
Lasur; 9·0	Deogaon; 2·0; Mon.	Deogaon;	2·0 W.	Sl (pr); 2 tl.
.. ..	.. .. ..	..	W.	..
.. ..	.. .. ..	..	W.	..
Jalna; 38·0	Local; .. Thu.	Stage;	.. rv.	3 Sl (pr, m, h); Cs (mp); 4 tl; 4 mq; 2 dg; 4 dp.
Jalna; 30·0	Wadigodri; 3·0; Fri.	Local;	.. W.	Sl (pr); Cs; Devi Fr. Ct.; 2 tl; dh; ch.
Partur; 16·0	Kumbhar 2·0; Wed.	Jamb;	2·0 W.	Sl (pr); Cs; tl; dh; ch.
Chalisgaon; 44·0	Pimpal- gaon; Karanj- khed;	..	3·0 W.	Sl (pr); tl; dh.
Paradgaon; 10·0	Kumbhar 4·0; Wed.	..	1·0 W.	Sl (pr); Cs; 2 tl; m; mq.
Rotegaon;	Vaijapur; 6·0; Mon.	Vaijapur;	7·0 W.	Sl (pr); 2 tl.
..	Local; .. Tue.	Local;	.. W.	2 Sl (pr, h); Cs; 2 tl; mq.

Village Name (1)	Direction ; Travelling distance (2)	Area (acres) ; Pop. ; Households ; Agriculturists (3)	Post Office ; Distance (4)
Sidhapur—Ggr.—सिद्धपूर ..	S; 3·4	855; 438; 67; 107	Manjri; 1·0
Sidheswar Pimpalgaon—Abd.— सिद्धेश्वर पिपळगाव.	SE; 4·0	1741; 989; 189; 353	Tadhadgaon; 2·0
Shillegaon—Ggr.—शिल्लेगाव ..	N; 12·0	3184; 2034; 334; 679	Local; ..
Sillod—Sld.—सिल्लोड ..	HQ; ..	8731; 8212; 1675; 1493	.. ..
Shindephal—Sld.—शिंदेफळ ..	NW; ..	1952; 1024; 187; 364	.. ..
Sindi Wadgaon—Abd.—सिंदी वडगाव.	E; 16·0	1723; 1303; 233; 556	Panewadi; 2·0
Shindhi—Jfrd.—शिंधी ..	N; 8·0	2285; 644; 118; 163	Khajgaon; 3·0
Sindhī Kalegaon—Jln.—सिंधी काळेगाव.	E; 8·0	3746; 1392; 239; 652	Local; ..
Sindhī Pimpalgaon—Jln.— सिंधी पिपळगाव.	N; 9·0	878; 219; 44; 117	Bawane Pangari; 4·0
Sindhī Sirajaon—Ggr.—सिंधी सिरजगाव.	NE; 20·0	998; 287; 56; 75	Ranjangaon Pol; 2·0
Sindhōl—Soy.—सिंधोळ ..	SW; 42·0	1196; 175; 147; 216	Wadgaon Tigji; 1·4
Sindhōn—Aur.—सिंधोन ..	S; 6·0	2745; 692; 112; 159	Adgaon; 6·0
Singpur—Ggr.—सिंगपूर ..	N; 10·0	888; 147; 24; 50	Gajgaon; 1·0
Shingi—Ggr.—शिंगी ..	NW; 8·0	1901; 1132; 185; 462	Local; ..
Shipora—Jfrd.—शिपोरा ..	E; 6·0	3333; 1024; 186; 290	Khajgaon; 4·0
Sipora—Bkn.—सिपोरा ..	E; 6·0	1871; 1140; 106; 475	Local; ..
Siradhone—Abd.—सिराढोन ..	NW; 5·0	1563; 471; 90; 210	.. ..
Sirala—Jfrd.—सिराळा ..	S; 14·0	2360; 528; 92; 201	Tembhurni; 9·0
Sirner—Abd.—सिरनेर ..	SW; 3·0	2981; 916; 169; 426	.. ..
Sirajgaon—Ggr.—सिरजगाव ..	N; 5·0	2400; 730; 137; 246	Malunja Kh.; 2·0
Shirjapur—Knd.—शिरजापूर ..	W. ..	1444; 139; 26; 76	.. ..
Shirasgaon—Jln.—शिरसगाव ..	NW; 27·0	2706; 752; 134; 234	Lad Sawangi; 3·0
Sirasgaon—Knd.—सिरसगाव ..	S; ..	2460; 756; 177; 307	.. ..

Railway Station ; Distance	Weekly Bazar ; Distance ; Bazar Day	Motor Stand ; Distance	Drink- ing Water	Institutions and other information
(5)	(6)	(7)	(8)	(9)
.. 24·0	Manjri; .. Sun.	..	3·4 W.	Sl (pr); tl.
.. 30·0	.. 6·0; ..	..	2·0 W.	Sl (pr); Siddheshwar Fr. Ct. Sud. 15; 3 tl; m; mq; dh.
Lasur; 4·0	Lasur; 4·0; Sun.	Local;	.. W.	Sl (pr); Cs (mp); Maruti Fr. Ct. Sud. 15; mq; dg; lib; dp.
.. ..	.. .. ..	..	.. W.	..
.. ..	.. .. ..	..	.. W.	Kanifnath Fr. Ct.
Kodi; 8·0	Panewadi; 2·0; Thu.	Guru- pimpri;	2·0 W.	Sl (pr); Mabadeo Fr. Sud. 13; 3 tl; m; dh; ch.
Jalna; 43·0	Khajgaon; 3·0; Thu.	Chandol;	2·0 W.	Sl (pr); Cs; 2tl.
Jalna; 9·0	Jalna; 9·0; Tue.	..	.. W.	Sl (pr); 3 tl; m; mq; dh; ch.
Jalna; 10·0	Jalna; 10·0; Tue.	..	2·0 W;rv.	Sl (pr); Cs; tl.
Potul; 2·0	Lasur; 7·0; Sun.	Lasur;	7·0 W.	Sl (pr); tl.
Nagardevale; 6·0	Nagarde- vale; 6·0; Mon.	Nagarde- vale;	6·0 W.	Sl (pr); pty; Cs; 3 tl; lib.
Chikalthana; 4·0	Auranga- bad Can- tonment;	..	6·0 W;w.	Sl (pr); tl; mq; dh; ch.
Lasur; 9·0	Sidhanath 2·0; Tue. Wadgaon;	..	2·0 W.	dg.
Lasur; 12·0	Mahalgaon; 5·0; Fri.	..	3·0 W.	Sl (pr); Cs; tl; mq; ch.
Jalna; 41·0	Khajgaon; 4·0; Thu.	..	1·0 W;rv.	Sl (pr); Cs; tl; ch; lib.
Jalna; 40·0	Local; .. Sun.	Local;	0·2 rv;pl.	Sl (pr); pty; Cs; Shri Shadawalsahib Urs Phg. Vad. 9; 2 tl; mq; 2 df; dh.
Jalna; 23·0	Ambad; .. Thu.	..	5·0 W.	Sl (pr); tl; m; dg; ch.
Jalna; 18·0	Devulgao 2·0; Sat. Raja;	..	2·0 W.	Sl (pr); Cs; tl; ch.
Jalna; 21·0	Ambad; 3·0; Thu.	..	3·0 W.	Sl (pr); tl; m; dg; ch.
Lasur; 13·0	Gangapur; 5·0; Sat.	Local;	.. W;rv.	Sl (pr); pty; Cs; 2 tl; mq.
..
Gevrai; 9·0	Lad- Sawangi;	Georai;	9·0 W.	Sl (pr); pty; Cs; tl; mq; ch.
.. ..	.. .. ..	..	..	Yetpal Maharaj Fr. Ct. Sud. 7.

Village Name (1)	Direction; Travelling distance (2)	Area (acres); Pop.; Households; Agriculturists (3)	Post Office ; Distance (4)
Sirasgaon—Vjr.—सिरसगाव .. SE; 10·0 4761; 1497; 259; 487	Veergaon; 2·0		
Sirasgaon Mandap—Bkn.— सिरसगाव मंडप. .. SW; 6·0 3776; 856; 181; 440	Bhokardan; 6·0		
Sirasgaon Waghral—Bkn.— सिरसगाव वाघळ. .. S; 9·0 2544; 999; 198; 301	Hasnabad; 3·0		
Sirsala—Sld.—सिरसाल .. NW; .. 3234; 1095; 180; 285	.. ..	
Sirswadi—Jln.—सिसवाडी .. SW; 3·0 2631; 980; 174; 410	Jalna; 3·0		
Siregaon—Ggr.—सिरेगाव .. N; 15·0 1479; 979; 143; ..	Shillegaon; 2·0		
Shiresaigaon—Ggr.—शिरेसायगाव .. N; 12·0 1199; 702; 123; 198	Katepim- palgaon; 1·0		
Shirodi—Knd.—शिरोडी .. SW; 16·0 1978; 645; 136; 171	Avelala; 2·0		
Shirodi Bk.—Kld.—शिरोडी बु. .. NE; 16·0 2687; 875; 169; 238	Shirodi Kh.; 1·0		
Shirodi Kh.—Kld.—शिरोडी खु. .. NE; 18·0 1157; 861; 160; 421	Local; ..		
Sisarkheda—Sld.—सिसरखेडा .. W; .. 1058; 668; 130; 187	.. ..	
Shivagaon—Vjr.—शिवगाव .. NE; 27·0 844; 484; 91; 216	Deogaon; 2·0		
Shivana—Sld.—शिवना .. NE; 26·0 9144; 5889; 1044; 1254	Local; ..		
Shivangaon—Abd.—शिवनगाव .. SE; 32·0 1842; 988; 181; 349	Raja Takli; 4·0		
Shivani—Ptn.—शिवणी .. NW; 20·0 461; 251; 40; 73	Bidkin; 1·4		
Shivani—Jln.—शिवनी .. E; 25·0 1633; 823; 154; 210	Ner; 2·0		
Shivpur—Ggr.—शिवपूर .. E; 18·0 495; 226; 27; 68	Shendur- wada; 3·0		
Shivrai—Knd.—शिवराई .. SE; 3·4 1805; 825; 149; 324	Bansherdra; 2·0		
Shivrai—Ggr.—शिवराई .. NE; 16·0 951; 687; 124; 305	Waluj Bk.; 2·0		
Shivrai—Vjr.—शिवराई .. E; 10·0 4619; 1969; 337; 558	Local; ..		
Shivur—Vjr.—शिवूर .. NE; 14·0 26072; 8571; 1540; 2629	Local; ..		

Railway Station ; Distance (5)	Weekly Bazar ; Distance ; Bazar Day (6)	Motor Stand ; Distance (7)	Drink- ing Water (8)	Institutions and other information (9)
Rotegaon; 12·0	Mahal- gaon; 4·0; Fri.	Chor- waghala- gaon; ..	2·0 4·0	W. W.
Jalna; 32·0	Gawhali Tanda;	Kedar- kheda;	5·0	Sl (pr); Cs; Khandoba Fr. Ps. Sud. 15; 2 tl. Sl (pr); Cs; Maruti Fr. Ct. Vad. 12; tl; mq; dg; ch; dp.
Jalna; 25·0	Hasnabad; 3·0; Thu.	..	W;rv.	2 Sl (pr, m); 2 tl; m; gym; ch; lib.
.. ..	.. ..	..	W.	Sl (pr); tl; m; ch.
Dinagaon; 2·4	Jalna; 3·0; Tue.	Jalna;	3·0	Sl (pr); tl; m; ch.
Lasur; 2·0	Lasur ; 2·0; Sun.	..	0·2	Sl (pr); Cs; 2 tl; ch.
Lasur; 8·0	Sidhanath Wadgaon;	Sidhanath Wadgaon;	4·0	Sl (pr); Cs; Nasarsha Vali Urus; tl; ch.
Lasur; 20·0	Manur; 9·0; Tue.	Aurala;	2·0	Sl (pr); 2 tl.
Daulatabad; 26·0	Savangi; 2·0; Fri.	Savangi;	2·0	Sl (pr); pvt; Cs; Hajarashah Vali Mela; 3 tl; dg; ch.
Aurangabad; 24·0	Savangi; 4·0; Fri.	..	4·0	Sl (pr); 2 tl.
.. ..	.. ..	..	W.	Devi Fr. Ct.
Lasur; 9·0	Manoor; 2·0; Tue.	Zolegaon;	0·5	Sl (pr); Cs; Syed Saheb Urus; 2 tl; ch.
Pahur; 24·0	Local; .. Wed.	Local;	..	4 Sl (pr, m, h); Cs; Shiva Bai Fr. Ct. Sud. 1; 4 tl; mq; 2 dg; dp.
Partur; 40·0	Kumbhar Pimpal- gaon;	Kumbhar Pimpal- gaon;	6·0	Sl (pr); Cs; tl; m; mq; dh; ch.
Aurangabad; 12·0	Bidkin; 1·4; Wed.	Pharola;	0·2	Sl (pr); tl; mq.
Ranjani; 10·0	Ner; 2·0; Wed.	Damri;	7·0	2 Sl (pr, m); 3 tl.
Aurangabad; 36·0	Shendur- wada;	Shendur- wada;	2·0	..
Chalisgaon; 28·0	Hatnoor; 1·4; Tue.	..	..	Sl (pr); tl.
Aurangabad; 10·0	Jikthan; 3·0; Fri.	Local;	..	2 Sl (pr, m); Cs (mp); tl; m.
Parsoda; 3·0	Parsoda; 3·0; Wed.	..	10·0	2 Sl (pr, m); pvt; Cs; Viroba Fr. Ps. Sud. 5; 3 tl; mq; ch.
Rotegaon; 10·0	Local; .. Sun.	..	0·1	3 Sl (pr, m, h); Cs; Shankar Swami Fr. Mrg. Vad. 10, 11; 6 tl; 3 m; 5 mq; dh; gym; ch; lib; 4 dp.

Village Name (1)	Direction ; Travelling distance (2)	Area (acres) ; Pop. ; Households; Agriculturists (3)	Post Office ; Distance (4)
Sobalgaon—Kld.—सोबलगाव ..	NE; 20·0	962; 537; 91; 231	Savangi; 2·0
Solgavhan—Jln.—सोलगव्हाण ..	SE; 17·0	1939; 429; 73; 221	Ranjanji; 5·0
Solnapur—Ptn.—सोलनपूर ..	NE; ..	2504; 1420; 240; 614	.. ..
Solegaon—Ggr.—सोलेगाव ..	E; 7·0	1177; 732; 126; 187	Perdhapur; 2·0
Somnath—Jln.—सोमनाथ ..	E; 12·0	1129; 531; 102; 214	Pir Kalyan; 1·0
Sompuri—Ptn.—सोमपुरी ..	NW; ..	1406; 767; 135; 392	.. ..
Somthana—Jln.—सोमठाणा ..	NW; 20·0	3419; 1238; 254; 517	Local; ..
Sondeo—Jln.—सोनदेव ..	E; 40·0	1682; 883; 146; 457	Sevali; 4·0
Songiri—Jfrd.—सोनगिरी ..	NE; 10·0	957; 437; 75; 155	Khajgaon; 2·0
Sonkheda—Jfrd.—सोनखेडा ..	NE; 8·0	1079; 261; 55; 130	.. ..
Sonkheda—Kld.—सोनखेडा ..	E; 6·0	960; 570; 94; 137	Khuldabad; 5·0
Sonak Pimpalagaon—Abd.— सोनक पिंपळगाव.	SW; 9·0	3922; 1106; 201; 520	Zirpi; 2·0
Sonari Bk.—Knd.—सोनारी बु. ..	E; 30·0	479; 302; 52; 107	Nidhona; 2·0
Sonari Kh.—Knd.—सोनारी खु. ..	E; 30·0	246; 139; 21; 52	Nidhona; 2·0
Sonaswadi—Soy.—सोनसवाडी ..	S; ..	2363; 143; 30; 70	.. ..
Sonwadi Bk.—Ptn.—सोनवाडी बु. ..	NE; 3·0	902; 688; 112; 367	.. 0·6
Sonwadi Kh.—Ptn.—सोनवाडी खु. ..	SW; 12·0	546; 883; 32; 31	Dawarwadi; 2·0
Sonwadi—Vjr.—सोनवाडी ..	NE; 24·0	427; 172; 33; 80	Lasur; 3·0
Sonwadi—Knd.—सोनवाडी ..	N; 41·0	2048; 405; 71; 118	Nagad; 4·0
Sondalgaon Bk.—Abd.— सोंदलगाव बु.	SE; 40·0	1113; 341; 66; 149	Tirthpuri; 7·0
Sondalgaon Kh.—Abd.— सोंदलगाव खु.	SW; 11·0	1326; 173; 100; 98	Wadigodri; 1·0
Soigaon—Bkn.—सोयगाव ..	SE; 5·0	3238; 1294; 243; 470	Bhokardan; 5·0
Soegaon—Soy.—सोयगाव ..	HQ; ..	2394; 3999; 760; 1212	Local; ..
Shringarwadi—Ptn.—श्रिंगारवाडी ..	E; 11·0	799; 246; 49; 104	Paithan; 11·0
Subhanpur—Bkn.—सुभानपूर ..	NW; 4·0	803; 464; 89; 194	Bhokardan; 4·0

Railway Station ; Distance (5)	Weekly Bazar ; Distance; Bazar Day (6)	Motor Stand ; Distance (7)	Drink- ing Water (8)	Institutions and other information (9)
Aurangabad; 44·0	Savangi; 2·0; Fri.	Savangi; 2·0	W.	Sl (pr); tl.
Ranjani; 5·0	Ranjni; 4·0; Fri.	.. 1·0	W; n.	Sl (pr); tl.
.. ..	.. ..	.. ..	W.	..
Aurangabad; 23·0	Jikthan; 9·0; Fri.	Dhoregaon; 0·7	W; rv.	Sl (pr); Cs; 3 tl; ch.
Jalna; 12·0	Jalna; 12·0; Tue.	Ramnagar; 2·0	W.	Sl (pr); Cs.
.. ..	.. ..	.. ..	W.	..
Badnapur; 4·0	Georai; 2·0; Thu.	Dudhana; ..	w; rv.	2 Sl (pr, m); pty; Cs; Tulja Bhavani Devi Fr. Ct. Sud. 15; 8 tl; mq; gym; ch; lib.
.. 40·0	Sevali; 4·0; Tue.	.. 12·0	W.	Sl (pr); Cs; 3 tl; gym.
Jalna; 36·0	Khajgaon; 3·0; Thu.	.. 1·0	W.	Sl (pr); 2 tl; ch.
Jalna; 34·0	Khajgaon; 3·0; Thu.	.. 2·0	rv.	Sl (pr); 2 tl; ch.
Daulatabad; 14·0	Khulda- bad; 6·0; Wed.	Sarai; 2·0	W.	Sl (pr); tl; mq; ch.
Jalna; 40·0	Ambad; 10·0; Thu.	Zirpi; 4·0	W.	Sl (pr); Cs; 2 tl; m; dh; ch.
Aurangabad; 25·0	Pishor; 10·0; Tue.	Pishor; 10·0	W.	Sl (pr); Mari Ai Fr. Asd.; 2 tl; m.
Aurangabad; 25·0	Pishor; 10·0; Tue.	Pishor; 10·0	W.	Sl (pr); Mahashivratra Fr; 2 tl; m.
.. ..	.. ..	.. ..	W.	..
Aurangabad; 35·0	Erandgaon; 2·0; Tue.	.. 0·6	W.	Sl (pr).
Chikal thana; 36·0	Dawar- wadi;	Dawar- wadi; 2·0	W.	..
Lasur; 5·0	Lasur ; 5·0; Sun; Fri.	Lasur; ..	w; rv.	Sl (pr); tl.
Chalisgaon; 21·0	Nagad; 4·0; Fri.	Nagad; 4·0	W.	Sl (pr); Cs; tl.
Jalna; 58·0	Tirthpuri; 7·0; Thu.	Tirthpuri; 7·0	rv.	Sl (pr); Cs; 2 tl; mq; dg; ch.
Jalna; ..	Wadigodri; 1·0; Fri.	Wadigodri; 1·0	w.	Sl (pr); tl; ch.
Jalna; 27·0	Kedar- kheda;	.. 1·4	W; w.	Sl (m); Cs; Maruti Fr Phg. Vad. 5; Devi Fr Ct. Sud. 15; 4 tl; ch.
Shendurni; 4·0	Local; .. Tue.	Local; ..	W.	5 Sl (2 pr, m, h); tr-clg; 4 Cs (wvg, sp, 2 mis); 6 tl; m; lib; dp.
Aurangabad; 47·0	Paithan; 11·0; Sun.	.. 4·0	W.	Sl (pr).
Jalna; 40·0	Bhokardan; 4·0; Sat.	Bhokardan; 4·0	W.	Sl (pr); Cs; Maruti Fr. Ct. Sud. 15; tl; ch.

Village Name (1)	Direction ; Travelling distance (2)	Area (acres) ; Pop. ; Households ; Agriculturists (3)	Post Office ; Distance (4)
Sukhapuri—Abd.—सुखपुरी ..	S; 10·0	854; 933; 170; 253	Local; ..
Sultanabad—Ggr.—सुलतानाबाद ..	N; 2·0	1447; 514; 86; 272	Lasur ; 2·0
Sultanpur—Ptn.—सुलतानपूर ..	NE; 12·0	894; 414; 70; 134	.. 2·0
Sultanpur—Aur.—सुलतानपूर ..	E; 10·0	1535; 619; 114; 295	Local; ..
Sultanpur—Kld.—सुलतानपूर ..	NE; 11·0	1221; 1225; 176; 354	Local; ..
Sultanpur—Ggr.—सुलतानपूर ..	NE; 14·0	517; 229; 32; 77	Local; ..
Sultanpur Jagir—Ggr.— सुलतानपूर जागीर ..	NE; 14·0	914; 318; 50; 73	Shendur- wada; 4·0
Sulibhanjan—Kld.—सुलीभंजन ..	S; 0·2	3579; 399; 67; 86	Khuldabad; 0·2
Sundarwadi—Aur.—सुंदरवाडी ..	E; 9·0	755; 66; 14; 22	Chikalthana; 2·0
Surangali—Bkn.—सुरंगली ..	NE; 10·0	2881; 1513; 151; 472	.. ..
Surawala—Vjr.—सुरवाला ..	SW; ..	2978; 867; 148; 243	.. ..
Sultanwadi—Aur.—सुलतानवाडी ..	NE; ..	663; 518; 92; 171	.. ..
Tadahadagaon—Abd.—ताडहाडगाव ..	SE; 7·0	4382; 1911; 346; 736	Local; ..
Tadapimpalgaor—Knd.— ताडपिंपळगाव ..	S; 25·0	2280; 2243; 411; 791	Local; ..
Tadegaon—Bkn.—तडेगाव ..	SE; 14·0	3156; 1286; 222; 623	Nalani Bk.; 3·0
Tadkalas—Bkn.—ताडकलस ..	NE; 10·0	1089; 425; 72; 157	Sipora; 4·0
Taherapur—Ptn.—ताहेरपूर ..	NW; ..	553; 190; 42; 67	.. ..
Tajanapur—Kld.—ताजनापूर ..	NE; 14·0	2106; 1336; 229; 675	Savangi; 2·0
Taka—Abd.—टाका ..	SW; 20·0	3460; 923; 169; 391	Dungaon; 2·0
Takali—Ggr.—टाकळी ..	NE; 24·0	2187; 1300; 169; 406	Local; ..
Takali—Kld.—टाकळी ..	NE; 6·0	4444; 2580; 387; 869	Local; ..
Takali—Jfrd.—टाकळी ..	W; 1·0	995; 363; 69; 180	Jafferabad; 1·0
Takali Ambad—Ptn.—टाकळी अंबड ..	SE; ..	2888; 1793; 296; 705	.. ..

Railway Station ; Distance (5)	Weekly Bazar ; Distance ; Bazar Day (6)	Motor Stand ; Distance (7)	Drink- ing Water (8)	Institutions and other information (9)
Jalna; 45·0	Local; .. Sat.	Stage; ..	rv.	2 Sl (pr, m); Cs; 2 tl; m; mq; dg; dh; ch; 2 dp.
Lasur; 2·0	Lasur; 2·0; Sun.	Lasur; 2·0	W.	Sl (pr); 2 tl; mq; dg.
Chikalthana; 20·0	Pachod Bk.; 8·0; Sun.	..	2·0	W. Sl (pr); tl.
.. 4·0	.. 4·0; ..	..	3·0	W. Sl (pr); Cs; 2 tl.
.. 32·0	Local; .. Sun.	Local; 0·3	W.	2 Sl (pr, m); pyt; Cs; 3 tl; m; mq; lib.
Aurangabad; 14·0	Jikthan; .. Fri.	..	0·7	W. Cs; tl.
Aurangabad; 18·0	Shendur- wada; 4·0; Sun.	Local; ..	W;w.	Sl (pr); tl.
Daulatabad; 7·0	Khulda- bad; 0·2; Wed.	Khuldabad; 0·2	W.	Sl (pr); Cs; tl; 3 mq; 2 dg.
Chikalthana; 2·0	Chikal- thana; 2·0; ..	Chikalthana; 2·0	W.	tl.
Jalna; 36·0	Kothara Bazar; 2·0; Tue.	Bhokardan; 10·0	W.	2 Sl (pr, m); Cs; Maruti Fr. Ct. Sud. 15; 3 tl; dg. (1) Devi Fr. Ct. Sud. 7, (2) Haji Baba Ursus.
.. ..	.. .. ..	.. ..	W.	..
..
Jalna; 27·0	Sukhapuri; 4·0; Sat.	..	0·3	W. 2 Sl (pr; m); Cs; 3 tl; m; mq; dg; ch.
Lasur; 11·0	Deogaon; 3·0; Mon.	Local; ..	pl.	2 Sl (pr, m); Cs; tl; mq; ch.
Jalna; 31·0	Kedar- kheda; 9·0; Thu.	Nalani Bk.; ..	3·0	W. Sl (pr); Cs; 2 tl; ch.
Jalna; 20·0	Sipora; 4·0; Sun.	Sipora; ..	2·0	W. Sl (pr); Cs; tl; ch.
.. ..	.. .. ..	.. ..	W.	..
Daulatabad; 24·0	Savangi; 2·0; Fri.	Stage; ..	0·3	W. Sl (pr); pyt; Cs; Laxmiai Fr. Asd.; 4 tl; m; mq 5 dg; gym.
Chikalthana; 36·0	Pachod; 8·0; Sun.	..	2·0	W. Sl (pr); tl; mq; dh; cb; lib.
Potul; 2·0	Local; .. ..	..	2·0	W. 2 Sl (pr, m); Cs (mp); 6 tl; dg; gym.
Daulatabad; 10·0	Local; .. Thu.	Local; ..	W.	3 Sl (pr, m, h); 4 Cs; 9 tl; 3 mq; 4 dg; 3 dh; gym; lib.
Jalna; 30·0	Jafferabad; 1·0; Tue; Fri.	Jafferabad; 1·0	w;rv.	Sl (pr); Cs; 2 tl.

Village Name (1)	Direction ; Travelling distance (2)	Area (acres) ; Pop. ; Households ; Agriculturists (3)	Post Office ; Distance (4)
Takali Antur—Knd.—टाकळी अंतूर	NE; 39·0	1412; 1540; 275; 528	Chicholi 1·0 Limbajee;
Takali Bajad—Bkn.—टाकळी बाजड	S; 10·0	1241; 300; 85; 84	Walsa 2·0 Khalsa;
Takali Bhokardan—Bkn.—टाकळी भोकरदन	E; 8·0	1342; 491; 83; 146	Sipora; 2·0
Takali Bk.—Knd.—टाकळी बु.	E; 30·0	1455; 662; 113; 204	Nachanwel; 3·0
Takali Hivardi—Bkn.—टाकळी हिवर्डी	S; ..	527; 155; 29; 68	.. ..
Takali Jivarag—Sld.—टाकळी जीवरग	S; 18·0	1091; 959; 181; 213	Kaigaon; 4·0
Takali Kannad—Knd.—टाकळी कन्नड	S; ..	1447; 656; 145; 250	.. ..
Takli Kolatya—Bkn.—टाकळी कोलत्या	SW; 24·0	2081; 1080; 239; 245	Local; ..
Takali Kh.—Sld.—टाकळी खु.	W; 20·0	1226; 549; 91; 141	Andhari; 3·0
Takali Mali—Aur.—टाकळी माळी	SE; 17·1	1133; 648; 98; 186	Pimpri; 1·0
Takali Paithan—Ptn.—टाकळी पैठण	NW; 10·0	1240; 532; 94; 301	Dhorkin; 1·0
Takali Sagaj—Vjr.—टाकळी सागज	E; ..	1232; 392; 64; 117	.. ..
Takali Simpi—Aur.—टाकळी सीपी	E; 12·0	412; 186; 34; 103	Chikalthana; 4·0
Takali Vaidya—Aur.—टाकळी वैद्य	E; 12·0	736; 391; 72; 219	Bhalgaon; 3·0
Takaravan—Jln.—टाकरवण	E; 20·0	1612; 766; 148; 205	Manegaon 3·0 Jahagir;
Talaner—Knd.—तलनेर	NE; 24·0	1862; 165; 28; 45	Ghat-Shendra; 2·0
Talani—Sld.—तलनी	NW; ..	569; 1032; 176; 421	.. ..
Talani—Bkn.—तलणी	NE; 4·0	1002; 346; 58; 85	Danapur; 1·0
Talani (Lodhevadi)—Jln.— तलणी (लोधेवाडी)	NW; 28·0	2445; 897; 140; 377	Khamgaon; 3·0
Talapimpari—Ggr.—तलपिपरी	E; 14·0	1868; 704; 135; 208	Local; ..
Talavada—Vjr.—तलवाडा	N; 2·0	4922; 1188; 217; 455	Local; ..
Talavada—Sld.—तलवाडा	S; ..	2375; 600; 100; 343	.. ..
Talegaon—Abd.—तलेगाव	NE; 12·0	1937; 704; 130; 366	Raniunchew 3·0 gaon;

Railway Station ; Distance (5)	Weekly Bazar ; Distance ; Bazar Day (6)	Motor Stand ; Distance (7)	Drink- ing Water (8)	Institutions and other information (9)
Pachora; 20·0	Chincholi 1·0; Fri. Limbajee;	Local;	0·1	W. 2 Sl (pr, m); Devi Fr. Vsk. Sud. 3; 3 tl; ch.
Jalna; 24·0	Kedar-kheda; 2·0; Thu.	Kedar-kheda;	2·0	w; rv. Sl (pr); 2 tl; ch.
Jalna; 40·0	Sipora; 2·0; Sun.	Sipora;	2·0	rv. Sl (pr); Cs; tl; mq; ch; dp.
Aurangabad; 6·0	Nachanwel; 3·0; ..	..	..	W. Sl (pr); Cs (mp); Shauba Urus; 2 tl; mq; dg.
.. ..	.. ..	..	..	W.
Aurangabad; 48·0	Pimpal-gaon, Koltya; 3·0; Sat.	Nillod;	8·0	rv. Sl (pr); Cs; tl.
.. ..	.. ..	..	..	Mahadeo Fr. Ct. Sud. 3.
Badnapur; 16·0	Local; .. Sat.	Pathri;	10·0	W. 2 Sl (pr, m); Cs; Madar Saheb Ursus; 2 tl; mq; dg; dh; ch; dp.
Aurangabad; 43·0	Andhari; 4·0; Mon.	..	4·0	W; rv. Sl (pr); pty; Cs; 2 tl; dg.
Kermad; 6·0	Pimpri; 1·0; Sun.	..	1·0	W. Sl (pr); tl; mq; gym; lib.
Aurangabad; 20·0	Dhorkin; 1·0; Tue.	..	0·2	W; w. Sl (pr); Cs; tl.
.. ..	.. ..	..	..	W. Viroba Fr. Ct.
Chikalthana; 4·0	Pimpri; 4·0; Sun.	..	2·0	W. Sl (pr); Cs (mp); tl.
Chikalthana; 4·0	Pimpri; 5·0; Sun.	..	0·3	W. Sl (pr); Cs; tl; ch.
Ranjani; 9·0	Ner; 3·0; Wed.	..	5·0	W. Sl (pr); Cs; 3 tl.
Pachora; 44·0	Chincholi 5·0; Fri. Limbajee;	..	5·0	W. tl.
.. ..	.. ..	..	..	W. Devi Fr. Vsk.
Jalna; 36·0	Bhokardan; 4·0; Sat.	Bhokardan;	4·0	W. Sl (pr); Pir Ursus Bdp. Sud. 1; 2 tl; dh; gym; ch.
Gevrai; 11·0	Talegaon; .. Fri.	..	14·0	W. 2 Sl (pr, m); tl; mq; ch.
Auranga- bad; 110·0	Shendur-wada; 2·0; Sun.	Local;	..	W. Sl (pr); Cs; tl; m; mq; dh.
Nandgaon; 14·0	Loni Kh.; 2·0; Wed.	Local;	..	W. 3 Sl (pr, m, h); Cs (mp); Mehboob-sodni Ursus; 5 tl; mq; dg; dh; lib.
.. ..	.. ..	..	..	W. ..
Kodi; 5·0	Raniunche- 3·0; Fri. gaon;	..	..	W. Sl (pr); Cs; tl; ch.

Village Name (1)	Direction ; Travelling distance (2)	Area (acres) ; Pop. ; Households ; Agriculturists (3)	Post Office ; Distance (4)
Talegaon—Bkn.—ताळेगाव ..	SW; 18·0	5873; 2027; 377; 822	Local; ..
Talesaman—Ggr.—तालेसमन ..	NE; 30·0	782; 490; 78; 160	Asegaon; ..
Tembhapuri—Ggr.—टेंभापूरी ..	NE; 11·0	1003; 390; 80; 187	Jikthan; 3·0
Tanda Bk.—Ptn.—तांडा बु ..	NE; ..	1268; 484; 96; 168	.. ..
Tanda Kh.—Ptn.—तांडा खु ..	NE; ..	698; 105; 23; 35	.. ..
Tandulavadi—Ptn.—तांदूलवाडी ..	SW; 3·0	2108; 585; 114; 270	Paithan; 3·0
Tandulavadi—Kr.d.—तांदूलवाडी ..	W; 15·0	954; 553; 100; 235	Jehur; 3·0
Tandulavadi—Ggr.—तांदूलवाडी ..	N; 7·0	1651; 851; 150; 265	.. 1·4
Tandulavadi—Jln.—तांदूलवाडी ..	N; 3·0	333; 269; 43; 103	Jalna; 3·0
Tandulavadi—Jln.—तांदूलवाडी ..	SE; 10·0	533; 127; 25; 49	.. 3·0
Tandulavadi—Bkn.—तांदूलवाडी ..	SW; 6·0	1138; 470; 74; 164	Gawali-Tanda; 1·0
Tandulavadi Paragane Sendurawada—Ggr.—तांदूलवाडी परगणे शेंदूरवाडा	E; 20·0	1198; 475; 88; 187	Shendurwada; 3·0
Taparagaon—Knd.—टापरगाव ..	S; 10·0	1133; 849; 124; 174	Local; ..
Tapon Gordhan—Jfrd.—तपोन गोंधन ..	SW; 10·0	1654; 604; 114; 196	Tembhurni; 4·0
Tapovan—Knd.—तपोवन ..	NE; 14·0	3753; 417; 75; 200	.. 2·0
Tapovan—Bkn.—तपोवन ..	SE; 18·0	1510; 606; 145; 188	Longaon; 2·0
Tarupimpalavadi—Ptn.—तारु-पिपळवाडी ..	NW; ..	2796; 931; 186; 290	.. ..
Tatevadi—Jlm.—तातेवाडी ..	N; 6·0	395; 223; 35; 75	.. 4·0
Telavadi—Ptn.—तेलवाडी ..	S; 0·6	2229; 664; 158; 79	Paithan; 0·6
Tembhi—Vjr.—टेंभी ..	SE; 12·0	1111; 447; 63; 228	Veergaon; 3·0
Tembburni—Jfrd.—टेंभूर्णी ..	S; 5·4	10070; 5721; 1004; 1469	Local; ..
Thana—Soy.—ठाणा ..	SE; 10·0	1790; 334; 56; 119	Fardapur; 1·0
Thar—Jln.—थार ..	NE; 6·0	1210; 293; 63; 76	Jamwadi; 4·0
Theragaon—Ptn.—थेरगाव ..	NE; ..	3279; 1376; 249; 492	.. ..
Theragaon—Jln.—थेरगाव ..	SE; 12·0	1335; 697; 127; 186	Pachan Wadgaon; 2·0

Railway Station ; Distance (5)	Weekly Bazar ; Distance ; Bazar Day (6)	Motor Stand ; Distance (7)	Drink- ing Water (8)	Institutions and other information (9)
Jalna; 26·0	Pimpal- gaon 2·0; Sat.	Rajur; 16·0	W;n.	2 Sl (pr, m); Cs (mp); 2 tl; 2 mq; ch.
.. 1·0	Koltya; Auranga- bad; 8·0; ..	.. ..	W.	Sl (pr); 3 tl.
Aurangabad; 13·0	Jikthan; 3·0; Fri.	Jikthan; 2·0	rv.	2 Sl (pr, m); pyt; Cs; 4 tl; ch.
.. ..	.. .. ..	.. ..	W.	..
.. ..	.. .. ..	.. ..	W.	..
Aurangabad; 35·0	Jaikwadi; 1·0; Sun.	.. 0·2	W.	Sl (pr); Cs (mp); 2 tl; mq; dg.
Nandgaon; 2·0	Bolthan; 4·0; Sat.	Bolthan; 4·0	W.	Sl (pr); Cs; 2 tl; mq.
Lasur; 9·0	.. 1·4; ..	Local; ..	W.	Sl (pr); Cs; tl; mq.
Jalna; 3·0	Jalna; 3·0; Tue.	Jalna; 3·0	W; rv.	Sl (pr); Cs; tl.
.. ..	.. 1·0; ..	.. 14·0	W; rv.	Sl (pr).
Jalna; 40·0	Gawhali- Tanda; .. Fri.	Bhokardan; 6·0	rv.	Sl (pr); Cs; tl; ch.
Aurangabad; 25·0	Shendur- wada; 3·0; Sun.	.. 0·6	W.	Sl (pr); mq; dg; ch.
Lasur; 20·0	Hatnur; 2·0; Tue.	Local; ..	W.	Sl (pr); Cs (mp).
Jalna; 30·0	Tem- bhurni; 4·0; Mon.	Tembhurni; 4·0	W.	2 Sl (pr, m); tl; dg; ch.
Chalisgaon; 42·0	Wasadi; 4·0; Thu.	.. 4·0	W.	Sl (pr); Cs; tl.
Jalna; 16·0	Longaon; 2·0; Wed.	Local; ..	W.	Sl (pr); pyt; Cs (c); 3 tl.
.. ..	.. .. ..	.. ..	W.	..
.. ..	.. .. ..	.. ..	W.	Sl (pr); 2 tl.
Aurangabad; 32·0	Jamak- wadi; 1·0; Sun.	Paithan; 0·6	w; rv.	Sl (pr); tl.
Rotegaon; 14·0	Mahalgaon; 4·0; Fri.	Chor- waghalaon;	4·0	W.
Jalna; 35·0	Local; .. Mon.	Local; ..	W.	3 Sl (pr, m, h); 5 Cs Dattatraya Fr. Ct. Sud. 15; 25 tl; mq; 2 dg; 2 dh; lib; 3 dp.
Pahar;	12·0 Wakod; 5·0; Sat.	Fardapur; 1·0	W;n.	Sl (pr); 2 tl.
Jalna;	7·0 Jalna; 7·0; ..	.. 2·0	W.	Sl (pr); tl.
.. ..	.. .. ..	.. ..	W.	..
Jalna;	.. .. .. ..	.. ..	W.	Sl (pr); Devi Fr. Ct.; tl; gym.

Village Name (1)	Direction ; Travelling distance (2)	Area (acres) ; Pop. ; Households Agriculturists (3)					Post Office ; Distance (4)
Thigalakheda—Bkn.—थिगलखेडा..	SE; 14·0	2420;	784;	140;	263	Loangaon;	3·0
Tidaka—Soy.—तिडका ..	SW; 19·0	2407;	788;	150;	293	Ghatnandra;	6·0
Tidhi—Vjr.—तिढी ..	E; 5·0	1112;	888;	150;	238	..	5·0
Tikhi—Soy.—तिखी ..	SW; 12·0	529;	121;	20;	36	Ambhai;	10·0
Tirthapuri—Abd.—तीर्थपुरी ..	SE; 14·0	6345;	4352;	749;	1527	Local;	..
Tisagaon—Aur.—तिसगाव ..	W; 5·0	1542;	960;	167;	255	Aurangabad Canton- ment;	3·0
Tisagaon—Kld.—तिसगाव ..	NE; ..	1443;	1468;	226;	371	..	..
Tisagaon—Kld.—तीसगाव ..	N; 20·0	1556;	970;	163;	207	..	5·0
Titarakheda—Vjr.—तितरखेडा ..	NE; 14·0	920;	431;	75;	173	Loni Kh.;	2·0
Titavi—Bkn.—टिटवी ..	NE; 102·0	1879;	587;	120;	307	Savaladbara;	2·0
Titur—Soy.—तितूर ..	SW; 26·0	1868;	543;	107;	206	Gondegaon;	2·0
Toki—Ggr.—टोकी ..	NE; 18·0	873;	493;	83;	206	Ambelohal;	2·0
Tonagaon—Aur.—टोनगाव ..	E; 9·4	1114;	506;	80;	118	Karmad;	2·0
Tondoli—Ptn.—तोंडोली ..	NW; ..	3846;	1197;	130;	519	..	..
Tondoli—Jfrd.—तोंडोली ..	SW; 20·0	1202;	373;	82;	122	Nalni Bk.;	2·0
Trimalapur—Ggr.—त्रिमलपूर ..	SE; 14·0	1117;	74;	12;	21	Agarwad- gaon;	1·0
Tulajapur—Aur.—तुलजापूर ..	N; 7·0	428;	237;	37;	92	..	0·1
Tunaki—Vjr.—टुणकी ..	NE; 26·0	815;	601;	115;	265	Local;	..
Tupevadi—Ptn.—तुपेवाडी ..	NE; ..	2226;	586;	91;	184	..	..
Turkabat—Ggr.—तुर्काबाद ..	NE; 16·0	3951;	3105;	526;	743	Local;	..
Uchalti—Aur.—उचलती ..	SE; 17·0	462;	79;	11;	37	Pimpari;	1·0
Ujjainapuri—Jin.—उज्जैनपुरी ..	NW; 20·0	4245;	1308;	241;	544	..	..

Railway Station ; Distance	Weekly Bazar ; Distance ; Bazar Day	Motor Stand ; Distance	Drink- ing Water	Institutions and other information
(5)	(6)	(7)	(8)	(9)
Jalna; 20·0	Rajur; 4·0; Sun.	Local; ..	W.	Sl (pr); Cs; Maruti Fr. Phg. Vad. 9; tl; dg.
Pachora; 14·0	Banoti; 3·0; Sun.	Pachora; 14·0	W.	Sl (pr); mq.
Rotegaon; 3·0	Vaijapur; 5·0; Mon.	..	5·0	Sl (pr); Cs (mp); Bhairav Fr. Ct. Sud. 15; 2tl; mq; ch.
Pimpalgaon; 8·0	Warkhedi; 10·0; Thu.	..	..	tl.
Jalna; 36·0	Local; .. Thu.	Local; ..	W.	2 Sl (pr, m); Cs; 7 tl; 2 m; mq; dg; lib; 5 dp.
Aurangabad; 2·4	Auranga- bad Can- tonment;	..	3·0	W; rv. Sl (pr); Cs (mp); 2 tl; gym; ch.
.. ..	.. ..	..	..	Devi Fr. Ct. Sud. 1.
Potul; 15·0	Hatnoor; 5·0; Tue.	..	5·0	W. Sl (pr); Cs; tl; ch.
Rotegaon 13·0	Loni Kh.; 3·0; Wed.	Tunki;	2·0	W. Sl (pr); 2 tl; ch.
Jamaner; 30·0	Deulgaon 6·0; Tue. Gujari;	Savaldbara;	2·0	W. Sl (pr); Kalanka Devi Fr. Ct. Sud. 1; 3 tl.
Jalna; 5·0	Gonde- gaon;	..	2·0	W. Sl (pr); Cs; tl.
Potul; 4·0	Ambelohal; 2·0; Sat.	Local;	..	Sl (pr); Devi Fr. Kt. Sud. 15; 2 tl.
Karmad; 2·0	Karmad; 2·0; Mon.	Karmad;	2·0	W. Sl (pr); tl.
..
Jalna; 34·0	Kedar- kheda;	..	2·0	W. Sl (pr); Cs; tl.
.. ..	Warkhed;	Agarwad- gaon;	1·0	rv. Sl (pr); tl.
	Auranga- bad; 7·0; Sun.	..	0·1	W. 2 tl.
.. 10·0	Loni Kh.; 2·0; Wed.	Local;	..	Sl (pr); tl.
Nandgaon; 20·0	Balanagar; 2·0; Fri.	..	8·0	Sl (pr); tl; dg.
Aurnagabad; 23·0	Jikthana; 1·4; Fri.	Local;	..	2 Sl (pr, h); Cs; Chaitri Pournima Fr. Ct. Sud. 15, Bhavani Devi Fr. Vsk.; 3 tl; mq; 2 dp.
Aurangabad; 16·0	.. .. ..	..	..	..
Karmad; 3·4	.. .. ..	Chite Pimpal- gaon;	2·4	W. tl.
Badnapur; 8·0	Local; .. Wed.	Badnapur;	8·0	W. Sl (pr); Cs; Rokdoba Fr. Ct. Sud. 3; 4 tl; mq.

Village Name (1)	Direction ; Travelling distance (2)	Area (acres) ; Pop. ; Households ; Agriculturists (3)					Post Office ; Distance (4)
Ukadagaon—Abd.—उकडगाव ..	SE; 32·0	1893;	655;	121;	295	..	2·0
Ukhali—Jln.—उखली ..	E; 30·0	1238;	560;	100;	162	Ner;	4·0
Umarakhed—Bkn.—उमरखेड ..	SE; 21·0	1978;	526;	103;	210	Loangaon;	1·0
Umarakheda—Knd.—उमरखेडा ..	NE; 26·0	2033;	1372;	255;	656	Nagapur;	5·0
Umarapur—Ggr.—उमरपूर ..	NE; 18·0	426;	188;	34;	49	Local;	..
Umaravati—Sld.—उमरावती ..	SW; 10·1	4172;	1426;	263;	369	Aland;	2·0
Umaraveda—Soy.—उमरवेडा ..	SW; 12·0	1315;	185;	36;	90	Ambhai;	10·0
Umari—Jln.—उमरी ..	E; ..	1085;	248;	48;	150	..	..
Unchegaon—Ptn.—उंचेगाव ..	NW; ..	1872;	1031;	192;	291	..	..
Undanagaon—Sld.—उंडनगाव ..	N; ..	5435;	5075;	1014;	1603	..	..
Undiravadi—Vjr.—उंदीरवाडी ..	NE; ..	444;	434;	86;	139	Lasur;	5·0
Upala—Knd.—उपळा ..	NW; 8·0	4764;	1189;	213;	434	Kannad;	8·0
Upalakheda (Antur)—Soy.— उपळखेडा (अंतुर) ..	SW; 41·0	510;	165;	32;	50	Nagarde- vale;	4·0
Upalakheda Kh.—Soy.— उपळखेडा खु. ..	W; 45·0	4648;	574;	154;	172	Wadgaon Tigaji;	3·0
Upali—Sld.—उपळी ..	W; ..	2457;	980;	155;	352	..	..
Usmanapura—Aur.—उस्मानपुरा ..	W; ..	N. A. Included in Urban Area I					..
Uttaravadi—Ggr.—उत्तरवाडी ..	N; 6·4	935;	112;	17;	33	..	8·4
Utavad—Jln.—उटवद ..	SE; 14·0	3217;	1310;	242;	453	Local;	..
Vadagaon—Jln.—वडगाव ..	NE; 11·0	2819;	990;	165;	492	Wakhari;	1·0
Vadagaon—Ggr.—वडगाव ..	NE; 10·0	972;	568;	92;	177	Shillegaon;	2·0
Vadagaon Bk.—Ptn.—वडगाव बु... ..	N; 20·0	736;	250;	41;	75	Nilajgaon;	2·0
Vadagaon Kh.—Aur.—वडगाव खु. ..	S; 15·0	1296;	478;	95;	152	Nakshtra- wadi;	5·0
Vadagaon Jadhav—Knd.— वडगाव जाधव ..	N; 35·0	1266;	678;	145;	950	Nagad;	2·0

Railway Station ; Distance (5)	Weekly Bazar ; Distance ; Bazar Day (6)	Motor Stand ; Distance (7)	Drink- ing Water (8)	Institutions and other information (9)
Partur; 23·0	.. .. ..	.. ..	rv.	Sl (pr); Cs; Mahashiv Uttareswar Fr. Mg. Vad. 14; dh.
Ranjani; 13·0	.. .. ..	.. ..	..	..
Jalna; 19·0	Ner; 4·0; Wed.	Damri; 9·0	W.	Sl (pr).
Chalisgaon; 40·0	Loangaon; 1·0; Wed.	Tapovan; 3·0	W.	Sl (pr); Cs; dg.
Lasur; 8·0	Karanj- kheda; 6·0; Thu.	.. ..	W.	Sl (pr); Cs; Devi Fr. Ct. Vad. 3.
Aurangabad; 28·0	Lasur; 8·0; Sun.	Ambelohal; 5·0	W.	2 Sl (pr, m); Cs; 2 tl; mq; dg; ch.
Pimpalgaon; 8·0	Wadod Bk. 4·0; Mon. (Bazar);	.. ..	W.	Sl (pr); Cs (mp); Urus; tl; mq; dg; dp.
.. ..	Warkhed; 10·0; Thu.	Local; ..	..	Sl (pr); 2 tl; dg.
..
.. ..	.. .. ..	.. ..	..	Sarangshe Buva Fr. Bdp. Sud. I; Gandhir Buva Fr. Ct. Vad. 1.
Lasur; 5·0	Lasur; 5·0; Sun.	Lasur; 5·0	W; rv.	Sl (pr); tl; ch.
Chalisgaon; 17·0	Kannad; 8·0; Mon.	Bhanibwadi; 3·0	W; rv.	Sl (pr); Cs; tl; ch.
Nagardevale; 7·0	Nagarde- vale; 7·0; Mon.	Nagardevale; 4·0	W.	pyt; Cs; 2 tl;.
.. 6·0	Nagardevale; 3·0; Mon.	Nagardevale; 3·0	..	Sl (pr); pyt; Cs; 4 tl; dg.
..
..
Lasur; 10·0	.. 2·0; ..	Tandul- wadi;	2·0 W.	Sl (pr); 2 tl.
.. 7·0	Local; .. Sat.	Local;	1·0 W.	3 Sl (pr, m, h); Cs (mp); Hanuman Fr. Ct. Sud. 15; 3 tl; m; lib.
Jalna; 19·0	Sindkhed Raja; 5·0; ..	Navha;	.. W.	Sl (pr); pyt.
Lasur; 6·0	Lasur; 6·0; Sun.	Local;	.. W.	Sl (pr); Cs (mp); 2 tl; lib.
Aurangabad; 30·0	Nilajgaon; 2·0; Mon.	Bidkin;	6·0 W; rv.	Sl (pr); tl; ch.
.. 9·0	Auranga- bad; 15·0; Sun.	..	5·0 W.	Sl (pr); Cs (mp); 2 tl; mq.
Chalisgaon; 12·0	Nagad; 2·0; Fri.	.. ..	W.	Sl (pr); tl; ch.

Village Name (1)	Direction ; Travelling distance (2)	Area (acres) ; Pop. ; Households ; Agriculturists (3)					Post Office ; Distance (4)
		1357;	260;	40;	79		
Vadagaon Kolheti—Aur.— वडगाव कोल्हेटी.	SW; 6·0						Auranga- bad Can- tonment; 4·0
Vadagaon Tigaji—Soy.—वडगाव तिगजी.	SW; 38·0	622;	656;	120;	210	Local;	..
Vadaji—Ptn.—वडजी	NE; 16·0	3243;	937;	167;	246	Dawarwadi;	4·0
Vadaji—Vjr.—वडजी	N; 14·0	1894;	661;	113;	359	Janecephal;	3·0
Vadakha—Aur.—वडखा	NE; ..	2176;	1016;	166;	309	..	..
Vadala—Ifrd.—वडाळा	NW; 14·0	1645;	526;	95;	131	Mahora;	2·0
Vadala—Sld.—वडाळा	NW; 16·0	2025;	717;	125;	186	Ambhai;	4·0
Vadala—Ptn.—वडाळा	N; 17·0	771;	239;	44;	129	Balanagar;	1·0
Vadali—Sld.—वडाळी	NE; 22·0	2944;	263;	69;	85	Madni;	2·0
Vadali—Ggr.—वडाळी	N; 10·0	1292;	475;	86;	131	Sidhanath Wadgaon;	2·0
Vadancer—Kd.—वडणेर	W; 11·0	3061;	1458;	215;	610	..	2·0
Vadali—Knd.—वडाळी	SE; 10·0	3371;	865;	151;	312	Chikalthan;	1·0
Vadased—Bkn.—वडसेद	NE; 9·0	1753;	572;	131;	134	Danapur;	2·0
Vadavali—Ptn.—वडवाळी	E; ..	2895;	1251;	251;	435	..	..
Vadigodari—Abd.—वाडीगोदरी	SW; 12·4	1970;	2191;	444;	734	Local;	..
Vadi Kalya—Abd.—वडी काळ्या	S; 11·2	2818;	1093;	188;	436	..	3·0
Vadi Lasura—Abd.—वडी लासूरा.	SW; 10·0	1018;	570;	91;	186	Dungaon;	3·0
Vadisiradhon—Abd.—वाडी- सिराढोण.	NW; 3·0	593;	103;	16;	45	Ambad;	3·0
Vadhod—Krd.—वढोद	NE; 24·0	3738;	401;	69;	104	Ghat- shendra;	2·0
Vadhod Bk.—Kld.—वढोद बु.	NE; 12·0	1632;	1017;	184;	215	Sultanpur;	3·0
Vadod Bk. (Bajar)—Sld.—वडोद बु. (बाजार)	SW; ..	3144;	1704;	311;	475	..	..
Vadod Kh.—Sld.—वडोद खु.	SW; ..	1145;	316;	49;	76	..	..
Vadodapan Bk.—Sld.—वडोदपान बु.	NE; ..	2184;	2407;	423;	943	..	..
Vadodapan Kh.—Sld.— वडोदपान खु.	NE; ..	1145;	1312;	238;	387	..	..
Vadod Chatha—Sld.—वडोद चाथा	NW; 21·0	3725;	1799;	335;	498	Wangi Kh.;	11·0
Vadhod Kh.—Kld.—वढोद खु.	NE; 12·0	1178;	345;	54;	82	..	..

Railway Station; Distance (5)	Weekly Bazar ; Distance ; Bazar Day (6)	Motor Stand ; Distance (7)	Drink- ing Water (8)	Institutions and other information (9)
Aurangabad; 6·0	Auranga- 4·0; Thu. bad Can- tonment;	..	5·0	w;rv.
Nagardevele; 9·0	Nagarde- 9·0; Mon. vale;	Nagardevale; 9·0	W;rv.	Sl (pr); lib.
Chikalthana; 45·0	Pachod; 7·0; Sun.	Pachod;	7·0	Sl (pr); pyt; Cs; tl; ch.
Rotegaon; 12·0	Janephala; 3·0; Tuc.	Local;	..	Sl (pr); Cs; 2 tl; mq; dg; ch.
.. ..	.. ..	..	..	Maruti Fr. Bdp. Sud. I.
Jalna; 35·0	Mahora; 2·0; Fri.	..	0·4	2 Sl (pr, m); Cs.
Aurangabad; 40·0	Bharadi; 4·0; Sat.	Bharadi;	4·0	Sl (pr); Cs (mp); Khandoba Fr. Mg. Sud. 15; 3 tl.
Aurangabad; 26·0	Balangar; 1·0; Fri.	..	..	tl.
Aurangabad; 62·0	Dhawada; 3·0; Sat.	Dhawada;	3·0	Sl (pr); tl; m.
Lasur; 8·0	Sidhanath 2·0; Tue. Wadgaon;	Sidhanath Wadgaon;	2·0	Sl (pr); Cs; 3 tl; mq; ch.
Chalisgaon; 22·0	Kannad; 11·0; Mon.	..	7·0	Sl (pr); Cs; tl.
Aurangabad; 46·0	Chikal- 1·0; Sun.	Kannad;	10·0	Sl (pr); Cs (mp); tl; mq.
Jalna; 42·0	Sipora; 8·0; Sun.	Danapur;	2·0	Sl (pr); 2 tl; dg.
.. ..	.. ..	..	..	Balaji Fr. An.
Jalna; 45·0	.. .. Fri.	Local;	..	3 Sl (pr, m, h); Cs; tl; m; mq; dg; dh; ch; lib; dp.
Jalna; 48·0	Sukhapuri; 3·0; Sat.	..	3·0	Sl (pr); 2 tl; ch.
Jalna; 55·0	Pachod; 5·0; Sun.	Dungaon;	5·0	Sl (pr); 2 tl; ch.
Jalna; 22·0	.. .. ..	Ambad;	3·0	tl; mq; dg; ch.
Pachora; 44·0	Chincholi; 3·0; Fri.	..	5·0	Sl (pr); Maruti Fr. Ct. Sud. 15; tl.
.. 36·0	.. 2·0; ..	..	1·0	2 Sl (pr, m); Cs; Kanhoba Fr. Mg. Vad. 3; 3 tl; m.
..
..
..
Aurangabad; 40·0	Bharadi; 1·0; Sat.	Bharadi;	1·0	Sl (pr); pyt; Cs; Devi Fr. Ct. Sud. 15; 5 tl; m.
.. 31·0	.. .. ..	..	..	Sl (pr); tl.

Village Name (1)	Direction ; Travelling distance (2)	Area (acres); Pop.; Households; Agriculturists (3)	Post Office ; Distance (4)
Vadhod Tangade—Bkn.—वाढोद तांगडे.	NE; 15·0	2589; 2065; 395; 821	Dhawada; 2·0
Vadhona—Jfrd.—वाढोणा	.. S; ..	821; 171; 30; 57	Tembhurni; 8·0
Vadhona—Bkn.—वाढोणा	.. NE; 41·0	2776; 784; 156; 302	Dhawada; 4·0
Vadi—Soy.—वाडी	.. SW; 23·0	4043; 996; 181; 327	Banoti; 1·0
Vadi Bk.—Bkn.—वाडी बू.	.. N; 4·0	1741; 885; 184; 497	Local; ..
Vadi Kb.—Bkn.—वाडी कू.	.. N; 4·0	1063; 332; 69; 141	Wadi Bk.; 1·0
Vadi Ramasagaon—Abd.—वडी रामसगाव.	.. SE; 12·0	2235; 832; 167; 370	Ghansawangi; 4·0
Vadi Vadi—Jln.—वडी वाडी	.. SE; ..	2568; 1002; 184; 346	.. ..
Vaghadi—Ptn.—वाघाडी	.. E; ..	814; 170; 32; 93	.. ..
Vaghala—Vjr.—वाघला	.. NE; 22·0	1677; 934; 135; 433	Pokhri; 1·0
Vaghalaagaon—Sld.—वाघलगाव	.. SW; ..	1040; 722; 126; 198	.. ..
Vaghral Dabhadi—Jln.—वाघरळ दाभाडी	.. NW; 20·1	2652; 1040; 191; 370	.. ..
Vaghral Dongaragaon—Jln.—वाघरळ डोंगरगाव.	.. NW; ..	1192; 883; 150; 313	.. ..
Vaghral Jagir—Jln.—वाघरळ जागीर	.. NE; 12·0	3987; 2367; 409; 671	Local; ..
Vaghera—Sld.—वाघेरा	.. NE; 21·0	1767; 620; 119; 309	Madni; 2·0
Vaghola—Aur.—वाघोळा	.. NE; 35·0	2249; 687; 111; 304	Dhamangaon;
Vaghulakheda—Abd.—वाघुळखेडा	.. NE; 8·0	1236; 491; 98; 247	Shevga; 2·0
Vaghulakheda—Knd.—वाघुळखेडा	.. E; 23·0	735; 260; 55; 123	Pishor; ..
Vahegaon—Aur.—वाहेगाव	.. E; 21·0	1205; 922; 172; 246	Golatgaon; 2·0
Vahegaon—Ggr.—वाहेगाव	.. W; 10·0	5215; 2296; 367; 836	Local; ..
Vahegaon—Ptn.—वाहेगाव	.. N; 6·0	2486; 2227; 436; 612	Local; ..
Vahegaon—Sld.—वाहेगाव	.. SW; 22·0	2203; 616; 133; 157	Nidhona; 2·0

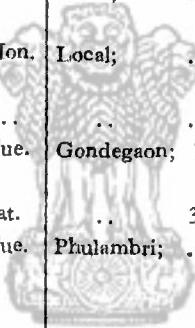
Railway Station ; Distance (5)	Weekly Bazar ; Distance ; Bazar Day (6)	Motor Stand ; Distance (7)	Drink- ing Water (8)	Institutions and other information (9)
Pahur; 28·0	Jalaki; 2·0; Thu.	Dhawada; 2·0	..	Sl (pr); Cs; Devi Fr. Phg. Vad. 9; 2 tl.
Jalna; 19·0	Devalgaon 3·0; Sat. Raja;	.. 3·0	W.	Cs; tl.
Pahur; 34·0	Dhawada; 4·0; Sat.	Vizora; 0·1	W;w.	Sl (pr); tl.
Pachora; 17·0	Banoti ; 1·0; Tue.	Banoti; 1·0	W.	Sl (pr); Cs; Datta Jayanti Fr. Mrg. Sud. 15; 3 tl; ch.
Jalna; 36·0	Bhokardan; 4·0; Sat.	Bhokardan; 4·0	W.	Sl (pr); Cs; 5 tl; ch.
Jalna; 36·0	Bhokardan; 4·0; Sat.	Bhokardan; 4·0	W.	Sl (pr); Cs; 2 tl; lib.
Ranjani; 16·0	Sukhapuri; 6·0; Sat.	.. 1·0	W.	Sl (pr); Cs; tl.
..
..
Rotegaon; 20·0	Shiver; 4·0; Sun.	Shivgaon; 1·0	rv.	Sl (pr); Cs (mp); Ganga- ram Baba Fr. Ct. Vad. 2; tl.
.. ..	.. ..	.. ..	..	Akshaya Tritiya Fr. Vsk. Sud. 3.
.. ..	.. ..	.. ..	1·0	W.
..
Jalna; 13·0	Devulgaon 5·0; Sat. Raja;	Local; ..	W.	2 Sl (pr, m); Cs; Devi Fr. Ct. Sud. 15; tl; m; mq; dh; lib.
Aurangabad; 60·0	Shivna; 2·0; Wed.	.. 2·0	W.	Sl (pr); Cs; 2 tl.
Aurangabad; 35·0	Wadoda; 10·0; ..	.. 10·0	W.	Sl (pr); Nagoi Baba Fr; Ct. Sud. 1, Navalai Devi Fr. Bdp. Sud. 1; tl; m; ch.
Jalna; 12·0	Ambad; 8·0; Thu.	Shevga; 3·0	W.	Sl (pr); tl.
Chalisgaon; 49·0	Pishor .. Tue.	.. ..	W.	Sl (pr); tl.
Gevrai; 1·0	.. ..	.. ..	..	..
Rotegaon; 16·0	Mahal- 5·0; Fri. gaon;	Mudhes 4·0	W.	3 Sl (pr, m); Cs (mp); Ram Fr. Ct. Sud. 9; 2 tl; Cch.
Aurangabad; 24·0	Local; .. Sat.	Wadgaon; Local; ..	W.	2 Sl (pr, m); Cs (mp); tl; mq; dg; dh.
Aurangabad; 21·0	Nidhona; 2·0; Thu.	.. ..	W.	Sl (pr); Cs; Hanuman Jayanti Fr. Ct. Sud. 1; 3 tl; dh.

Village Name (1)	Direction ; Travelling distance (2)	Area (acres) ; Pop. ; Households ; Agriculturists (3)	Post Office ; Distance (4)
Vahegaon Bajar—Jln.—वाहेगाव बाजार.	SW; 22·0	3992; 1513; 259; 635	Chikangaon; 2·0
Vaijapur (Urban Area 1)—Vjr.—वैजापूर (नागरी विभाग १)	HQ; ..	7·77; 16660; 3139; 770	.. ..
Vairagad—Ggr.—वैरागढ	N; 21·1	1204; 337; 57; 109	Mali Wad- gaon; 2·0
Vaisapur—Knd.—वैसपूर	S; ..	379; 141; 21; 46	.. ..
Vajanapur—Ggr.—वजनापूर	N; 9·0	1247; 464; 83; 139	Sidhanath Wadgaon; 2·0
Vajhar—Jln.—वज्हर	SE; 18·0	2234; 1465; 259; 429	Ranjni; 2·0
Vajhar—Ggr.—वज्हर	SE; 11·0	914; 429; 88; 151	Bhjw- dhanora; Pimpala- gaon; 2·0
Vajirakheda—Bkn.—वजीरखेडा	SW; 14·0	1843; 766; 124; 206	Dahigaon; 3·0
Vakad—Knd.—वाकद	NE; 32·0	2980; 1266; 222; 483	Kothara Bazar; Gondegaon; 2·0
Vakadi—Bkn.—वाकडी	N; 10·0	3053; 1672; 310; 519	.. ..
Vakadi—Soy.—वाकडी	SW; 19·0	1626; 468; 87; 235	.. ..
Vakala—Vjr.—वाकळा	NE; 32·0	9522; 3069; 522; 930	Local; ..
Vaki Kadim—Knd.—वाकी कदीम	NE; ..	293; 475; 99; 212	.. ..
Vakbari—Jln.—वाक्खारी	NE; 11·1	2008; 1066; 187; 469	Local; ..
Vaki Paragane Antur—Knd.—वाकी परगणे अंतूर.	NE; 30·0	250; 514; 93; 176	Newpur; 2·0
Vakod—Sld.—वाकोद	SW; ..	1238; 925; 148; 504	.. ..
Vakti—Vjr.—वक्ती	SE; 10·0	1960; 486; 73; 127	Mahalgaon; 2·0
Vakulani—Jln.—वाकुलणी	SW; 30·0	3172; 1562; 282; 618	Local; ..
Valadagaon—Aur.—वलदगाव	SW; 4·0	4458; 1002; 186; 448	Local; ..
Valakeshvar—Abd.—वालकेश्वर	S; 21·0	1005; 194; 33; 96	Shahagad; 0·2
Valakheda—Abd.—वालखेडा	E; 4·0	1503; 353; 67; 110	Ambad; 5·0

Railway Station ; Distance (5)	Weekly Bazar ; Distance ; Bazar Day (6)	Motor Stand; Distance (7)	Drink- ing Water (8)	Institutions and other information (9)
Badnapur; 10·0	Local; .. Sat.	Badnapur; 10·0	W;w.	2 Sl (pr, m); Cs; Gaibi Saheb Fr. Ct. Sud.; 2 tl; m; mq; dg; Cch.
..
Lasur; 3·0	Lasur; 3·0; Sun.	.. 1·0	W;rv.	Sl (pr); Cs (mp); tl; dh; ch.
..
Lasur; 7·0	Lasur; 7·0; Sun.	Shekta; 0·4	W.	Sl (pr); Cs; tl.
Ranjani; 2·0	Ranjni; 2·0; Fri.	.. 3·0	rv.	Sl (pr); 2 tl; mq; dp.
Auranga- bad; 110·0	Bhiw- dhanora;	Local; ..	rv.	Sl (pr); Cs; tl.
Badnapur; 18·0	Pimpalgaon 2·0; Sat.	Aland; 8·0	W;rv.	Sl (pr); pyt; Cs; 2 tl; m; ch.
Chalisgaon; 50·0	Chincholi; 1·4; Fri.	.. 1·0	W;rv.	Sl (pr); Cs; Ramnavami Fr. Ct. Sud. 9-10; 3 tl; mq; dh; gym; ch; 3 Cch.
Jalna; 42·0	Kothara Bazar; ..	Bhokardan; 10·0	W;rv.	2 Sl (pr, m); Cs; 2 tl; lib.
Pachora; 12·0	Gonde- gaon;	.. 12·0	W.	Sl (pr); 2 tl; m; mq.
Nandgaon; 16·0	Local; .. Fri.	Talwada; ..	W.	2 Sl (pr, m); Cs; Khandoba Fr. Mrg. Sud. 6; Bhag; vati Fr. Ct. Sud. 15; 5 tl; m; mq; 2 dg; ch; lib; 3 dp.
.. ..	.. .. .. ..	.. ..	..	Maruti Fr. Ct. Vad. 4.
Jalna; 20·0	Sindkhed Raja; ..	Navha; 4·0	W.	Sl (pr); Cs; tl.
Pachora; 40·0	Chincholi; 2·0; Fri.	.. 1·0	W.	Sl (pr); Mahashivratra Fr.; 2 tl.
.. ..	.. .. .. ..	.. ..	W.	..
Rotegaon; ..	Mahal- gaon;	Local; ..	W.	Sl (pr); Cs (mp); 2 tl.
.. 9·0	.. 2·0; Sat.	.. 8·0	W;rv.	2 Sl (pr, m); Cs; 4 tl; 2 m; mq.
Aurangabad; 2·0	Auranga- bad;	Local; ..	W;rv.	Sl (pr); Cs; 2 tl; dh.
Jalna; 38·0	Shahagad; 0·2; Thu.	Shahagad; 0·2	rv.	Sl (pr); tl.
Jalna; 12·0	Ambad; 4·0; Thu.	Ambad; 4·0	W.	Sl (pr); tl.

Village Name (1)	Direction ; Travelling distance (2)	Area (acres) ; Pop. ; Households ; Agriculturists (3)					Post Office ; Distance (4)
Valan—Vjr.—वालण	.. NE; 33·0	863;	505;	83;	241	..	3·0
Valasa Davargaon—Bkn.— वालसा डावरगाव	.. SE; 7·0	2016;	645;	117;	256	Walasa Khalsa;	0·4
Valasa Khalsa—Bkn.—वालसा खालसा.	.. SE; 8·0	1414;	827;	150;	226	Local;	..
Valasa Vadala—Bkn.—वालसा वडाळा.	.. NE; 11·0	1840;	1514;	243;	587	..	..
Valha—Jln.—वाल्हा	.. NW; 25·0	1584;	735;	141;	211	Kandari;	2·0
Valsavangi—Bkn.—वालसावंगी	.. NE; 45·4	6427;	4723;	821;	1637	Local;	..
Valuj Bk.—Ggr.—वालूज बु.	.. NE; 18·0	4934;	2016;	342;	534	Local;	..
Vanadagaon—Jln.—वानडगाव	.. E; 9·0	1837;	655;	126;	299	..	..
Vanagaon—Soy.—वनगाव	.. SW; 28·0	734;	414;	74;	146	Gondegaon;	1·0
Vanakheda—Jfrd.—वानखेडा	.. NE; 12·0	481;	339;	54;	242	Bharaj Bk.;	2·0
Vanegaon Bk.—Aur.—वानेगाव बु.	.. N; 20·0	1041;	779;	135;	226	Local;	..
Vanegaon Kh.—Aur.—वानेगाव खु.	.. N;	1048;	868;	151;	327	..	..
Vangi Bk.—Sld.—वांगी बु.	.. NW; ..	1910;	1053;	172;	479	..	..
Vangi Kh.—Sld.—वांगी खु.	.. N; ..	2507;	1074;	195;	253	..	..
Vanjaragaon—Vjr.—वंजारगाव	.. S; 12·0	2404;	1054;	111;	436	Local;	..
Vanjaravadi—Aur.—वंजारवाडी	.. W; 9·0	1147;	351;	61;	106	Daulatabad;	1·4
Vanjola—Sld.—वांजोला	.. W; ..	714;	218;	41;	85	..	..
Vanjar Umarad—Jln.—वंजार उमरद	.. N; 12·0	2148;	971;	101;	402	..	4·0
Varajhadi—Ggr.—वरझडी	.. NE; 32·0	1206;	543;	134;	311	Daulatabad;	5·0
Varajhadi—Aur.—वरझडी	.. NE; ..	3374;	1242;	195;	389	..	..
Varakhed—Ggr.—वरखडे	.. W; 9·0	3584;	1228;	211;	481	Wahegaon;	3·0
Varakheda (Nair Circle)—Jln.— वरखेडा (नेर सर्कल).	.. E; 25·0	1519;	457;	79;	256	..	..

Railway Station ; Distance (5)	Weekly Bazar ; Distance ; Bazar Day (6)	Motor Stand ; Distance (7)	Drink- ing Water (8)	Institutions and other information (9)
Nandgaon; 18·0	Bolthan; 2·0; Sat.	Bolthan; 2·0	W.	Sl (pr); Cs; 3 tl.
Jalna; 26·0	Kedar-kheda; 2·0; Thu.	Kedar-kheda; 2·0	W.	Sl (pr); Cs (mp); tl; dg.
Jalna; 26·0	Kedar-kheda; 2·0; Thu.	Kedar-kheda; 2·0	W; rv.	2 tl.
Jalna; 47·0	Mahora; 1·0; Fri.	..	1·0 rv.	2 Sl (pr, m); Cs; Shri Maruti Maharaj Fr. Ct. Sud. 15; 3 tl; dh.
Badnapur; 6·0	Ujjainpuri; .. Wed.	Badnapur; ..	W.	Sl (pr); pyt; Cs; Vetalba Fr. Phg. Vad. 5; 2 tl; ch. 2 Cch.
Pahur; 38·0	Local; .. Sun.	Local; ..	W.	3 Sl (pr, m, h); Cs (mp); 5 tl; mq; 3 dg; 2 dh; 2 dp.
Aurangabad; 10·0	Local; .. Mon.	Local; ..	W.	2 Sl (pr, m); Cs; 4 tl; mq; dg; 3 dp.
.. ..	.. ..	.. ..	W.	Sl (pr).
Pachers; 8·0	Gonde-gaon; 1·0; Tue.	Gondegaon; 1·0	W.	Sl (pr); pyt; tl.
Jalna; 40·0	Bharaj Bk.; 2·0; Sat.	..	3·0	Sl (pr); pyt; tl.
Aurangabad; 23·0	Phulambri; 4·0; Tue.	Phulambri; ..	W; rv.	2 Sl (pr, m); pyt; Cs; Maruti Fr. Ct. Sud. 15; tl; dh; ch; lib.
.. ..	.. ..	.. ..	W.	Maruti Fr. Ct. Sud. 15.
..
..
Rotegaon; 14·0	Vaijapur; 12·0; Mon.	..	8·0 rv.	2 Sl (pr, m); Cs; Mahashivratri Fr. Mg. Vad. 14; 4 tl; mq; ch; lib.
Daulatabad; 1·0	Auranga- bad Can- tonment; 8·0; Thu.	Maliwada; 1·4	W.	Sl (pr); tl; dh; ch.
..
Jalna; 14·0	Jalna; 14·0; Tue.	..	4·0 W; n.	Sl (m); Cs; Mahadev Fr. Ct. Sud. 12; 4 tl; m; ch.
Potul;	Kasab-kheda; 3·0; Sat.	Local; ..	W.	Sl (pr); 2 dg.
.. ..	.. ..	.. ..	..	Datta Fr. Mrg. Sud. 15.
Lasur; 25·0	Mahal-gaon; 3·0; Fri.	..	1·0 W.	Sl (pr); pyt; Cs; Mhasoba Fr. Ps. Vad. 5; tl; ch.
Ranjanji;	Sevali; 2·0; Tue.	Sevali; 2·0	W.	Sl (pr).



Village Name (1)	Direction ; Travelling distance (2)	Area (acres) ; Pop. ; Households ; Agriculturists (3)	Post Office ; Distance (4)
Varakheda (Pirkalyan)—Jln.— वरखेडा (पीरकल्याण).	NE; 13·0	735; 545; 89; 276	Waghru ^l Jagir; 2·0
Varakheda (Phirangi)—Jfrd.— वरखेडा (फिरंगी)	SE; 8·0	1446; 174; 28; 42	Tembhurni; 4·0
Varakheda Viro—Jfrd.— वरखेडा विरो.	W; 4·0	1255; 561; 99; 160	Jafferabad; 4·0
Varakhedi—Sld.— वरखेडी	SW; ..	589; 165; 30; 93	.. ..
Varakhedi Bk. (Tanda)—Soy.— वरखेडी बू. (तांडा)	E; 5·0	2903; 729; 131; 254	Palaskhed; 2·0
Varakhedi Kh.— वरखेडी खु.	NE; 10·0	1772; 377; 71; 170	Fardapur; 2·0
Varathan—Soy.— वरठाण	SW; 21·0	1965; 1539; 289; 519	Banoti; 1·0
Varavandi—Ptn.— वरवंडी	N; ..	1649; 474; 78; 143	.. ..
Varavandi Bk.—Ptn.— वरवंडी बू.	NE; 8·0	1441; 950; 177; 495	Wahegaon; 2·0
Varegaon—Aur.— वारेगाव	N; 22·0	3154; 1854; 343; 754	Kingaon; 0·4
Varud—Aur.— वरुड	E; 10·0	2447; 1458; 265; 608	Local; ..
Varud—Jln.— वरुड	NE; 11·0	2293; 588; 95; 423	Wakhari; 5·0
Varud Bk.—Bkn.— वरुड बू.	NE; 12·0	3341; 846; 182; 352	Local; ..
Varud Bk.—Jfrd.— वरुड बू.	NE; 9·1	4490; 2079; 361; 804	Local; ..
Varud Kh.—Jfrd.— वरुड खु.	W; 8·0	915; 699; 124; 358	Local; ..
Varud Kh.—Sld.— वरुड खु.	SE; 3·0	1555; 772; 141; 433	Sillod; 3·0
Varudi—Jln.— वरुडी	W; 20·0	1892; 928; 178; 331	Georai; 3·0
Vasadi—Knd.— वासडी	NE; 16·0	2533; 1833; 328; 501	Local; ..
Vasai—Sld.— वसई	N; ..	3845; 905; 164; 457	.. ..
Vasu Sayagaon—Ggr.— वसू सायगाव	N; 17·0	1654; 551; 105; 132	Ranjangaon Pol; 2·0
Vava—Ptn.— ववा	N; 17·0	1530; 181; 89; 72	Balanagar; 1·0

Railway Station ; Distance (5)	Weekly Bazar ; Distance ; Bazar Day (6)	Motor Stand ; Distance (7)	Drink-ing Water (8)	Institutions and other information (9)
Jalna; 13·0	Jalna; 8·0; Tue.	Waghruh Jagir; ..	2·0 4·0	W. W.
Jalna; 34·0	Tem-bhurni; 4·0; Mon.	..	4·0	Sl (pr); Cs; 2 tl; ch.
Jalna; 50·0	Jafferabad; 4·0; Tue.	..	4·0	Sl (pr); Cs; tl; ch.
..
Shendurni; 6·0	Vakod; 4·0; Sat.	Jangla;	.. W.	Sevamal Maharaj Fr. Bdp; 3 tl.
Pahur; 11·0	Vakod; 4·0; Sat.	Fardapur;	2·0	W. Sl (pr); 2 tl.
Pachora; 15·0	Banoti; 1·0; Sun.	Local;	.. W.	Sl (pr); Cs; 2 tl; mq; dg; ch.
..
Aurangabad; 40·0	Wahegaon; 2·0; Sat.	..	8·0	Sl (pr); Cs (mp); 3 tl.
Aurangabad; 22·0	Phulambri; 7·0; Tue.	Phulambri;	6·0	Sl (pr); Cs; Khandoba Fr. Pa. Sud. 15; 3 tl; 2 m; dg; dh; ch; lib.
.. 4·0	.. 4·0; ..	..	3·0	Sl (pr); Cs; Ashadhi Eka-dashi Fr.; 4 tl; mq; dg; dh; ch.
Jalna; 17·0	Devulgaon 5·0; .. Raja;	Navha;	2·0	W. Sl (pr); tl; ch.
Jalna; 44·0	Sipora; 8·0; Sun.	Bhokardan;	12·0	W. Sl (pr); Cs (mp); Maruti Fr. Ct. Vad. 5; 4 tl; mq; dg.
Local; ..	Local; .. Tue.	Local;	..	3 Sl (pr, m, h); Cs; Devi Fr. Phg. Vad 6, Balaji Fr. An. Sud. 10; 5 tl; ch; 3 dp.
Jalna; 30·0	Mahora; .. Fri.	Mahora;	3·0	W;rv. Sl (pr); Cs; Maruti Fr. Ct. Vad. 5; 4 tl; m; ch.
Aurangabad; 50·0	Sillod; 3·0; Sun.	..	2·0	W. Sl (pr); Cs; Devi Fr. Kt. Vad. 7; 2 tl; m.
Georai; 2·0	Georai; 3·0; Thu.	Georai;	2·0	W. Sl (pr); tl; mq.
Chalisgaon; 28·0	Pishor; 6·0; Thu.	Local;	.. W.	2 Sl (pr, m); 2 Cs; Lakshmi Fr. Ct. Sud. 15; 4 tl; mq; ch; dp.
..
Lasur; 2·0	Potul. 3·0; ..	Lasur.	7·0	W. Sl (pr); 2 tl; dg.
Aurangabad; 26·0	Balanagar; 1·0; Fri.	..	1·0	W. Sl (pr); tl.

Village Name (1)	Direction ; Travelling distance (2)	Area (acres) ; Pop. ; Households ; Agriculturists (3)	Post Office ; Distance (4)
Vavana—Knd.—वावना ..	E; 30·0	1693; 572; 108; 160	Nidhona; 2·0
Vetalavadi—Soy.—वेताळवाडी ..	S; 1·6	3721; 191; 33; 111	Soegaon; 1·6
Vijhora—Bkn.—विझोरा ..	NE; 39·0	1470; 426; 82; 222	Dhawada; 2·0
Viladi—Jln.—विलाडी ..	NW; 32·0	2311; 620; 117; 251	Dabhadi; ..
Viragaon—Sld.—विरगाव ..	N; ..	1271; 347; 62; 100	.. ..
Viragaon—Vjr.—वीरगाव ..	SE; 10·0	1491; 889; 168; 231	Local; ..
Virakheda Bhalaki—Jfrd.—विरखेडा भालकी ..	N; 4·0	743; 336; 58; 114	Jafferabad; 4·0
Viramagaon—Sld.—विरमगाव ..	SE; ..	440; 428; 67; 162	.. ..
Viramagaon—Kld.—विरमगाव ..	NE; 9·0	1592; 749; 121; 332	Takli; 0·2
Viregaon—Bkn.—विरेगाव ..	NE; 3·0	990; 547; 99; 299	Bhokardan; 3·0
Viregaon—Jln.—विरेगाव ..	SE; 20·0	2660; 1030; 195; 338	.. 2·0
Viregavhan—Abd.—विरेगव्हाण ..	SE; 31·0	645; 380; 61; 112	Jamb; 1·0
Vita—Knd.—विटा ..	SW; 26·0	3340; 1567; 45; 433	Local; ..
Vitakheda—Knd.—विटखेडा ..	S; 18·0	1666; 822; 161; 256	.. 4·0
Vitthalapur—Knd.—विठ्ठलापूर ..	SE; 1·4	771; 233; 42; 88	Kannad; 1·0
Yasinapur—Ptn.—यासीनपूर ..	NE; ..	638; 46; 11; 15	.. ..
Yesagaon—Ggr.—येसगाव ..	NE; 10·0	1899; 899; 145; 405	Local; ..
Yevela—Abd.—येवला ..	NE; ..	1371; 479; 90; 180	Ranjani; 3·0
Yevel Pimpuri—Abd.—येवल पिंपरी ..	E; 22·0	2438; 1160; 223; 514	.. 6·0
Yevata—Jfrd.—येवता ..	NW; 9·0	2772; 1101; 213; 339	Mahora; 2·0

Railway Station ; Distance (5)	Weekly Bazar ; Distance ; Bazar Day (6)	Motor Stand ; Distance (7)	Drink- ing Water (8)	Institutions and other information (9)
Aurangabad; 25·0	Pishor; 10·0; Tue.	Pishor;	10·0	W. Sl (pr); Cs; Somaji Maharaj Fr. Ct. Sud. 15; 3 tl; m; ch.
Shendurni; 6·6	Galwada; 1·6; Tue.	..	1·4	W. tl.
Pahur; 30·0	Dhawada; 2·0; Sat.	Local;	..	W. Sl (pr); Cs; tl; m.
Gevrai; 12·0	Dabhadi; 1·0; Tue.	Local;	..	W. Sl (pr); Cs; tl; ch.
.. ..	.. ..	..	..	Devi Fr. Ct.
Rotegaon; 13·0	Local; .. Sat.	..	4·0	W. Sl (m); Cs (mp); tl; m; mq; ch.
Jalna; 42·0	Jafferabad; 4·0; Tue., Fri;	Jafferabad;	4·0	W; rv. Sl (pr); pyt; 2 tl.
..
Daulatabad; 19·0	Takli; .. Thu.	Takli;	0·2	W. Sl (pr); Cs; Vandadev Fr. Ct. Sud. 15; tl; ch.
Jalna; 35·0	Sipora; 4·0; Sun.	Local;	..	W. Sl (pr); Cs; 2 tl; m; ch.
Ranjanji; 5·0	Damri; 3·0; Thu.	Local;	..	rv. Sl (pr); Devi Fr. Ct. Sud. 15; 2 tl.
Partur; 18·0	Kumbhar Pimpal- gaon;	3·0; Wed.	0·4	W. tl.
Lasur; 16·0	Manur; 3·0; Tue.	Aurala;	2·0	W. Sl (pr); 5 tl; ch.
Lasur; 12·0	Deogaon; .. Mon.	Deogaon;	4·0	W. Sl (pr); Cs (mp); tl; mq; dg; ch.
Chalisgaon; 22·0	Kannad; 2·0; Mon.	Kannad;	1·4	W. Sl (pr); tl.
..
Lasur; 14·0	Jikthan; .. Fri.	Turkabad;	4·0	W. Sl (pr); Cs; Gulabgir Baba Fr. Ct. Sud. 15; 2 tl; m.
Ranjanji; 3·0	Ranjanji; 3·0; Fri.	..	8·0	W. Sl (pr); Cs; tl.
Ranjanji; 5·0	Paradgaon; 6·0; Sun.	..	12·0	W. Sl (pr); Cs; 2 tl; dg.
Jalna; 44·0	Mahora; 2·0; Fri.	..	1·0	W. Sl (pr); pyt; Cs (mp); 2 tl; 2 dg.

LIST OF DESERTED VILLAGES, AURANGABAD DISTRICT

Name of the Village	Name of the Village
Abdullapur—Kld.—अब्दुल्लापूर	Hingana—Soy.—हिंगना
Agapur—Ptn.—आगापूर	Islampur—Ptn.—इस्लामपूर
Alamgirpur—Ggr.—आलमगीरपूर	Ismailpur—Ggr.—इस्माइलपूर
Alampur—Aur.—आलमपूर	Itawa—Ptn.—इटावा
Alipur—Ptn.—अलीपूर	Jaitpur—Ptn.—जैतपूर
Ambegaon Bk.—Knd.—आंबेगाव बु.	Jakamatha—Aur.—जाकामाथा
Ambegaon Kg.—Krd.—आंबेगाव खु.	Jamdi Kh.—Knd.—जामडी खु.
Ambikapur—Aur.—अंबिकापूर	Janasi—Sld.—जनासी
Aminabad—Ggr.—अमीनाबाद	Kadasipur—Knd.—कादासिपूर
Anad—Bkn.—अनाड	Kanhapur—Aur.—कान्हापूर
Andhari—Jfrd.—अंधारी	Karanjkheda Khalsa—Krd.—करंजखेडा खालसा
Andhari (Sillod)—Sld.—अंधारी (सिल्लोड)	Khadki—Krd.—खडकी
Anjola—Soy.—अंजोला	Khairavhan—Ggr.—खरगळ्हाण
Antapur—Aur.—अंतापूर	Kharati—Jln.—खराटी
Antapur—Ggr.—अंतापूर	Khalapur—Krd.—खालापूर
Arapur—Ggr.—आरापूर	Khuldabad—Kld.—खुल्दाबाद
Asafbag—Aur.—आसफबाग	Kolambi Makta—Krd.—कोलंबी मकता
Aurangpur Butte—Ptn.—ओरंगपूर बुट्टे	Mahadevpur—Aur.—महादेवपूर
Badlabai—Kld.—बदलाबाई	Mahitalab—Aur.—महितलाब
Bagkot—Kld.—बागकोट	Malharpur—Aur.—मल्हारपूर
Bagtalab—Aur.—बागतालाब	Maljipura—Aur.—मालजीपुरा
Balapur—Ggr.—बालापूर	Malkapur—Kld.—मलकापूर
Bhokardan-Rural—Bkn.—भोकरदन-ग्रामीण	Malkheda—Soy.—माळखेडा
Daulatpur—Aur.—दौलतपूर	Malpur—Krd.—मालपूर
Deoli Ambad—Abd.—देवली अंबड.	Manulapur—Ggr.—मानुलापूर
Dhamni—Kld.—धामणी	Maujudabad—Ggr.—मौजूदाबाद
Dhingapur—Soy.—धिंगापूर	Mendhipur—Ggr.—मेंधीपूर
Dhondkheda—Sld.—धोंडखेडा	Mhsa—Ggr.—म्हसा
Etabarpur—Aur.—इतबारपूर	Mohamadpur—Ggr.—मोहमदपूर
Fajalpur—Ggr.—फाजलपूर	Moholkheda—Ptn.—मोहोलखेडा
Fatepur—Aur.—फतेपूर	Murtuzapur—Aur.—मूर्तुझापूर
Gautala—Knd.—गौताला	Nanakwadi—Aur.—नानकवाडी
Girnera—Ggr.—गिर्नेरा	Nasirabad—Bkn.—नसीराबाद
Gondegaon—Knd.—गोंडेगाव	Nimkhedi (Socgaon Circle)—Soy.—निमखेडी (सोगाव सर्कल)
Gumsatala—Sld.—गूमसताला	Padampur—Ggr.—पदमपूर
Hakikatpur—Ggr.—हकीकतपूर	Palaskheda Bhokardar—Bkn.—पलसखेडा भोकरदन
Hamjabad—Ggr.—हमजाबाद	Panthewadi—Ptn.—पंथेवाडी
Hargovindpur—Vjr.—हरगोविंदपूर	
Hasanpur—Aur.—हसनपूर	
Hasanpur—Aur.—हसनपूर	

LIST OF DESERTED VILLAGES—*contd.*

Name of the Village	Name of the Village
Pimpalgaon Sul—Bkn.—पिंपळगाव सूल	Shekapur—Aur.—शेकापूर
Pokhri—Sld.—पोखरी	Sikandarpur—Aur.—सिकंदरपूर
Raigavhan—Jln.—रायगव्हाण	Sonwadi Bk.—Ptn.—सोनवाडी बु.
Rakse—Soy.—राक्षा	Sonwadi Kh.—Ptn.—सोनवाडी खु.
Rampur—Bkn.—रामपूर	Sultanabad—Kld.—सुलतानाबाद
Ranjani—Sld.—रांजनी	Sultanpuri—Aur.—सुलतानपूर
Raoraspura—Aur.—रावरसपुरा	Sultanpur—Ggr.—सुलतानपूर
Rasulpur—Aur.—रसुलपूर	Suiwadi—Ggr.—सुरेवाडी
Raveri—Soy.—रावेरी	Tulapur—Ptn.—तुलापूर
Rojwepur—Knd.—रोजवेपूर	Vaki—Ptn.—वाकी
Rupkheda Kh.—Jfrd.—रुपखेडा खु.	Vithalpuri—Aur.—विठ्ठलपूर
Saidapur—Ggr.—सैदापूर	Wadgaon—Kld.—वडगाव
Sajegaon—Ptn.—साजेगाव	Wadi-Chimanapur—Krd.—वाडी चिमणापूर
Sanjrabad—Ggr.—संजराबाद	Wakad—Bkn.—वाकद
Shahapur—Knd.—शहापूर	Waluj Kg.—Ggr.—वालूज खु.
Shahapur—Aur.—शाहपूर	Yesgavhan—Ggr.—येसगव्हाण
Shahapur Wahgaon—Ptn.—शहापूर वाहगाव	

सत्यमेव जयते



APPENDIX I

A KEY TO DIACRITICAL MARKS

ā—आ;	ī—ई;	ū—ऊ;	ṛ—ঋ;	č—চ;
ch—ছ;	t—ঢ;	ṭh—ঢ়;	d—ঢ;	ḍh—ঢ়;
n—ন;	ñ—ঞ;	ñ—ঞ;	ṇ—ণ;	s—স;
ś—ঞ;	ṣ—ষ;	l—ঞ;		

Current spelling	Diacritical spelling	Current spelling	Diacritical spelling
Achalapur	... Acalapūr	Bhir	... Biṛ
Achamanas	... Ācamanās	Bhogashakti	... Bhogaśaktī
Adil Shah	... Ādil Sāh	Brihatkathaman-	Br̥hatkathāmañ-
Adul	... Adūl	jari.	... jari.
Ajanta	... Ajantā	Bhringi	... Bhr̥ngī
Akshat	... Aksat	Bhuvaneshvara	... Bhuvanesvara
Alisha	... Aliṣā	Chabutra	... Cabutrā
Ali Sher	... Ali Šer	Chaddi	... Cuddī
Allashakti	... Allaśakti	Chaitra	... Caitra
Alshi	... Alši	Chaitya	... Caitya
Am Khas	... Ām Khās	Chakan	... Cākap.
Amritrao	... Amṛtrāv	Chalisgaon	... Cālisgānv
Andhrabhritya	... Āndhrabhrtya	Chalukyas	... Cāluκyas
Andhradesha	... Āndhradesa	Chaman Tekdi	... Caman Tekdi
Annaprashana	... Annaprāśana	Champa Shashthi	... Campā Śasṭhi
Apegaon	... Āpegañv	Chand Bibi	... Cānd Bibi
Ashadha	... Āśādha	Chandella	... Cāndellā
Ashmaka	... Āśmaka	Chanderi	... Canderī
Ashoka	... Āśoka	Chand Minar	... Cānd Minār
Ashraf	... Āsrāf	Chaul	... Caul
Ashti	... Āṣṭi	Chaurang	... Caurāng
Ashvalayan	... Āśvalāyan	Chauri	... Caurī
Ashvamedha	... Āśvamedha	Chausar	... Causār
Ashvina	... Āśvina	Chengiz Khan	... Ceṅgiz Khān
Auchiṭyavichara-	Aucityavicāra-	Chikalثhana	... Cikalṭhañā
charcha.	carċā.	Chil Naik	... Cil Nāik
Aurangabad	... Auruṅgābād	Chinchwad	... Ciñevad
Badnapur	... Badnāpūr	Chini Mahal	... Cini Mahāl
Badshah Ghazi	... Badśāh Ghāzī	Chin Kalich Khan.	Cin Kalich Khān
Badshahnama	... Bādśāhnāmā	Choli	... Colī
Balbodh	... Bālbodh	Chudakarma	... Cuḍākarma
Balaji Vishvanath	Bālājjī Viśvanāth	Chulla	... Cullā
Bashim	... Bāsim	Dakin	... Dākiṇ
Bashing	... Baṣṭīg	Dakshinayana San-	Daksīṇāyana Sañ-
Bhikshavala	... Bhiksāvala	kranti.	krāntī.
Bhikshus	... Bhiksūs		

Current spelling	Diacritical spelling	Current spelling	Diacritical spelling
Dakshini	... Daks̄īnī	Kašhi Kapdi	... Kāśī Kāḍī
Dasara	... Dasarā	Kashyapa	... Kāśyapa
Dash Avatara	... Daś Avatāra	Khandala	... Khaṇḍalā
Dasharatra	... Daśarātra	Khandesh	... Khāndēś
Daulatabad	... Daulatābād	Khandeshi	... Khāndēśī
Devakapratishtha.	Devakapratīṣṭhā	Kondane	... Kōṇḍāṇe
Devshala	... Devśālā	Khushru Khan	... Khuśru Khān
Dharmashala	... Dharmasālā	Koshlis	... Koṣṭīs
Dharashiv	... Dhārāśīv	Krishna	... Kṛṣṇā
Dharmashastra	... Dharmāśastra	Kshattrias	... Kṣattrīas
Dhritarashtra	... Dhṛitarāṣṭra	Kunchi	... Kuñčī
Divali	... Diwālī	Kunchivalas	... Kuñčīvālās
Divankhana	... Divāṅkhānā	Kuntaleshvaras	... Kuntaleśvara
Dnyani	... Dnyānī	Lankeshvara	... Laṅkēśvara
Dupatta	... Dupattā	Lashkar Khan	... Laśkar Khān
Ekadashi	... Ekādēśī	Lasur	... Lāsūr
Ellichpur	... Ellicpūr	Lokeshvar	... Lokeśvar
Fardapur	... Fādāpūr	Loti talao	... Loṭī talāv
Gandapur	... Gandāpūr	Machan	... Mācaṇ
Ganesh Chaturthi.	Gaṇeś Caturīḥī	Mahalakshmi	... Mahālākṣmī
Gangapur	... Gaṅgāpūr	Maharashtra	... Mahārāṣṭra
Gathasaptashati	... Gāthāsaptāṣṭati	Mahashivaratri	... Mahāśivarāṭrī
Ghagra	... Ghāgrā	Mahishasura	... Mahiśāsura
Ghansavangi	... Ghānsāvāṅgī	Mangalaśhtakas	... Maṅgalāṣṭakas
Ghrushneshvar	... Ghrusneśvar	Mangalesha	... Maṅgaleśa
Gokulashtami	... Gokulaśtāmī	Manjughosha	... Mañjughoṣā
Gorakchincha	... Gorakcīñca	Margashirsha	... Mārgaśīrṣā
Grihyasutras	... Grhyasutras	Mashaks	... Maśaks
Gudhi Padva	... Gudhī Pāḍvā	Mashuru	... Maśuru
Holi	... Hoḷī	Matrikapujana	... Mātrikāpūjana
Hoshang Shah	... Hoṣāṅg Sāh	Meshri	... Meśrī
Hoshiyar Ain-ul-	Hoṣiyār Ain-ul-	Mian Manju	... Miān Mañju
mulk.	mulk.	Mubarak Shah	... Mu'bārak Sāh
Ikshvaku	... Iksvākū	Nagapanchami	... Nāgapāñcamī
Ishta Linga	... Iṣṭa Liṅga	Nagarkhana	... Nagārkhanā
Īśvarasena	... Īśvarasena	Nakshabandi	... Nakṣbandī
Jafferabad	... Jāfferābād	Nevargoan	... Nevargāñv
Jalgaon	... Jalgañv	Nizamshahi	... Nizāmśāhī
Jalna	... Jālnā	Pachora	... Pācorā
Jyeshtha	... Jyeṣṭha	Paithan	... Paithān
Kacheguda	... Kāceguḍā	Pancha	... Pañcā
Kacheri	... Kacerī	Panchaki	... Pāñcākī
Kambaksh	... Kāmbakṣ	Panchal	... Pāñcāl
Kanchi	... Kāñcī	Panchaleshvar	... Pāñcāleśvar
Karshapanas	... Kārṣapāṇas		
Kashirav	... Kāśirāv		

Current spelling	Diacritical spelling	Current spelling	Diacritical spelling
Panchams	Pañcāms	Shabdarnavachan-	Sabdāñavacan-
Panchang	Pañcāng	drika.	drikā.
Panchavati	Pañcavatī	Shahaji	Śahājī
Panchavi	Pañcavī	Shaivala	Śaivala
Panchayat	Pañcāyat	Shaiwas	Śaiwas
Panchayatana	Pañcāyatana	Shaka	Śaka
Paragana	Paraganā	Shaktishri	Śaktiśrī
Parashar	Parāśar	Shakyamuni	Śākyamunī
Parashurambhau.	Paraśurāmbhāū	Shala	Śālā
Parisheshakhanda	Parīśekhanda	Shalivahana	Śālivāhana
Parshvanath	Pārśvanāth	Shambuka	Śambūka
Pashchima-Cha-	Paścima-Cakra-	Shamsuddin	Śamsuddin
kravarti.	vartī.	Shankaracharya	Śāṅkarācārya
Pashupali	Paśupati	Shankh	Śaṅkh
Paush	Paus	Shardula	Śārdūla
Payoshni	Payoṣṇī	Sharira-Sams-	Śārira-Samskāras
Peshkar	Peśkār	Sharzarav	Ghatge. Śārṣārāv Ghaṭge
Peshva	Peśvā	Shasthi	Śaṣṭhi
Perta	Peṭṭā	Shataratra	Śātarātra
Pital Khora	Pital Khorā	Shayasta Khan	Śkyaṣṭā Khān
Pradakshina	Pradakṣiṇā	Shendur	Śendūr
Prakrit	Prākṛt	Shendurvada	Śendūrvāḍā
Pratishihana	Pratiṣṭhāna	Shiahs	Śtāhs
Prithivishena	Prthiviṣeṇa	Shiabuddin	Śiābuddin
Pushyamitra	Puṣyamitra	Shinde	Śinde
Raichur	Rāicūr	Shing	Śing
Rakshasas	Rāksasas	Shishuka	Śisūka
Rameshwar	Rāmeśvar	Shishu Vihar	Śisū Vihār
Ranjangaon	Rāñjāṅgāhv	Shivaji	Śivājī
Rashtrikas	Rāṣṭrikas	Shraddha	Śrāddha
Riddhapur	Rddhapūr	Shramana	Śramaṇa
Rigveda	R̥gveda	Shravana	Śrāvanya
Rishabhadatta	R̥śabhadatta	Shrimali	Śrimālī
Rishika	R̥sika	Shringarapraka-	Śr̥ṅgāraprakāśa
Rishipanchami	R̥śipāñcamī	sha.	
Roshangaon	Rośāṅgāhv	Shringeri	Śr̥ingerī
Saf Shikan Khan.	Saf Sikan Khān	Shryashraya	Śryāśraya
Saitonda	Sāitonḍā	Shudra	Śūdra
Salshi	Sālṣī	Shurparaka	Śūrpāraka
Sangmeshwar	Saṅmes̥var	Sironcha	Śiroñcā
Saptashringa	Saptaśrīṅga	Sitala	Śitālā
Sarai	Sarāī	Soigaon	Śoigāṇv
Sardeshmukh	Sardeśmukh	Supratishtha	Suprātiṣṭha
Satvi	Sātvī	Surashtra	Śuraṣṭra
Shesha Naga	Sēṣā Nāga	Tandava	Ṭāṇḍava

Current spelling	Diacritical spelling	Current spelling	Diacritical spelling
Trirashmi	... <i>Triraśmī</i>	Vedishri	... <i>Vediśrī</i>
<i>Trishula</i>	... <i>Trīśūla</i>	Vidisha	... <i>Vidiśā</i>
<i>Tirthankaras</i>	... <i>Tīrthāṅkāras</i>	<i>Viddhashalabhan-</i> jika	<i>Viddhaśalabhañ-</i> jikā
Ushavadata	... <i>Uṣavadāta</i>	Visbalgad	... <i>Viśālgad</i>
<i>Uttaramcharita.</i>	<i>Uttarāramcarita</i>	Vishnukundin	... <i>Viśṇukundin</i>
Vaishnavas	... <i>Vaisnavas</i>	Yaksha	... <i>Yakṣa</i>
<i>Vaishakha</i>	... <i>Vaiśākha</i>	Yeshwantrao	... <i>Yeśvantrāv</i>
Vaishya	... <i>Vaiśya</i>	Yogacharya	... <i>Yogaśārya</i>
Vajrapani	... <i>Vajrapāṇī</i>	Yusuf Habshi	... <i>Yusuf Ḥabšī</i>



APPENDIX II

TABLE No. 1

STATISTICS OF LAND UTILISATION IN AURANGABAD DISTRICT

(In hectares)

Year	Total Geogra- phical area	Area under Forest	Area not available for cultivation			Other uncultivated land excluding fallow land		
			Land put to non-agri- cultural uses	Barren and uncultura- ble land	Total	Cultura- ble waste	Perma- nent past- ures and other grazing lands	
1	2	3	4	5	6	7	8	
1972-73	16,27,213	84,259	49,332	27,392	76,905	42,143	76,905	

TABLE No. 1—*contd.*

Other uncultivated land excluding fallow land	Fallow Land							
	Land under misella- neous trees, crops etc. not included in area sown	Net area sown				Area sown more than once	Gross cropped area	
		Total	Current Fallows	Other Fallows	Total			
		9	10	11	12	13	14	15
		13,804	1,32,852	2,75,837	29,708	3,05,545	10,27,652	32,723
								10,60,375

TABLE No. 2

AREA UNDER CEREALS IN AURANGABAD DISTRICT, 1972-73

(Area in hectares)

Rice	Wheat	Jowar	Bajra	Other Cereals	Total Cereals
3,661	48,593	3,07,661	2,18,340	5,133	5,83,388

APPENDIX II

TABLE No. 3

AREA UNDER PULSES IN AURANGABAD DISTRICT, 1972-73

						(In hectares)
Gram	Tur	Green Gram or Mug	Black Gram or Udid	Other Pulses	Total Pulses	
17,591	34,898	42,595	45,377	1,55,395	2,07,884	

TABLE No. 4

AREA UNDER CONDIMENTS AND SPICES, DRUGS AND NARCOTICS AND FRUITS AND VEGETABLES IN AURANGABAD DISTRICT, 1972-73

			(In hectares)
Condiments and Spices	Drugs and Narcotics	Fruits and Vegetables	
6,075	59	5,057	

TABLE No. 5

AREA UNDER FIBRES IN AURANGABAD DISTRICT, 1972-73

			(In hectares)
Cotton	Other Fibres	Total Fibres	
1,32,720	5,779	1,38,499	

TABLE No. 6

AREA UNDER OIL-SEEDS IN AURANGABAD DISTRICT, 1972-73

				(In hectares)
Ground-nut	Safflower	Other Oil-seeds	Total Oil-seeds	
26,953	69,814	12,841	1,09,608	

TABLE No. 7

**AREA AND OUTTURN OF SUGARCANE IN AURANGABAD DISTRICT
IN 1972-73**

Area (In hectares)	Outturn (In M. tonnes in terms of Gur)
8,072	44,800

TABLE No. 8

OUTTURN OF PRINCIPAL CROPS IN AURANGABAD DISTRICT, 1972-73

(Metric Tonnes)										
Rice	Wheat	Jowar	Bajra	Maize	Other cereals	Total cereals	Gram	Tur	Mug	
1	2	3	4	5	6	7	8	9	10	
200	7,400	35,400	14,300	400	400	58,100	1,100	5,700	3,150	

TABLE No. 8—*contd.*

Udid	Other pulses	Total pulses	Cotton (Bales)	Ground-nut	Chillies	Sesamum	Castor-seed	Tobacco
11	12	13	14	15	16	17	18	19
3,962	13,900	20,700	29,400	2,400	1,200	400	100	100

TABLE No. 9

**AREA IRRIGATED BY DIFFERENT SOURCES IN AURANGABAD DISTRICT,
1972-73**

(In hectares)					
Government Canals	Tanks	Wells	Other sources	Total net area irrigated	Total gross area irrigated
1,483	714	57,517	275	59,989	61,108

TABLE No. 10

**AREA IRRIGATED UNDER DIFFERENT CROPS IN AURANGABAD DISTRICT,
1972-73**

(In hectares)

Rice	Wheat	Jowar (kharif)	Jowar (rabi)	Bajra	Maize	Total cereals	Gram	Total Pulses
1	2	3	4	5	6	7	8	9
1,097	15,968	1,135	10,142	751	934	30,246	6,252	6,556

TABLE No. 10--contd.

Sugar-cane	Chillis	Potato	Total food crops	Cotton	Ground-nut	Safflower	Total non-food crops	Total crops
10	11	12	13	14	15	16	17	18
8,012	3,045	152	52,928	5,767	94	1,168	8,180	61,108

TABLE No. 11

VETERINARY STATISTICS IN AURANGABAD DISTRICT

Year	No. of veterinary					Animals treated	No. of artificial insemination centres	Animals inseminated
	Hospitals	Dispensaries	Aid Centres	Doctors	Stockmen			
1973-74 ...	4	12	53	21	54	1,50,125	29	2,217

TABLE No. 12

INFORMATION ABOUT FAMINES AND SCARCITY CONDITIONS IN AURANGABAD DISTRICT, 1973-74

Famine and chronic scarcity

1. Total No. of villages in the district ... 2,000
2. No. of relief works undertaken ... 4,547
3. No. of persons employed ... 4,58,609
4. Expenditure incurred (Rs.) ... 10,12,89,000
5. Tagai loans distributed under Bombay Agriculturists Loans Act. ... 48,14,969

Conditions akin to scarcity

1. Number of villages affected ... 2,000
2. Population affected ... 19,71,006

TABLE No. 13

FOREST AREA, AURANGABAD DISTRICT, 1973-74

Particulars	Area in Sq. km.
Reserved	... 692.73
Protected	... 178.40
Unclassed	... 96.81
Total ...	967.94

TABLE No. 14

VALUE OF MAJOR AND MINOR FOREST PRODUCTS IN AURANGABAD DISTRICT, 1973-74

(Value in '000' Rs.)

Timber	Fuel	Other products	Total value
11,845	6,200	2,21,471	2,39,516

TABLE No. 15

CONSUMPTION OF ELECTRICITY IN AURANGABAD DISTRICT, 1973-74

(In '000' KWH)

Domestic consumption	Commercial light and small power	Industrial power	Public lighting	Agriculture	Other purposes	Total
8,083	5,041	30,696	1,378	23,452	3,904	72,554

TABLE No. 16

EMPLOYMENT EXCHANGE STATISTICS IN AURANGABAD DISTRICT, 1973-74

Particulars	Number
1. Persons registered	14,748
2. Vacancies notified	2,158
3. Employers using exchange	342
4. Candidates placed in employment—	
Private Sector	324
Public Sector	1,396
Scheduled Castes and Scheduled Tribes	259
Others	1,461

TABLE No. 17

NUMBER OF REGISTERED MONEY-LENDERS AND LOANS ADVANCED
BY THEM IN AURANGABAD DISTRICT, 1973-74

No. of money-lenders	150
Loans advanced to traders (Rs.)	69,06,080
Loans advanced to non-traders (Rs.)	37,76,147
Total loans (Rs.)	1,06,82,227

TABLE No. 18

NUMBER OF BANKING OFFICES IN AURANGABAD DISTRICT, 1973

Particulars	No.
No. of towns and villages having banking offices	59
Population covered by banks as per 1971 census	5,04,194
Scheduled banks (branches)	53
Co-operative banks (branches)	67
Total branches of banks	120

TABLE No. 19

TURNOVER OF REGULATED COMMODITIES AT SILLOD, AMBAD, GANGAPUR AND BHOKARDAN MARKET COMMITTEES DURING 1973-74

(Figures of arrivals in metric tonnes
and of value in thousand rupees)

Commodity	Sillod		Ambad		Gangapur		Bhokardan		
	Arrivals	Value	Arrivals	Value	Arrivals	Value	Arrivals	Value	
Wheat	...	8	16	90	171	12	28	130	261
Jowar	...	14	25	695	1,082	160	255	231	460
Bajra	...	3	5	358	434	36	40	97	123
Maize	...	3	4	...	...	...	...	...	...
Gram	...	63	125	...	...	68	151	...	...
Tur	...	4	7	121	182	18	28	...	...
Mug	...	4	8	4	8	1	2	...	...
Udid	...	13	23	...	...	...	...	...	...
Kulthi	...	17	16	50	58	22	23	...	...
Math	...	1	1	44	55	9	11	...	..
Gur	...	95	160	79	153	...	...	...	...
Cotton	..	818	2,448	156	391	...	...	...	...
Groundnut	...	5	9	...	...	...	...	...	...
Safflower	...	43	88	350	707	126	269	...	..
Linseed	24	723	8	25	...	...
Castor-seed	...	1	2	7	15	...	...	...	...
Sesamum	...	—	—
Others	...	11	19	53	184	2	2	...	..

TABLE No. 20

ARRIVALS AND VALUE OF THE REGULATED AGRICULTURAL COMMODITIES IN THE VAIJAPUR MARKET COMMITTEE, 1973-74

Commodity	Arrivals in Metric tonnes	Value in '000' Rs.
Wheat	...	1,491
Jowar	...	2,028
Bajra	...	1,281
Maize	...	1
Gram	..	551
Tur	...	520
Mug	...	336
Kulthi	...	230
Math	...	269
Gur	...	397
Groundnut	...	1,038
Safflower	...	1,543
Linseed	...	15
Castor-seed	...	32
Sesamum	...	51
Others	...	39

APPENDIX II

TABLE No. 21

AVERAGE WHOLESALE PRICES OF IMPORTANT AGRICULTURAL COMMODITIES AT REGULATED MARKETS, AURANGABAD DISTRICT, 1973

(Prices in Rs. per quintal)

Commodity	Average for the year	Commodity	Average for the year
Wheat	182	Kulthi	97
Jowar	180	Math	166
Bajra	151	Gur	185
Maize	134	Groundnut	230
Gram	194	Linseed	208
Tur	168	Castor-seed	230
Mug	193	Sesamum	328
Udید	204		

TABLE No. 22

NO. OF LIFE INSURANCE POLICIES ISSUED AND AMOUNT INSURED IN AURANGABAD DISTRICT, 1973-74

No. of Insurance policies issued	3,814
Amount insured (Rs. in '000')	31,914

TABLE No. 23

COLLECTION OF SMALL SAVINGS IN AURANGABAD DISTRICT, 1973-74

Description	Target	Gross collection	Withdrawals	Net Collection
Post Office Savings Banks	...	11,176	8,711	(+) 2,465
Cumulative time deposits	...	2,419	1,945	(+) 474
7 year National Savings Certificate.				
7 year N. S. C. IIInd issue	...	2,012	171	(+) 1,841
7 year N. S. C. IIIrd issue	5,400	1	103	(-) 102
7 year N. S. C. IVth issue	...	117	6	(+) 111
7 year N. S. C. Vth issue	...	74	...	(+) 74
Recurring deposits (five years) ...	...	1,241	292	(+) 949
Time Deposits	...	587	209	(+) 378
Public Provident funds	...	...	...	...
Others (all other old certificates withdrawals only)	...	...	446	(-) 446
Total	5,400	17,627	12,023	(+) 5,604

TABLE No. 24

**ROAD LENGTH ACCORDING TO CATEGORY AND SURFACE CLASSIFICATION
IN AURANGABAD DISTRICT, 1974**

(Length in km.)

Types of roads	B. & C. Department	Zilla Parishad	Total	Municipal
Category—				
State Highways	...	991.76	...	991.76
Major district roads	...	23.35	757.69	781.04
Other district roads	...	36.40	1,178.96	1,215.36
Others	201.74
Total	...	1,051.51	3,675.67	4,727.18
				201.74
Surface Classification—				
Cement concrete	...	15.67	...	15.67
Black-topped	...	706.79	105.00	811.79
Water bound macadam	...	329.05	635.31	964.36
Granular material	2,669.81	2,669.81
Lower types	265.55	265.55
Total	...	1,051.51	3,675.67	4,727.18
				201.74

TABLE No. 25

**OPERATION OF MAHARASHTRA STATE ROAD TRANSPORT CORPORATION
IN AURANGABAD DIVISION, 1974**

Items	As on 31-3-1974
No. of routes	...
Route distance (km)	...
Average route distance (km)	...
Average per day effective kilometres operated	...
Average No. of buses held during the year	...
Average No. of buses on road per day	...
Average vehicle utilization (km)	...
Percentage load factor	...
No. of passengers travelled per day	...
Average distance travelled per passenger (km)	...
Total traffic receipts during the year (ooo' Rs.)	...
Average earnings per passenger (in paise)	...

TABLE No. 26
TRENDS IN SELECTED INDICATORS FROM 1950-51 TO 1973-74 IN AURANGABAD DISTRICT

Item	Unit	Years					
		1950-51	1960-61	1966-67	1970-71	1971-72	1972-73
I. Area and Population							
1. Area	Sq. Km.	16,364.33	16,718.2	...	16,200.00	...	...
2. Total Population	Number	11,79,404	15,32,341	...	19,71,006	...	...
3. Density of Population per sq. km.	Sq. Km.	72	92	...	122	...	...
4. Percentage of workers engaged in Agriculture (including Agri. Labourers) to total workers	Per cent	N. A.	82.62	...	79.33	...	...
II. Agriculture and Irrigation							
1. Area under forests	Hectare	57,069	82,916	84,300	84,302	84,302	84,259
2. Cultivable area	do.	N. A.	14,01,690	13,95,454	13,97,479	13,97,479	N. A.
3. Cultivable area per agri. worker	do.	N. A.	2.09	X	2.41	2.41	N. A.
4. Gross cropped area	do.	N. A.	13,05,849	14,04,199	13,99,188	11,71,891	10,60,375
5. Net cropped area—	do.	N. A.	12,54,135	13,30,942	13,05,970	11,10,057	10,27,632
(a) Foodgrains	do.	7,32,515	9,23,321	10,03,034	10,08,036	8,42,935	7,91,272
(b) Sugarcane	do.	3,796	9,887	7,953	8,506	7,041	8,012
(c) Groundnut	do.	60,320	68,247	45,264	31,093	24,991	26,953
(d) Cotton	do.	1,38,148	1,83,605	2,02,279	1,98,753	1,34,091	1,32,720

6.	Net area sown per agri. worker	... Hectare	N. A.	1.87	x	2.25	1.92	1.77	N. A.
7.	Percentage of area sown more than once to net area sown	Per cent	N. A.	4.12	6.50	7.14	5.57	3.18	N. A.
8.	Gross irrigated area	... Hectare	N. A.	56,799	81,855	1,09,191	93,477	61,108	N. A.
9.	Percentage of gross irrigated to gross cropped area	Per cent	N. A.	4.35	5.79	8.84	7.98	5.76	N. A.
10.	Net irrigated area	... Hectare	37,679	45,173	72,909	9,8335	64,246	59,989	N. A.
11.	Area irrigated by canals	... do.	...	...	6,215	10,547	5,042	1,483	N. A.
12.	Area irrigated by wells	... do.	37,641	45,141	65,948	87,078	59,122	57,517	N. A.
13.	Area irrigated by other sources	... do.	38	32	746	710	82	989	N. A.
14.	Area irrigated under—								
(a)	Foodgrains	... do.	N. A.	37,330	51,159	70,493	66,916	36,802	N. A.
(b)	Sugarcane	... do.	N. A.	9,887	7,953	8,506	7,041	8,012	N. A.
(c)	Groundnut	... do.	N. A.	22	920	3	...	94	N. A.
(d)	Cotton	... do.	N. A.	436	5,746	13,473	7,022	5,767	N. A.
सत्यमेव जयते									
III. Soil Conservation Work									
1.	Area bunded	... do.	N. A.	4,047	1,64,348	3,17,748	3,96,827	5,62,304	6,60,745
2.	Area reclaimed	... do.	N. A.	Nil	Nil	Nil	56	Nil	Nil
IV. Agricultural Implements									
1.	Ploughs—	...							...
	(i) Wooden	... Number	15,994	10,735	10,227	...	11,331	—	—
	(ii) Iron	... do.	35,635	39,157	45,473	...	42,126	...	...

APPENDIX II

TABLE No. 26—*contd.*

Item	Unit	Years					
		1950-51	1960-61	1966-67	1970-71	1971-72	1972-73
IV. Agricultural Implements—contd.						1972	
2. Oil Engines with pumps	Number	1956	1961	1966			
3. Electric pumps	do.	959	3,585	11,299	... 15,081	— 8,428	......
4. Sugarcane Crushers—							
(i) Power operated	Number	110	810	553	597	...	...
(ii) Bullock driven	do.	842	1,053	808	189	...	...
V. Livestock							
1. Total livestock	Number	1956	1961	1966	1972		
2. Net cropped area (per pair of bullocks)	Hectare	11,99,067	13,79,624	13,02,445	12,50,224	...	...
3. Poultry	Number	6.93	5.86	6.15	6.14	...	...
VI. Factory Employment							
1. Working Factories	Number	1,44,430	2,22,775	2,01,249	2,22,309	...	...
2. Average daily employment	do.	1961	1966	1970	1971	1972	1973
3. No. of workers employed in registered factories per lakh of population.	do.	N. A.	122	99	114	115	136 N. A.
		N. A.	N. A.	5,650	5,482	5,687	78,344 N. A.
		N. A.	252	369	280	289	397 N. A.
VII. Electricity	Million KW	0.09	0.28	Nil	Nil	Nil	Nil
1. Electricity generated	do.	0.07	0.27	13,651	33,779	40,994	49,832
2. Electricity consumed	—						72,554

3. Towns electrified ... Number 2 6 10 10 10 10
 4. Villages electrified ... do. 1 5 280 565 752 1811 907

VIII. Co-operation

1. Societies—
 (a) Agricultural credit ... Number 901 1,669 1,649 1,721 1,139 1,765 1,760
 (b) Other Agricultural ... do. ... 1,281 1,254 1,174 1,167 1,162 1,162
 (c) Non-agricultural ... do. ... 152 74 86 100 110 120
 2. Members—
 (a) Agricultural credit ... Number 49,530 76,205 1,68,860 1,90,192 2,03,143 2,15,519 2,20,727
 (b) Other agricultural ... do. ... 6,024 17,789 36,427 34,992 38,333 43,175
 (c) Non-agricultural ... do. ... 19,144 33,616 41,931 50,965 56,222 58,384

3. Working Capital—

- (a) Agricultural credit ... Rs. 26,29,000 26,842 2,38,066 33,45,28,154 35,42,20,838 48,14,63,290 31,29,19,332
 (b) Other agricultural ... Rs. ... 14,41,274 1,35,78,936 8,16,25,760 5,74,92,250 8,43,75,460 8,27,39,128
 (c) Non-agricultural ... Rs. ... 30,02,431 1,31,87,223 3,04,51,291 3,96,82,444 4,78,20,723 5,50,71,255

4. Loans Advanced—

- (a) Agricultural credit ... Rs. ... 6,02,908 11,87,92,963 15,53,20,091 10,35,34,487 18,61,18,519 32,33,53,393
 (b) Other agricultural ... Rs. ... 16,82,168 Nil 1,28,769 18,482 11,145 15,673
 (c) Non- agricultural ... Rs. ... 6,16,184 63,72,173 60,50,430 93,62,315 1,22,42,570 71,98,000

IX. Transport and Communications

1. Road length ... Km. 810 976 1,302.84 2,035.43 3,958.58 4,571.63 4,727.18

TABLE No. 26—*contd.*

Item	Unit	Years					
		1950-51	1960-61	1966-67	1970-71	1971-72	1972-73
IX. Transport and Communications—contd.							
2. Length of roads—							
(a) per 1000 sq. km.	Km.	48.45	58.38	77.93	121.75	244.36	282.26
(b) per lakh of population	Km.	68.68	82.75	85.02	103.95	200.84	231.94
3. Total railway length	Km.	154	154	154	154	154	154
4. Post offices	Number	98	276	318	363	378	395
5. Radio licences issued—							
(a) New	Number	N. A.	3,980	2,744	9,518	7,443	5,995
(b) Renewed	Number	N. A.	N. A.	9,317	24,825	28,002	32,480
(c) Total	Number	N. A.	N. A.	12,061	34,343	35,445	38,475
X. Community Development							
1. C. P. A. Pattern blocks	Number	...	9,50	20,50	20,50	20,50	20,50
2. Villages covered	Number	...	1,090	1,976	1,976	1,975	1,975
3. Population covered	Number	9,72,162	13,15,630	16,41,745	16,41,745	16,41,745	16,41,745
XI. Education							
1. Primary—							
(a) Institutions	Number	N. A.	1,308	1,928	1,979	2,010	2,025
(b) Students	Number	N. A.	93,655	1,59,185	1,74,485	1,78,324	1,84,916
(c) Teachers	Number	N. A.	2,617	4,819	5,522	5,991	6,071

2. Secondary—								
(a) Institutions	... Number	N.A.	71	138	184	204	219	N.A.
(b) Students	... Number	N.A.	22,658	55,286	71,866	77,603	79,058	N.A.
(c) Teachers	... Number	N.A.	951	2,150	2,897	3,222	3,353	N.A.
3. Higher								
(a) Institutions	... Number	N.A.	N.A.	16	23	24	29	N.A.
(b) Students	... Number	N.A.	N.A.	9,283	15,832	15,537	20,867	N.A.
(c) Teachers	... Number	N.A.	N.A.	504	646	665	899	N.A.
4. Percentage of Literate Population (1961 and 1971)	Per cent	...	17.88	...	28.49	...	...	...
XII. Medical and Health								
1. Dispensaries	... Number	N.A.	25	26	27	27	30	30
2. Hospitals	... do.	N.A.	3	3	3	3	4	4
3. Primary health centres	... do.	N.A.	8	17	17	17	18	18
4. Beds	... do.	N.A.	196	627	910	925	982	983
5. Beds per lakh of population	... do.	N.A.	13	41	46	47	50	50
6. Patients treated—								
(a) Out-door	... Number	N.A.	7,56,713	8,87,463	5,17,714	6,79,303	9,69,915	10,11,055
(b) In-door	... do.	N.A.	1,06,005	15,241	2,20,183	2,51,323	2,24,424	41,319
7. Birth rate per thousand	... Per cent	N.A.	19.5	28.9	20.9	22.8	19.9	15.0
8. Death rate per thousand	... Per cent	N.A.	9.4	10.1	7.4	8.7	8.3	8.8

TABLE No. 27—LAND REVENUE COLLECTION IN
AURANGABAD DISTRICT, 1973-74

Particulars	Rs.
Current year's consolidated demand of land revenue (excluding collections of last year and previous years).	65,40,914
Arrears of Consolidated land revenue	... 20,60,853
Gross consolidated demand of land revenue	... 86,01,767
Remissions	... ...
Suspensions	... 44,17,604
Collections due	... 41,84,163
Actual Collection	... 20,88,917

TABLE No. 28—STRENGTH OF POLICE FORCE,
AURANGABAD DISTRICT, 1973

Particulars	Number
Superintendents	... 2
Deputy Superintendents	... 5
Inspectors	... 9
Sub-Inspectors	... 60
Jamadars	... 8
Head Constables	... 407
Constables	... 1,443
Total	... 1,934
	
सत्यमेव जयते	
Police Stations	... 36
Out-Posts	... 11
Lock-ups	... 61
Total	... 108

TABLE No. 29—STATISTICS OF CIVIL AND CRIMINAL COURTS IN AURANGABAD DISTRICT, 1973

Particulars	No. of Cases
<i>Civil</i>	
Original	... 3,135
Appellate	... 292
<i>Criminal</i>	
Original	... 13,702
Appellate	... 157

TABLE No. 30—INCOME AND EXPENDITURE OF LOCAL BODIES, AURANGABAD DISTRICT, 1973-74

Local Bodies		(Rs. in '000')
Income	Expenditure	
Village Panchayats	...	13,260
Zilla Parishad	...	52,957
Municipal Councils	...	13,974
		12,416
		51,820
		14,262

TABLE No. 31—NUMBER OF INSTITUTIONS, PUPILS AND TEACHERS IN AURANGABAD DISTRICT, 1972-73

Particulars		Number
<i>Pre-Primary Schools</i>		
Institutions	...	23
Pupils	...	1,619
Teachers	...	46
<i>Primary Schools</i>		
Institutions	...	2,025
Pupils	...	1,85,916
Teachers	...	6,071
<i>Secondary Schools</i>		
Institutions	...	219
Pupils	...	79,058
Teachers	...	3,353
<i>Higher Institutions</i>		
Institutions	...	29
Pupils	...	20,867
Teachers	...	899

TABLE No. 32—MEDICAL FACILITIES AVAILABLE THROUGH PUBLIC AND PUBLIC-AIDED BODIES IN AURANGABAD DISTRICT, 1973

Particulars		Number
Hospitals	...	4
Dispensaries	...	32
Primary Health Centres	...	18
Doctors	...	105
Vaidyas	...	15
Nurses	...	664
Beds	...	983
Indoor Patients treated	...	41,319
Out-door patients treated	...	10,11,055

TABLE No. 33—BIRTHS AND DEATHS, AURANGABAD DISTRICT, 1973

Particulars	Number
Births registered	22,794
Deaths registered	13,381
Infant deaths registered	1,548

TABLE No. 34—VACCINATION STATISTICS AND CHOLERA INOCULATION, AURANGABAD DISTRICT, 1973

Particulars	Number
Primary vaccination—	
Below one year	72,342
Above one year	15,368
Re-vaccination	2,32,992
Cholera inoculation	4,15,736

TABLE No. 35—INFORMATION ABOUT FAMILY PLANNING, AURANGABAD DISTRICT, 1973-74

Particulars	Number
Family planning centres	28
Sterilisations—	
Vasectomy	668
Tubectomy	2,724
Total	3,392
IUDC insertions performed	225

TABLE No. 36—DEATHS FROM VARIOUS CAUSES, AURANGABAD DISTRICT, 1973

Cause	Total
Malaria	69
Tuberculosis	500
Pneumonia	139
Dysentery, Diarrhoea and enteritis.	310
Typhoid	118
Cancer	58
Respiratory diseases	774
Suicide	17
Accidents	280
Other causes	11,116
Total	13,381

TABLE No. 37--NUMBER OF NEWSPAPERS, PERIODICALS AND PRINTING PRESSES IN AURANGABAD DISTRICT, 1973-74

Particulars	Number
Printing Presses	85
Daily Newspapers	7
Weeklies	12
Fortnightlies and monthlies	2

TABLE No. 38--RURAL BROADCASTING STATISTICS IN AURANGABAD DISTRICT, 1974

Particulars	Number
No. of villages having receiving sets	1,239
Population of villages having receiving sets (1971 census)	11,92,901
Total No. of radio farm forums	44

TABLE No. 39--PLAN EXPENDITURE UNDER DIFFERENT DEVELOPMENT HEADS, AURANGABAD DISTRICT, 1973-74

(Rs. in '000's)

Particulars	State sector	Local sector	Total
Agricultural Programme	10,056	3,142	13,198
Co-operation and Community Development	1,760	792	2,552
Industry and mining	36	...	36
Transport and communications	299	1,719	2,108
Social Services	18,343	12,148	30,491
Information and publicity	35	...	35
Total	30,529	17,801	48,330

TABLE No. 40--STATISTICS OF GENERAL ELECTIONS, AURANGABAD DISTRICT, 1971-72

Particulars	No. of Constituencies	No. of total electorate	No. of electors voted	Percentage of votes polled to total electorate
Parliamentary Elections (1971)	2	10,62,626	5,40,020	50.82
Assembly Elections (1972)	11	10,48,384	5,23,731	49.96



सत्यमेव जयते

BIBLIOGRAPHY

A History and Descriptive Sketch of H. E. H. the Nizam's Dominions
 A History of Hyderabad Contingent

—MAJOR R. G. BURTON

A History of the Indian Mutiny

—CHARLES BALL

Age of Imperial Unity

—Bharatiya Vidya Bhavan

Ahmadnagarchi Nizamshahi (M)

—DR. B. G. KUNTE

Ain-i-Akbari

—GLADWIN

Atihasik Patravyavahara (M)

—G. S. SARDESAI, K. P. KULKARNI AND Y. M. KALE

Annual Administration Reports—

Agriculture

Animal Husbandry

Buildings and Communications

Co-operation

Fisheries

Forest

Industries

Irrigation and Power

Jails

Land Records

Police

Prohibition and Excise

Public Health

Social Welfare

Archives Bulletins (Quarterly) Vols. 1920 to 1940

Archaeological Survey of Western India Vols.

Arvachin Mahashtrtihasa Kalatil Rajyakarbharacha Abhyas : 1959(M)

—JOSHI SHANKAR NARAYAN

Badshah Nama

—ELLIOT

Bahamanis of the Deccan

—H. K. SHERWANI

Bahamani Rajyacha Itihas (M)

—DR. B. G. KUNTE

Beal's Translation

Ben, J. R. A. S.

Biography of Dadoba Pandurang (M)

—A. K. PRIYOLKAR



Bombay Miscellany

—CHESSON AND WOODHALL

Bombay Presidency Census Reports (1911, 1921 and 1931)

Buddhist Records of the Western World

—S. BEAL (Pub. by Sushil Gupta)

Cambridge History of India (Vols. I and II)

Caste, Class and Occupation

—DR. G. S. GHURYE

Cave Temples of India

—J. FERGUSSON AND J. BURGESS

18th Century Deccan

—P. SETU MADHAVA RAO

Certain Pecuniary Transaction of M/s William-Palmer and Co., with
the Govt. of Nizam.

Chhatrapati Sambhaji Maharaj (M)

—B. C. BENDRE

Civil Disturbances During the British Rule in India

—S. B. CHAUDHARI

Clune's Itinerary

Commercial Directory of Industries in Maharashtra, 1962, Parts I and II

Consumers' Expenditure in India

—DESAI

Co-operative Movement in the Bombay State

—K. N. NAIK

Crops of the Bombay State, Their Cultivation and Statistics

—DR. S. SOLOMAN

Cunningham's *Bharhut Stupa*

Description of Hindostan

—HAMILTON

District Census Handbooks, Aurangabad District (1951, 1961, 1971)

—Census Publication

Draft Outline of Third Five Year Plan

DR. BHAU DAJI in *Jour. Bom. Br. R. A. S.*

Economic Prosperity of Australia

—BENHAM

Fall of the Mughal Empire

—SIR J. N. SARKAR

Fifteen Years in India

Files Preserved in Central Records Office, Hyderabad

Fergusson, *J. R. A. S.*

Gazetteer of Aurangabad, 1884

General Fraser's Memoirs

Ghulam Mustafa's *Tawarikh Nama*

- Grant Duff's Marathas
 Hardly's Manual of Buddhism
 Historical Fragments
 —ORME
 History— Ancient Period and Maratha Period
 --Gazetteers Department
 History— Mediaeval Period
 —DR. B. G. KUNTE
 History of Aurangzib
 —SIR J. N. SARKAR
 History of Freedom Movement in Hyderabad —Vols. I, II, III and IV
 History of Gujarat
 —WATSON
 History of India as told by its own Historians (Vols. VI and VII)
 —ELLIOT AND DOWSON
 History of India
 —ELPHINSTONE
 History of Indian Railways
 —Ministry of Railways
 History of the Indian National Congress (Vols. I and II)
 —SITARAMAYYA
 House of Shivaji
 —SIR J. N. SARKAR
 Hyderabad Affairs Vols.
 Indian Archaeology Today
 —H. D. SANKALIA
 Indian Railways
 —PANNIKAR
Ingraji Satteviruddha Maharashtra til Sushastra Uthava (M)
 —KHOBAREKAR
 Industrial Souvenir, Aurangabad District, May 1969
Itihasacha Magova (M)
 —P. SEIU MADHAVA RAO
 Journal of the Royal Asiatic Society, Bombay
 Later Mughals— WILLIAM IRWIN
 Maharashtra—An Economic Review
 —Maharashtra Economic Development Council
 Maharashtra Fairs and Festivals
 —Census Publication
 Maharashtra— Land and Its People
 —Gazetteers Department
Maharashtrache Jithe—Aurangabad (M)
 —Directorate of Publicity
Maloji Raje ani Shahaji Raje Bhosale (M)
 —B. C. BENDRE

Manual of Buddhism

Manual of History

—MEADOWS TAYLOR

Marathe Va Nizam (M)

—P. SETU MADHAVA RAO

Marathl Riyasat (M), *Peshwa Bajirao* and *Peshwa Balajirao*

—G. S. SARDESAI

Marathyanchya Itihasachi Sadhane (M)

—V. K. RAJWADE

Marathyanche Swatantrya Yuddha (M)

—P. SETU MADHAVA RAO

Masir-ul-Umra

—SHAH NAWAZ KHAN (Translated by Beveridge)

Master Plan of Industrialization in Bombay State

—Governmeut of Maharashtra

Memoirs on the Cave Temples

—DR. WILSON

Memoirs on Maratha War

—BLACKER

Military Reminiscences

—WELSH

Mirashi Felicitation Volume

Mogal ani Marathe (M)

—P. SETU MADHAVA RAO

Mughal Empire (Fourth Edition)

—A. L. SHRIVASTAVA

Mughal Period

—BURN

Muir's Original Sacred Texts, Vol. V

New History of the Marathas (Vols. I, II and III)

—G. S. SARDESAI

Noble Queen

—MEADOWS TAYLOR

On Yuan Chwang, Vol. II

—WATTERS

Our Economic Problems

—PROF. WADIA AND PROF. MERCHANT

Peshwe Daftar (M) All Volumes

Problems of Indian Economics

—P. C. JAIN

Races and Cultures of India

—D. N. MUJUMDAR

- Rural Employment in Maharashtra
—Maharashtra Economic Development Council
- Shah Jahan of Dilhi
—SAXENA
- Shahu Rojnishi* (M)
—WAD
- Shiva Charitria Sahitya (Khand Pahila)*
- Shivaji and his Times
—SIR J. N. SARKAR
- Socio-Economic Review and District Statistical Abstracts, Aurangabad District.
—Bureau of Economics and Statistics
- Sources of Mediaeval History of the Deccan
—G. H. KHARE
- Source Material for a History of the Freedom Movement in India (Vols. I and II)
—Government of Maharashtra
- Stanley's Barbosa
- Strabo's Geography
- Struggle for Freedom
—*Bharatiya Vidyा Bhavan*
- Studies in Indology
—V. V. MIRASHI
- The End of an Era, Hyderabad Memories
—K. M. MUNSHI
- The Nizam
—H. G. BRIGGS
- Traimasik* (All Volumes)
- Trans. Boni, Geog. Soc.
- Trees and Serpent Worship*
—FERGUSSON
- Tribes and Castes of Bombay
—R. E. ENTHOVEN
- Twilight of the Sultanate
—LAL K. S.
- Urban Handicrafts of Bombay Deccan
—N. M. JOSHI
- Vaidya Daftari* (M)
- Varhadacha Itihas* (M)—Y. M. KALE
- Vinchurkar Gharanyacha Itihas* (M)
—H. R. GADGIL
- Weekly Markets in Maharashtra
—Census Publication
- Wellington's Despatches



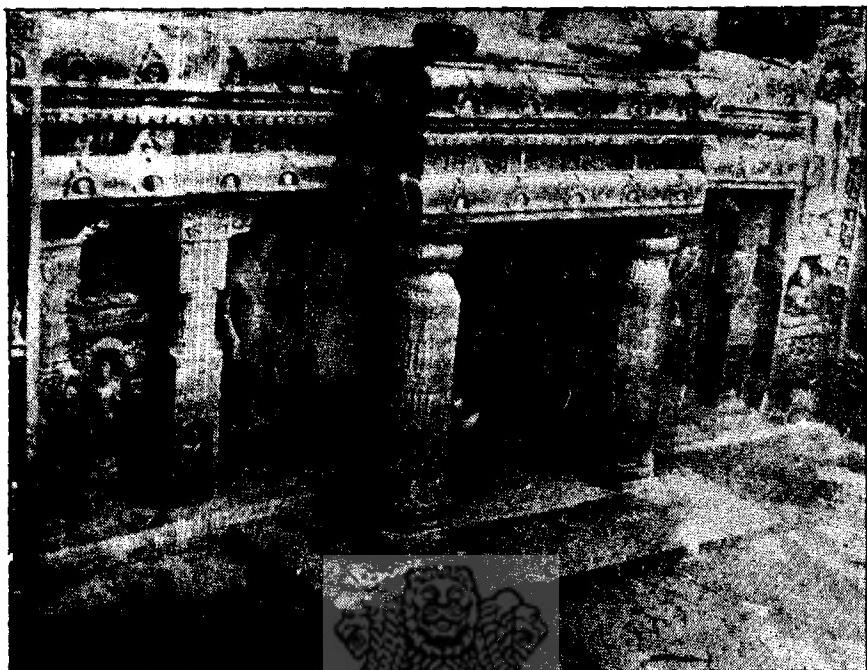
सत्यमेव जयते

INDEX

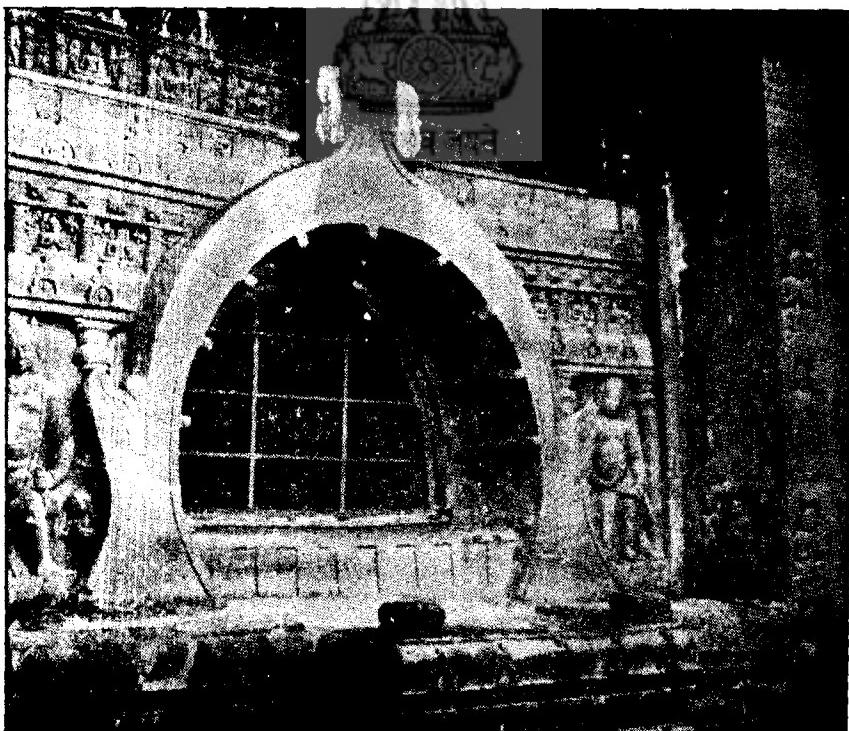
A	PAGES	A—contd.	PAGES
Abdu-lла Khan, Moghal General of Jahangir.	111	Monasteries, 839-40; houses, 842; religion, 845-47; sculptures and paintings, 840; temples or chaitya caves, 839.	
Abu-l Fazal, Minister of Akbar.	107, 109	Akbar, the Emperor ...	127, 129
Adul, Bk., a village ...	835	Ala-ud-din Khilji ...	72
Agriculture and Irrigation ...	361-444	Ambad ...	933-35
Agricultural population, (table), 361; agricultural research and education, 439-40; agricultural seasons, 362; cereals, 384-89; condiments and spices, 398-400; co-operative farming, 383-84; diseases, 429-36; drugs and narcotics, 395-96; famines, 440-44; fibres, 400-03; fruits, 403-05; holdings, 370-83; irrigation, 412-19; land utilization, 365; live stock, 407-12; manures, 420-21; oil-seeds, 392-95; pests, 421-29; pulses, 389-92; rainfall, 362; rural wages, 438-39; seed supply, 420; soils, 363; sugarcane 396-97; tenancy and tenures, 436-38; vegetables, 406-07.		Municipality, 934-35; objects, 933-34.	
Agriculture department— ...		Amusements and games ...	358-60
Activities, 730-31; agricultural school, 732; backward class welfare scheme, 731; crop competition 732; distribution of improved seeds, 732; horticultural development scheme, 731; hybrid seed production programme, 732-33; intensive cultivation scheme, 731; irrigation wells and pumping sets, 732; plant protection scheme, 731; organisation, 729-30; vegetable development scheme, 731.		Animal Husbandry ...	733-35
Airport ...	582-83	Department—	
Ajanta caves ...	38, 57, 836-933	Activities, 734-35; functions, 733-34; organization, 733; veterinary hospitals and dispensaries, 734.	
		Antur fort ...	99, 935
		Anva, a village ...	936
		Apegaon, a village ...	936
		Architecture, styles of— ...	829-34
		Hindu, 830-33; Moghal, 834; Muhammedan, 833-34.	
		Asaf Jah Nizam-ul-Mulk ...	152, 1029
		tomb of, at Khuldabad, 1029.	
		Asai (Assaye), a village ...	173, 176, 936.
		Aurangabad— ...	937-61
		Cantonment, 959-61; caves, 832, 953-58; history, 937-39; municipality, 941-44; objects, 944-59.	
		Aurangzeb, the emperor— ...	131, 937
		tomb of, at Khuldabad, 141, 1028.	
		Azam Khan, the Moghal ...	120
		General of Shah Jahan.	
		B	
		Badnapur— ...	961
		Fort, 176.	
		Badshahnama ...	126
		Bahram Khan Mazendarani, ...	88
		Governor of Daulatabad.	
		Baitalbari, a village ...	961
		Bajirav, the Second Peshwa ...	146, 149
		Bani Begam Makbara, Khul... dabad.	1,030

	PAGES		PAGES
B—contd.		C—contd.	
Banking and Finance—	496-528	others, 299; Deshastha Brahmans, 285-86; Dhangars, 301-02; Dhors, 304; Dombaris, 316; Gujarati Brahmans, 286; Gau- lis, 301; Gaundis, 299; Ghisadis, 297; Gol- lars, 317; Gondhalis and Bharadis, 317; Gonds, 314; Guravs, 303; Hat- kars, 302; Jinghars, 298; Jogis, Bairagis and Go- savis, 288; Johris, 287; Kabir Panthis, 318; Ka- charis, 297; Kahars- Bhois-Tarus, 302-03; Kaikadis, 303-04; Kan- phattas, 318; Kasars, 297; Karhadas and other Brahm- ans, 286; Kashi Kapdis, 288; Kathars-Gujaras & others, 290-91; Khayats and others, 289-90; Kolhatis, 315-16; Kolis, 302; Komtis, 293; Kon- kanastha Brahmans, 285; Koshtis, 300; Kumbhars, 298; Kunbis, 293-94; Lamanas, 310; Lingayats- Lads, 292; Lohars, 297; Mahars, 305-07; Malis, 295-96; Mangs, 307-08; Mangbhaus, 288-89; Ma- rathas, 293; Marwadis- Agarwals-Jains, 291-92; Nhavis, 300; Panguls, 317; Pardhis, 315; Parits, 301; Pathruds, 316; Patvekar, 299; Rajputs, 289; Ra- moshirs, 314; Rangaris, 300; Rathod, 290; Red- dis, 314; Saikalgars, 297; Salis, 299; Sanad or Sanvadia-Brahmans, 287; Saraswats and Sarwaris, 287; Shimpis, 298; Sonars, 296; Sutars, 296-97; Swami Narayanians, 289; Taka- ris, 316; Telangis, 314; Teli, 299; Vaiduloks, 318; Vaindesi-Ghatole Kunbi 294; Vajantris and Joshis, 317; Vanis, 290; Vasu- devs, 317; Wadars, 317.	
Bethlam, a small settle-...	961-62		
Bhadali, a village	962		
Bhagvanlal Indraji	928		
Bhau Daji, Dr.	901		
Bhillama, a prince of the Yadava dynasty.	70		
Bhokardan— Municipality,	962-63		
Bhosa, a village	962		
Bibi-ka-Makbara, Auranga- bad.	951-53		
Bidkin, a village	963		
Bimbisara	908		
Bridges	591-92, 593	723-27	
Buildings and Communica- tions Department— Electrical branch, 726-27; Executive Engineer, 724; organisation, 723; roads and bridges, 723-24; spe- cial building division, 725-26; Sub-Divisional Officer, 724; Superin- tending Engineer, 724.			
Bussy, the French general	154, 155		
C			
Castes—	285-318		
Ahir Sonars, 296; Bahris and Tirmalis—Tambolis a n d others, 293; Bahurupis, 317; Banjara—Akarmase and Barmase, (Kunbi), 294-95; Banjaras, 308-10; Bedars, 314; Beldars, 298; Bhats—Thakurs, 303; Bhi- ls, 311-14; Brahma-Ksha- trias, 287-88; Buruds, 303; Chambhars—Khatiks and others, 304-05; Chittar- Khatris-Khadsuthris and			

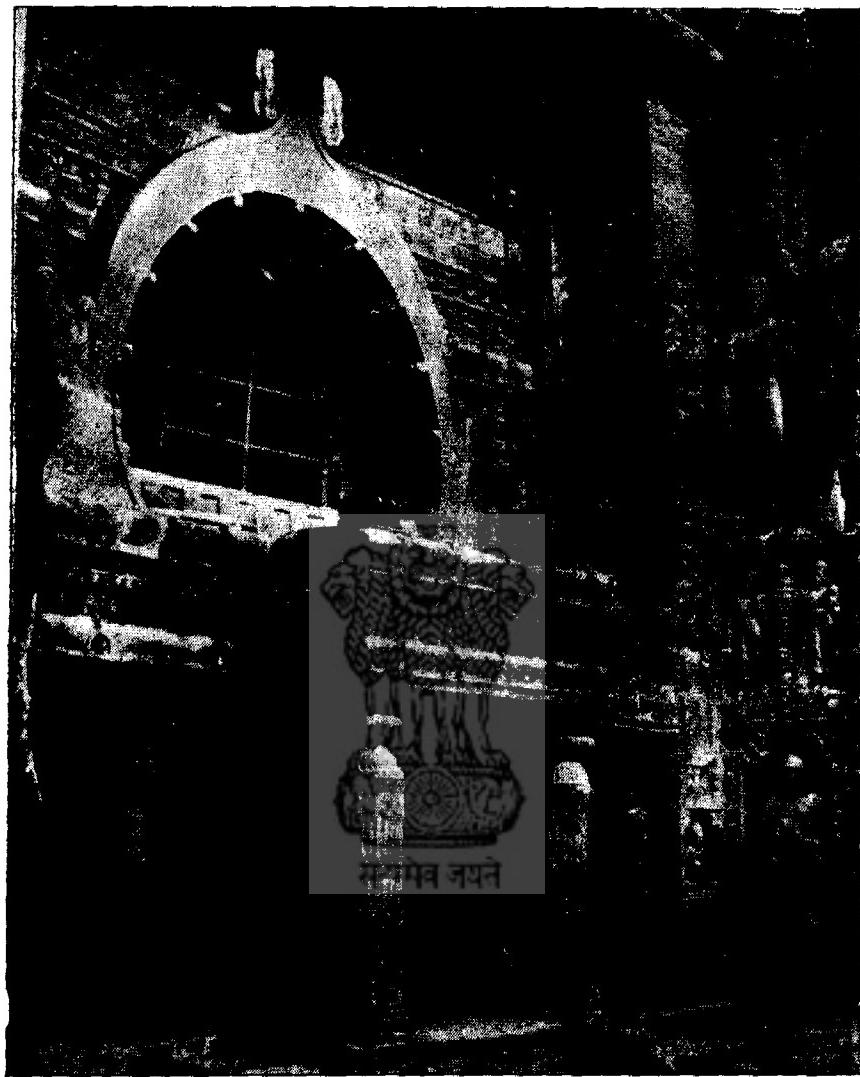
सत्यमेव जयते



Ajanta : Lower side view of Cave No. 19 (Chaitya)



Ajanta : Upper side view of Cave No. 19 (Chaitya)



Ajanta: View of spherical arch of Chaitya Cave No. 19



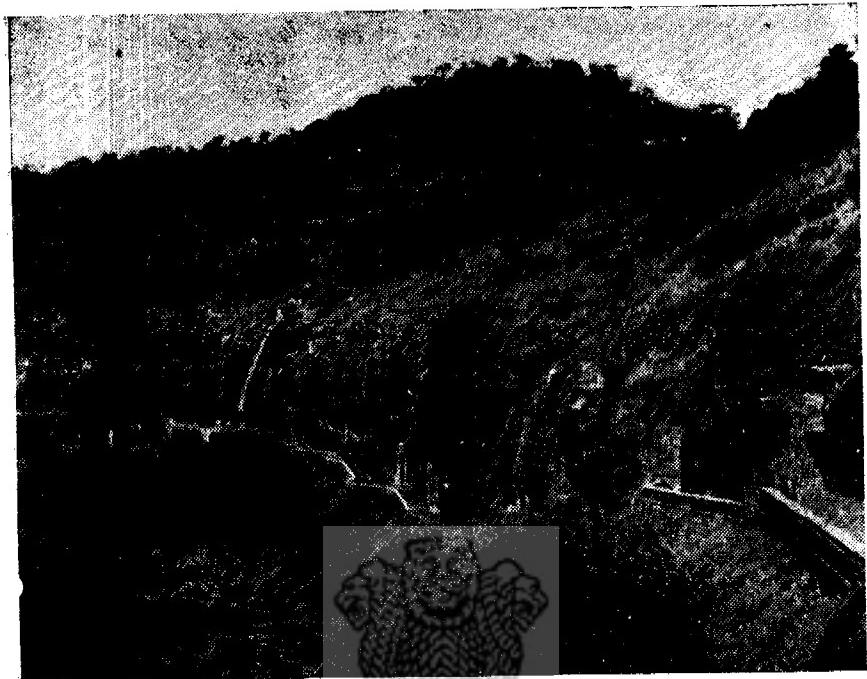
Ajanta : Painting of Elephants from Ajanta Murals



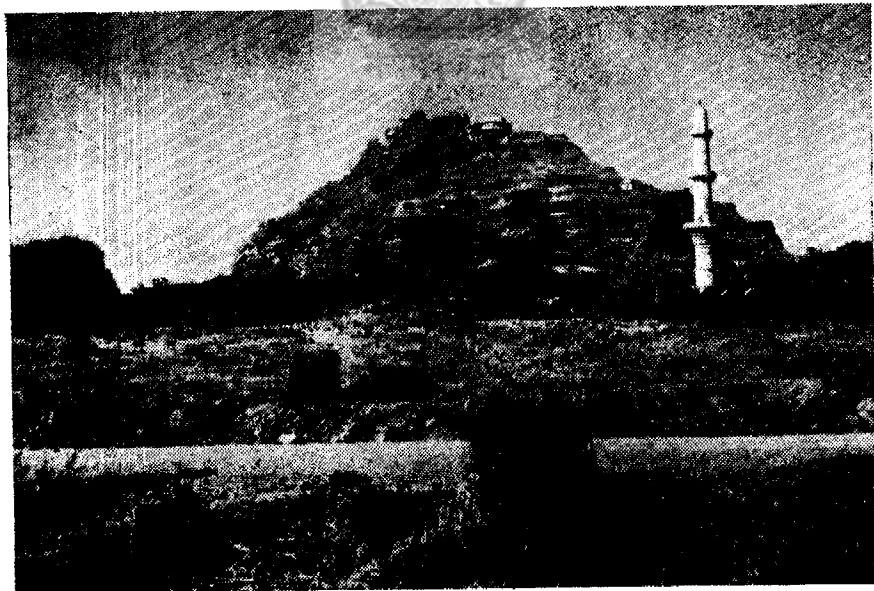
Ajanta : Sculpture of Four Deers with common head : Cave No. 1



Ajanta : Flying couple in Cave No. 16



Ajanta caves, general view



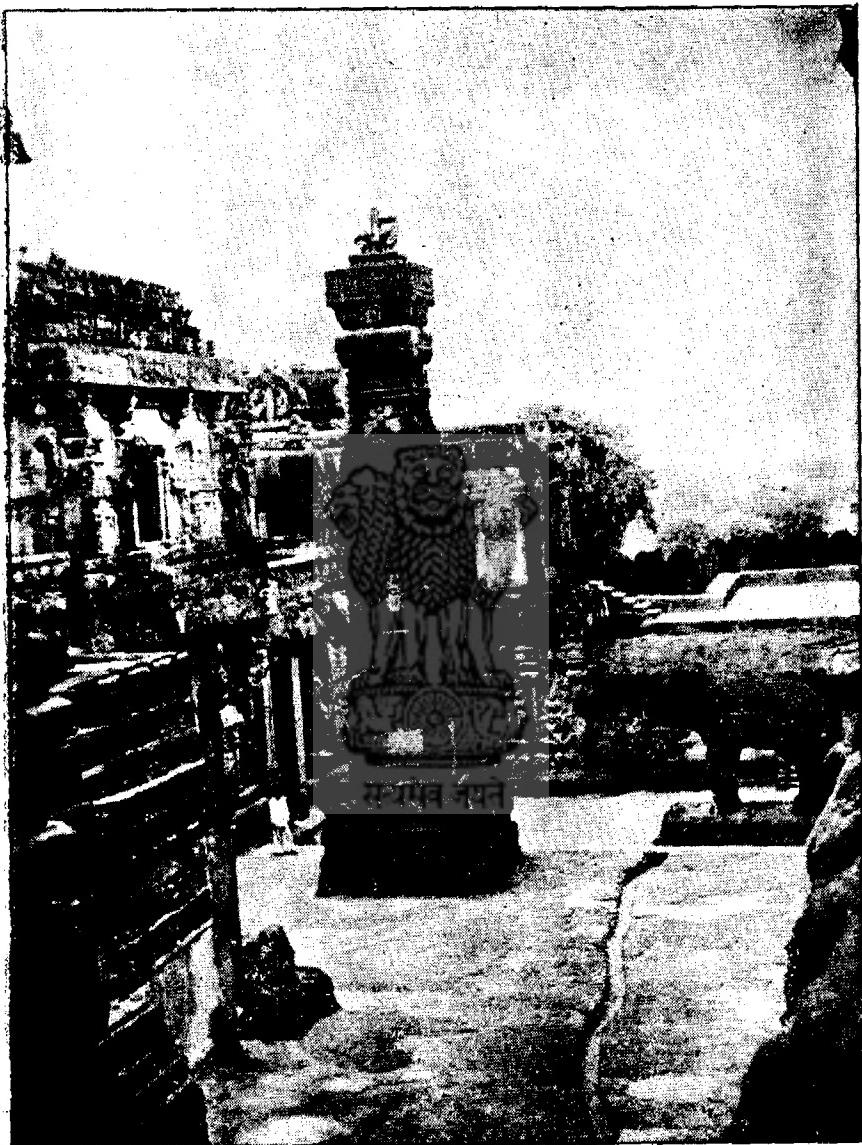
Fort Daulatabad



Aurangabad : Dancer from Aurangabad Cave No. 7



Pitalkhora : Panoramic view of Caves Nos. 1 to 4



Ellora : Kailas Temple, a wonder of the world



Ellora : Tandav Nritya of Shiva : Cave No. 16



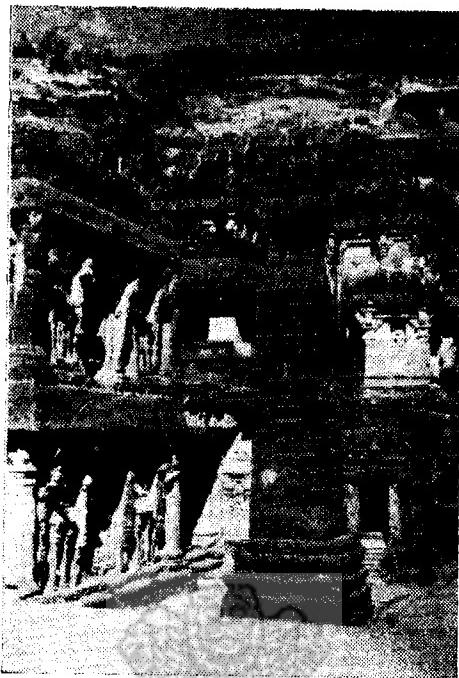
Ellora ; Ravana shaking Kailas Parvat, Cave No. 16



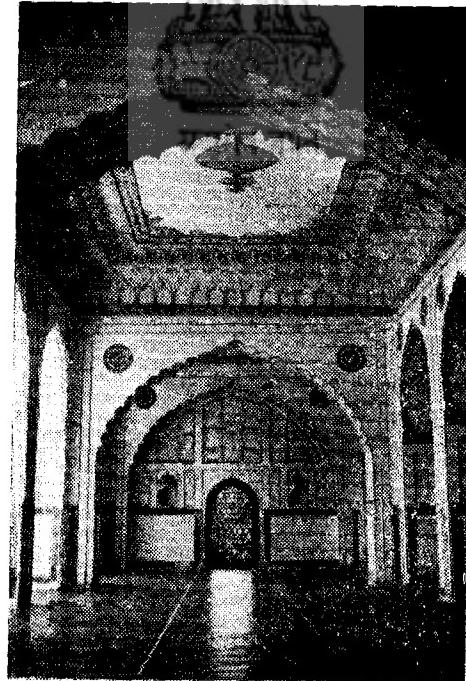
Ellora : Frontside (I Floor) view of the Arch : Cave No. 10



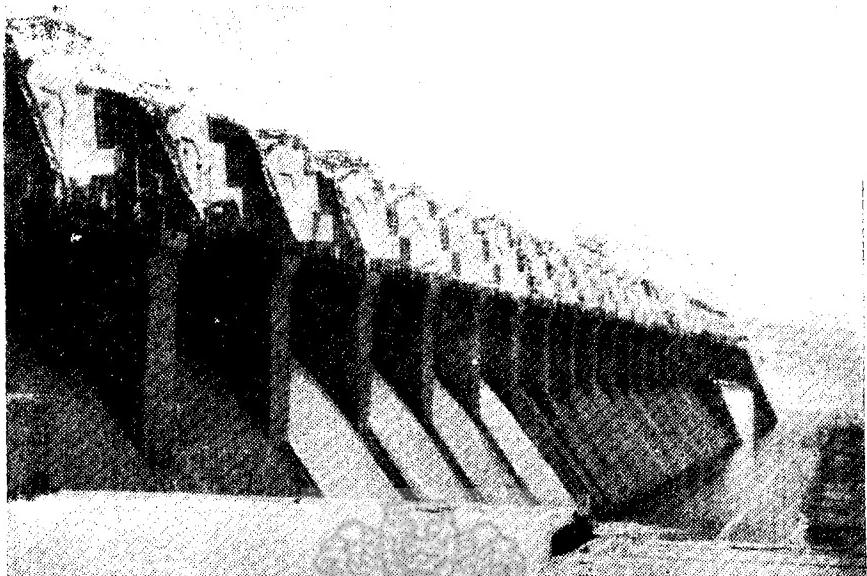
Ellora : Cave No. 14



Jayastambha, Kailas Cave, Ellora



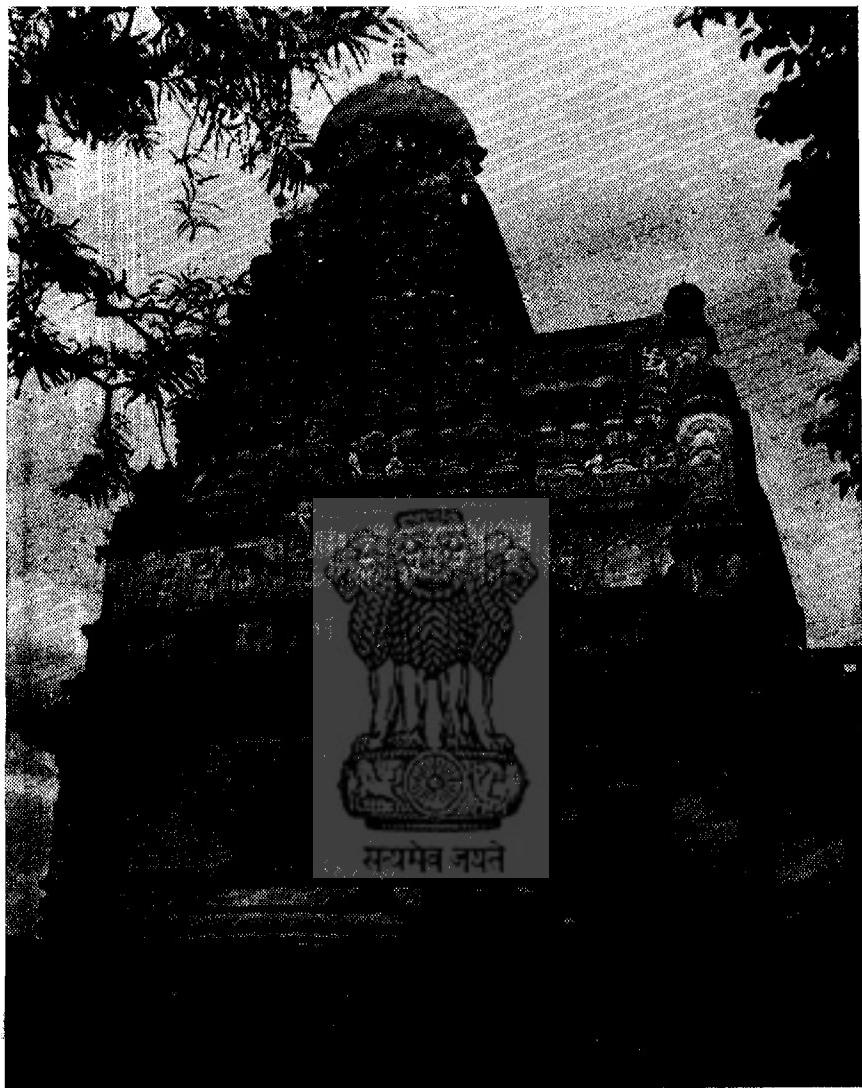
Tomb of Aurangzeb, Khuldabad



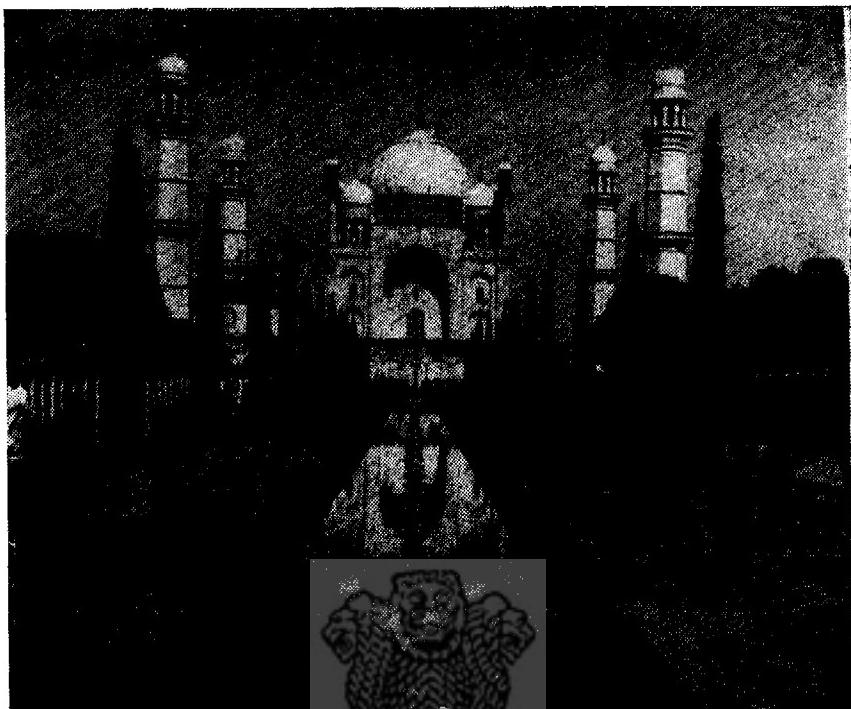
Jayakwadi Dam



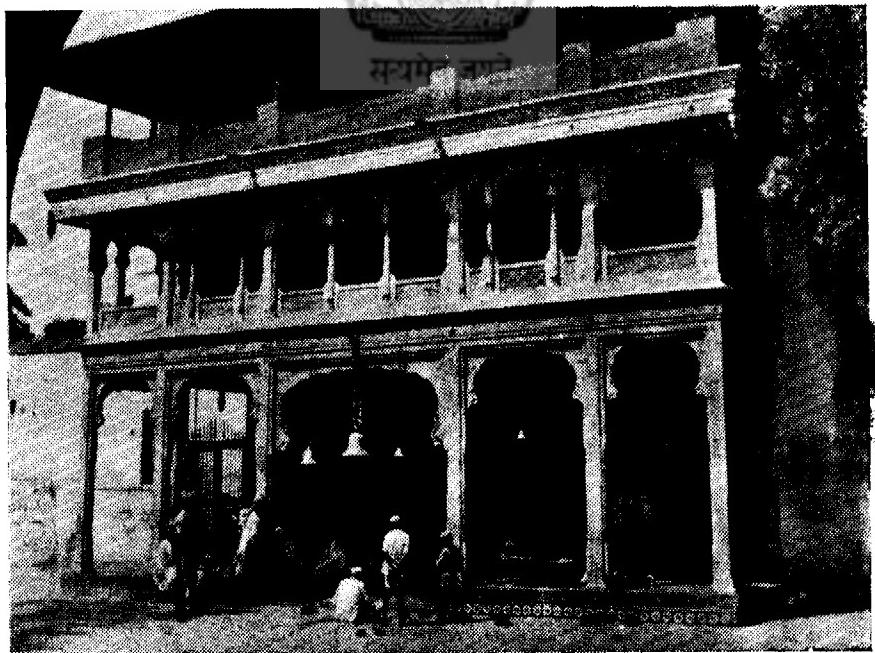
Panchakki, Aurangabad



Ghrushneshwar Temple



Bibika Makbara, Aurangabad



Eknath Mandir, Paithan

PAGES	PAGES
C—contd.	C—contd.
Caves—	670; revenue, 662-65; tagai loans, 667-68.
Ajantha, 836-933; Brahmanical, 986; Chhota Kailasa, 1006; Chota Dumarlena, 991; Dashavtara, 988-91; Dhedvada, 975; Don Thal, 981-83; Ellora 974-1012; Indra Sabha, 1006-1010; Janawasa, 996; Kailasa or Rang Mahal, 998-1006; Kumbharwada and Sureshvada, 995-96; Maharwada, 978; milk-maid's 996; Nilkantha, 995; Rameshvara, 993-95; Ravan-ka-Kai, 987-88; Sita-ki Nahani or Dumarlena, 997; Teli-ka-Gana, 995; Tin-Thai, 983-86; Vishvakarma, 980-81.	
Cave temples ...	830-32
Cereals— ...	384-89
Area under (table), 385-87; bajri, 388; jowar, 387-88; outturn of, 387; rice, 388-89; wheat, 388.	
Charity Commissioner— ...	813-17
Assistant Charity Commissioner, 814; Charitable Endowments Act, 1890, 814; Guardians and Wards Act, 1890, 817; public trusts, No. of (table), 817.	
Chikalthana ...	963-64
Chimaji Appa, brother of Baji Rao I ...	149
Chita Khana (Pandit Mahal), Aurangabad.	949
Chauk Masjid, Aurangabad	948-49
Climate— ...	13-17
Cloudiness, 14; humidity, 14; rainfall, 13, 15-16; rainfall, annual (table), 16; rainfall, normals and extremes of, (table), 15; seasons, 13; special weather phenomena, 14, 16-17; temperature, 13-14; winds, 14.	
Collector— ...	662-71
Atiyat and inam, 665-66; land acquisition, 668; land revenue collections, 664; quasi-judicial functions	
S (H) 676-81	
Community radio sets ...	606-07
Condiments and spices—... Area under (table), 398-99; chillis, 399-400; coriander, 400; garlic, 400.	398-400
Co-operative farming ...	383-84
Co-operation department— ... Assistant Inspectors, 745; Assistant Registrars, 744, 745; Assistant Registrar of Money Lenders, 746; Co-operative Officer, 745; District Co-operative Board, 745-46; District Deputy Registrar, 745-46; Inspectors, 745; organisation, 744-45; Supervisor, 745; supervising unions, 745.	744-46
Co-operative movement— ... Agricultural credit societies, 505-06; agricultural marketing societies, 510; agricultural processing societies, 511; co-operative farming societies, 510-11; Co-operative housing societies, 512; District Central Co-operative Bank, 507-08; District Land Development Bank, 508-09; fisherfolk societies, 513; Industrial co-operatives, 514; Taluka Supervising Unions, 512-13; Urban Co-operative Bank, 509-10.	500-14
D	
Dabhadi, a village ...	964
Dantidurga, founder of the Rashtrakuta power ...	61
Daulatabad— ... fort, 77, 84, 100, 102, 112, 125, 126, 127, 129, 130, 158, 176, 966-68; history, 964-66; objects, 966-72.	964-72
Devagiri see Daulatabad	
Dhavada, a village ...	972

INDEX

	PAGES		PAGES
D—contd.		F—contd.	
Dihbari, ...	107	Fish and Fisheries ...	24-30
Moghal camp at ...		Fisheries Department ...	747-48
Dilras Banu, wife of Aurangzeb. ...	127	Food and drinks ...	356-58
Diseases of crops ...	429-36	Forests ...	17-19
Dnyaneshwar temple, Apegaon. ...	936	Forest department ...	735-41
Dress— ...	353-54	Fords and ferries ...	592-94
Hindu, 353; Muslim, 354.		Fruits— ...	403-05
Drugs and narcotics ...	395-96	Area under (table), 404.	
E		G	
Economic prospects— ...	631-58	Gangapur— ...	1013-14
Agrarian economy, 632-36; agricultural development, 635-36; agricultural marketing, 641; communications, 640-41; co-operation, 642-43; industrialisation, 637-39; irrigation, 636-37; master plan of industrialisation, 639-40; price trends, 644-56; wages 656-58.		Municipality, 1013-14; objects, 1014.	
Education and culture— ...	773-82	Genori ...	1014-15
Boy scouts, 780; higher education, 780; literacy, 777-78; organisation, 776-77; primary education, 778-79; secondary education, 779; social education, 781-82; technical education 781; training institutions, 780.		Gautala pass ...	1015
Elapura (modern Ellora) ...	61, 991	Geography— ...	1-12
Elganga river ...	972	Boundaries, 2; geographical regions, 11-12; physical features, 2-4; rivers, 4-11; situation, 1-2.	
Ellora (Verul)— ...	38, 88,	Geology— ...	20-24
Brahmanical caves group, 986-1006; Jain caves group, 1006-12.	832, 972-1012	Economic minerals, 23-24; ground water, 24.	
F		General Administration—	659-79
Famines ...	440-44	Administrative sub-divisions, 660-61; circle inspectors, 676-77; patils, 677-78; prant officers, 671-72; tabsildars, 672-76; talathis, 678.	
Fardapur ...	1012	Georai ...	1015
Fateh Khan, ...	121, 937	Ghansavangi ...	1015
son of Malik Ambar. ...		Ghatsondra ...	1016
Fatehnagar ...	937	Ghatotkach caves ...	831,
Feas's and festivals— ...	346-50	888, 1015-16	
Hindu, 346-50; Muslim, 350.		Ghrishneshvar temple ...	833, 972,
Fergusson, Mr. ...	848, 899	973-74	
Fibres ...	913, 923		
Firoz Jang, subhedar of Berar under Aurangzeb. ...	400-03		
	140		
		H	
		Haidar Jang, Chief Minister of Nizam Salabat Jung. ...	158
		Harpal Dev ...	77
		Son-in-law of Ramdev or Ramchandra, the last Yadav King. ...	
		Harsul ...	1016-17
		Hasnabad ...	1017
		Hasan Gangu, the first Bahmani Sultan. ...	84, 88
		Hieun Tsang, Chinese pilgrim. ...	57, 837,
		838, 870, 901, 929	
		Houses and housing ...	351-52
		Husain Nizam Shah I, Ahmednagar Sultan. ...	99

PAGES	PAGES
I	
Indra III ... 64	I—contd woollen manufacturing, 472-74.
Indra Sabha Cave ... 1006-10	Industries, Directorate of — ...
Indra Sabha temple, Ellora ... 832	Deputy Director of Industries, 742; District Industries Officer, 742; functions, 741-44; Industries Inspectors, 742; Quality Marking Inspector, 743.
Industries— ... 445-93	Irrigation projects— ...
Art silk mills, 456-57; bamboo working and basket making, 488-89; bangle making, 488; bidriware, 489-90; blacksmithy, 483-84; bidi making, 458; brick manufacturing and pottery, 484-85; carpentry, 482-83; confectionery products, 459-60; cottage industries, 462-90; cotton ginning and pressing, 451-53; dal mills, 457-58; electricity generation, 460-61; electrical goods manufacturing, 459; employment in (table), 447-48; engineering industry, 450-51; factories, categorywise distribution of, (table), 449-50; gul making, 486-87; handmade paper, 477-79; ice manufacturing, 459; industrial co-operatives, 462-64; industrial disputes, 491-92; industrial estates, 461; industrial training, 493; khadi and village industries scheme, 464-65; labour organisation, 490-93; large and small industries, 450-61; handloom weaving, 466-71; leather working, 481-82; lime burning, 487-88; manufacturing of gold and silver thread and lace, 474-76; mining and quarrying, 451; oil crushing, 476-77; oil industry, 454-56; printing and book-binding, 454; rope making, 487; saw milling, 453-54; soap making, 488; strikes and lockouts, industry-wise classification of, 491; tanning, 479-81;	
	Anithana anicut, 418; Anvi tank, 418; Banoti tank, 418; Davaigaon tank, 416; Deogaon tank, 417; Dheku project, 415; Galhati project, 413; Jamwadi tank, 418; Jayakwadi project, 412-13; Jivarakha project, 414; Jui project, 414; Kasner tank, 416; Kham Bandhara, 416; Khelna project, 415; Kolhi project, 415; Nirgudi tank, 417; Purna anicut, 415-16; Sanjul tank, 418; Shivna anicut, 417; Sukhana project, 418; Upper Dudhana project, 414; works under Zilla Parishad, (table), 419; Yerbhadra bandhara, 417.
	Irrigation and Power department, 727-29
J	
Jafferabad ...	1017-18
Jalgaon ...	1018
Jalna— ...	1018-23
	Cantoument, 1023; history, 1019-20; objects, 1020-22.
Jambgaon, ...	64
	Grant of Indra III, found at.
Jambuvat ...	1023
Jay Singh memorial, Harsul	1017
Joshi, Dattatraya Pandurang	222
Judicial Department— ...	719-22
	Cases decided in courts (table), 722; historical background, 719-20; Sir Salar Jang's Ministry (A. D. 1854-64), 721-22.
Jumma masjid, Aurangabad	834, 947
Jumma masjid, Daulatabad	834

	PAGES		PAGES
K		L—contd.	
Kaigaon	1023-24	Lall Bagh, Khuldabad	1030
Kailasa or Rang Mahal Cave.	998-1006	Lall masjid, Aurangabad	949
Kailas Temple	61	Land Records Department—	681-89
Kali masjid, Aurangabad	947	Assistant Consolidation Officer, 689; city survey, 688; consolidation scheme, 688-89; District Inspector of Land Records, 686; record of rights, 687-88; settlement and assessment, 683-86; survey, 681-82.	
Kali temple, Daulatabad	832, 969		
Kannad—	1024-25		
History, 1024; municipality, 1024-25; objects, 1025.			
Katlagh Khan	81	Languages—	270-74
Khadki, Malik Ambar's capital	112, 126, 937.	Comparative position of (statement), 274; distribution of population, (table), 272-73.	
Khalaf Hasan Basri, Prime Minister of Ahmad Shah Bahamani.	90		
Khandala	1025-26	Lashkar Khan, an officer of Emperor Shah Jahan.	114
Kanhhere, Anant Laxman	222	Lasur	1032
Khan Jahan	119	Live-stock—	407-12
	133, 134, 135	Dairy conditions, 411-12; population (table), 408-09; poultry schemes, 411.	
Khan Zaman, Moghal general of Shah Jahan.	127	Local Self Government—	749-72
Khuldabad—	1026-31	Municipalities, 750-53; panchayat samitis, 763-64; village panchayats, 764-68; Zilla Parishad, 753-63.	
Khwaja Haji, General of Alauddin Khilji.	76, 77		
Killa Arak, a place at Aurangabad.	946-47	M	
Krishna I	61	Maharashtra Land Revenue Code, 1966.	672-74
L		Maharashtra Conference	246
Labour department—	797-802	Mahayan caves	896
Assistant Commissioner of Labour, 798; Chief Inspector of Steam Boilers and Smoke Nuisances, 801; Employees' State Insurance Act, 1948, 799; Industrial Disputes Act, 1947, 799; Labour Officers, 799; labour unions, 798; steam boilers and smoke nuisances department, 801; wages and earnings, 799; welfare department, 802; Workmen's Compensation Act, 1923, 800.		Malik Ambar, the Ahmadnagar Prime Minister.	109, 112
Labour organisation—	490-93	Malik Mall Afghan, revolt of under Tughlak Shah.	116, 126, 937
Labour welfare, 492-93; industrial disputes, 491-92; industrial training, 493; strikes and lockouts, 490-91; trade union movement, 490.		Malik Naib Kafur, General of Alauddin Khilji.	76, 77
		Malik Nusrat, General of Alauddin Khilji.	73
		Malik Vaji, the Bahamani governor of Daulatabad.	95
		Malik Yak Lakhi, the governor of Devagiri under Mubarak Shah Khilji.	79
		Manjughosha	847, 909
		Marwadi, Gangaram Rupchand.	222
		Marriage and morals	342-46
		Masonry ghats	1032-33
		Matsyodari temple, Ambad	933
		Maulana Moaza, shrine of at Paithan.	1038

INDEX

1255

PAGES		PAGES
	M--contd.	
Medical and Public Health Services—	785-96	
Causes of deaths, (table), 788; cholera, 790; Civil Surgeon, 792; common diseases, 788-91; District Health Officer, 793; District Planning Officer, 793, 794; drinking water facilities, 793; family planning centres, 793; leprosy, 791; medical officer, 793; organisation, 754; primary health centres, 793; public hospitals and dispensaries, 792; registered birth, deaths and infant deaths, (table), 789; Sanitary Inspector, 793; school health, 791; small-pox, 790-91; training centre, 794; tuberculosis, 790; vaccination, 793-94; water supply, sources of (table), 796.		
Mian Manju, the minister of Ahmadnagar Sultan.	104	
Miran Husain, a prince of Ahmadnagar.	102	
Mir Junla, prime minister of Golconda.	129, 130	
Mirza Khan, chief noble of Ahmadnagar.	102	
Miscellaneous occupations— Aerated waters, 616-17; bakeries, 612-13; bicycle repairing, 619; blacksmithy, 618-19; domestic services, 622; educational services, 621-22; flour milling, 616; flower vendors, 621; goldsmithy, 618; hair cutting saloons, 614-15; laundries, 615; leather working, 617; legal services, 621; lodging and boarding, 611-12; mattress and pillow making, 617-18; medical services, 620-21; <i>pan bidi</i> shops, 615-16; photo-frame making, 620; religious services, 622; sweetmeat making, 612; tailoring,	609-22	
	M--contd.	
613-14; tea shops and restaurants, 610-11; watch repairing, 620.		
Money lenders—	... 496-99	
Bombay Money-lenders Act, 1946, 498-99; money-lenders, financial operations of (table), 499.		
Motor Vehicles Department— Bombay Motor Vehicles Tax Act, 698-99; regional transport authority, 697; State Transport Authority, 696-97.	696-99	
Muazzam, son of Aurangzeb.		132
Mumtaz Khan, a commander of Aurangzeb.		130
Municipalities—	... 750-53	
Maharashtra Municipalities Act 1965, 751; municipalities, no. of (table), 752; president, 750; vice-president, 750.		
Murad, the Prince, son of Akbar.		107
Murad Khan, commander of Nizam Ali, the Nizam.		159
Murtaza Nizam Shah II, the Ahmadnagar Sultan ...		109
Musafir Baba Dargah and panchakki, Aurangabad.		112, 120 949-50
	N	
Nagapur	...	1033
Naik, Shridhar Waman	...	246
Nana Fadnis, the Maratha Minister.		162
Nasir Jung, son of Nizam-ul-mulk Asaf Jah.	149, 150, 151	
Tomb of at Khuldabad, 1029.		
Naukonda palace, Aurangabad		946
Nevasa, excavations at	...	35
Nevergaon	...	1033
Nizam Ali, the Nizam	...	160
Nizams	...	142-249
Nizam-ul-mulk Asaf Jah	...	142, 143, 144, 145, 147, 149, 159, 151, 152
Nur Shah Wali's dargah, Jalna		1021-22

INDEX

	PAGES		PAGES
O		P—contd.	
Oil seeds—	392-95	Post offices—	605-06
Area under (table), 394-95; groundnut, 392-83; linseed, 393; safflower, 393; sesamum, 393-94.		Posts, telegraphs and telephones (table), 606.	
Ornaments	354-56	Pratishthana (modern Pai-than)	38, 39, 40, 45
		Pravarasena II, son of Vindhyaśena of the Vakataka dynasty	49
P		Prison department—	710-15
Paithan—	71, 105	Board of visitors, 714-15; classification of prisoners, 713; discipline, 715; education, 715; facilities to prisoners, 715; jail reforms, 713; Medical Officer, 712; organisation, 710-11; work, 713.	
Copper-plate inscription at 71; history, 1033-35; municipality, 1035; objects, 1035-38.	1033-38	Prohibition and Excise department—	803-09
Pahade Manikchand, Mr.	247	Bombay Drugs (control) Act, 1959, 803; Bombay Prohibition Act, 1949, 803; country liquor and wine, 808; denatured spirit, 807-08; ganja, bhang and opium, 808; Medicinal and Toilet Preparations Act, 1955, 803; neera and palm products scheme, 808; Sub-Inspector of Prohibition and Excise, 804; Superintendent of Prohibition and Excise, 804; toddy, 807.	
Panagarh fort	143	Ptolemy, author of <i>Periplus</i> ...	837
Panchayat samitis	763-64	Publicity, Directorate—	782-83
Pests of crops	421-29	District information centre, 782-83; District Publicity Officer, 782; Regional Publicity Officer, 782; rural broadcasting, 783; Supervisor, 783.	
Phulambri	1038	Public life—	821-23
Pishor, a village	1039	General election, statistics of (table), 823; newspapers, 821-22; representation, 822.	
Pitalkhora caves	39, 831	Public transport—	594-602
Police department—	1039-41	State transport, 594-602; State transport routes (table), 596-602.	
Anti-corruption and Prohibition Intelligence Bureau 705; crime, 709; housing, 709; motor transport, 706-07; organization, 701-02; police welfare fund, 710; prosecuting staff and prosecutions, 709; State Reserve Police Force, 705; strength, 708; village police, 707; women police branch, 706.	701-10		
Population—	255-84		
Area and population (table), 255-56; by age-group (statement), 267-68; density of, 258; languages, 270-74; population by marital status (table), 269; migration of, 270; population by religion, 274-78; rural, 263-66; scheduled castes, 278-82; scheduled tribes, 282-84; sex ratio, 267; size of villages by, 266-67; towns classified by, 259-62; urban, 258-63; variation in, 256-58; villages classified by, 264-65.			



संघर्षमेव जयते

INDEX

1257

PAGES		PAGES
P—contd.		R—contd.
Pulses—	... 389-92	8; Kalyan, 9; Kham, 937; Kol, 4; Kundlika, 9; Lendi, 6, 7, 8; Musa, 7; Phulmasta, 8; Purna, 4, 7, 65, 71, 107; Rangarai, 10; Shivna, 4-5; Shiv- bhadra, 6; Sonad, 10; Vanki, 6; Waghur, 10, 11; Yelganga, 6.
Q		
Qasim Beg. <i>Sarlashkar</i> of Dau- latabad under Alauddin Shah Bahamani.	91	
R		
Railways	... 583-84	Roads—
Rainfall	... 362	Major District roads—
Ramechandra Yadav,	... 71, 73	Akola-Rajur-Talegaon
King of Devagiri	... 74, 75, 76	Aurangabad caves road, 591; Aurangabad town road, 591; Deulgaon- Toka, 589; Gangapur- Vaijapur, 589; Isarwadi- Shendurwada-Dahegaon, 590; Jalna-Sindkhed Raja 590; Kaigaon-Galebor- gaon, 590-91; Khulda- bad-Phulambri, 590; Phulambri-Rajur, 590; Sil- lod-Nagapur, 590.
Rameshwara caves	... 993-95	Other District roads
Rameshvar Mahadev temple,	... 933,	State highways
Kaigaon.	1023-24	Ajantha-Buldhana, 588;
Ranjangaon	... 1041	Aurangabad-Dhulia-Cha- lligaon, 586-87; Auranga- bad-Paithan, 587; Chi- khalthana-Wadigodri, 587; Jalgaon-Aurangabad-Ah- madnagar-Poona, 587;
Raumast Khan a commander of Aurangzeb.	... 134	Kannad-Silloid Deulgaon Raja, 588-89; Malegaon- Nandgaon-Shivar, 587; Malkapur-Jalna-Tuljapur- Sholapur, 584; Nasik-Au- rangabad-Jalna-Ardhapur- Bhokar-Nirmal, 584- 85; Pachora-Fardapur- Ajantha, 589; Paithan
Regulated markets—	... 689-92	Pachod-Ambad-Ghanasa- wangi-Pimpalaon 589.
Aurangabad, 554-57; Jalna, 558-59; Kannad, 548-51; Lasur, 560-63; marketing charges, (table), 544-45; Paithan, 546-48; Vaija- pur, 552-53.	541-63	Rohilgad
Religion—	... 319-34	Roshangaon
Buddhism, 319; Buddhists; Vaishnavas, 321-22; Hindus, 319; Jainism, 319; Mangbhaus, 320-21; Muslims, 329-34; population by (table), 275-77; Shaivas, 322-23; Sikhs, 328.	334-42	Roza (Khuldabad),
Rituals and ceremonies—	... 334-39	Tomb of Malik Ambar at
Hindu, 334-39; Muslim, 339-42.	334-42	Rural wages
Rivers—	... 4-11	Rural transport
Anjan, 8; Banganga, 8; Dhamna, 7; Dudna, 4; 8-9; Gadadgad, 10; Gau, 5-6; Godavari, 4, 36, 37, 38, 71, 105, 107, 109, 112, 135, 155, 156, 160, 171, 173, 174, 175, 224; Galhati, 7; Girja, 8; Hivera, 10; Jivrakha,	1041	S
		Sabaji Bhosle, son of Janoji Bhosle of Nagpur.
		161

INDEX

	PAGES		PAGES
S—contd.		S—contd.	
Saidu-l-Nissa Begam, ...	152	Snakes—	... 30-33
Wife of Asaf Jah Nizam-ul-Mulk,		Non-poisonous, 30, 31; poisonous, 32-33.	
Saitonda fort ...	1041	Social Welfare, Directorate of—	715-19
Sakharkherda (Fatteh Kharda).	146	After-care programme, 717; organization, 715-17; remand home, 718-19; social and moral hygiene programme, 717-18.	
Salabat Jung, the Nizam, son of Nizam-ul-Mulk.	156	Social Welfare Department—	809-13
Sales Tax Department— ...	692-96	Backward classes, 810; Divisional Social Welfare Officer, 809; health, housing and other schemes, 812-13; Nomadic Tribes Welfare Officer, 809; organisation, 809; measures of uplift, 812; schemes expenditure (state-ment), 813; vimukta jatis, 810.	
Satara, a village ...	1042	Soigaon ...	1044
Sawkheda, a village ...	1042	Soils— ...	363
Sayyad Husain Ali Khan, Governor of the Deccan under Farrukhsiyar.	144, 145	Analytical data of (table), 364.	
Scheduled castes— ...	278-82	Soneri mahal, Aurangabad ...	949
Population of (table), 281; population classified by literacy (table), 279-80.		Stamps department ...	699
Scheduled Tribes— ...	282-84	Standard of living— ...	623-31
Population of, (table), 282; population by literacy standards, (table), 283-84.		group-I, 625-27; group-II, 627-28; group-III, 628-31.	
Sendurvada ...	1043	State Aid to Agriculture— ...	516-18
Sevali ...	1042-43	Agriculturists' Loans Act, 1884, 517-18; Land Improvement Loans Act, 1883, 517; tagai loans advanced to agriculturists (table), 518.	
Shah Ganj Masjid, Aurangabad.	948	State Aid to Industries— ...	518-22
Shah Jahan, the Moghal Emperor.	112, 125	Financial assistance by Zilla Parishad, 521-22; Maharashtra State Financial Corporation, 521; State-aid to industries by Zilla Parishad (table), 522; State-Aid to Small Scale and Cottage Industries Rules, 1935, 519-21.	
Shah Azam and his wife's tomb, Khuldabad.	1028	State Road Transport Corporation—	746-47
Shah Maulana's mosque, Paithan.	834, 1037	Divisional Controller, 747; Divisional Mechanical Engineer, 747; Divisional	
Shah Nawaz Khan, Prime Minister of Salabat Khan, the Nizam.	157		
Shahu, son of Sambhaji ...	141		
Shivaji, the Maratha Chhatrapati.	130, 131 134		
Siver (Shiur), a village ...	1043		
Shroff Govindasaji, Mr. ...	244, 246 247		
Sillod ...	1043-44		
Siver (Shiur), a village ...	1043		
Small Savings ...	522-25		

PAGES	PAGES
S—contd.	V—contd.
Traffic Officer, 747; Divisional Traffic Superintendent, 747; Divisional Works Superintendent, 747; Labour Officer, 747; organisation, 747.	Valujkar, Laxman Rav ... 246
Stevenson, Colonel, the British Commander.	Voluntary Social Service Organisations—
Sugarcane— area under (table), 397.	Ganesh Shikshan Sanstha, Deogaon Rangari, 828; Kasturba Kanya Chhatralaya, Kannad, 827-28; Mahila Mandal, Aurangabad, 824-25; Nagarik Hit Sanrakshan Samiti, Aurangabad, 825; Rotary Club, Jalna, 825-26; Samata Darshan Association, Aurangabad, 826-27; Vasant club, Vaijapur, 824.
Sultapur ...	Vegetables— ... 406-07
T	Area under (table), 406; brinjal, 407; lady's finger, 407; onion, 407, tomato, 407.
Tembhurni ... 1044	Village panchayats ... 764-68
Tenancy and tenures ... 436-38	
Tourist facilities ... 604-05	
Town Planning and Valuation Department— Arbitrators, 770; Assistant Director of Town Planning, 770; Bombay Town Planning Act, 1915, 770; Maharashtra Regional and Town Planning Act, 1966, 769; organisation, 770; town planners, 770.	W
Trade and commerce— ... 529-78	Waghmare, Mr. ... 244
Bombay Agricultural Produce Markets Act, 1939, 542; exports, 537-41; extent of employment, 535; fairs, 571-75; imports, 536-37; pattern and organisation of trade, 534-35; pedlars, 570; regulated markets, 541-63; retail trade, 565-70; State Trading, 575-77; trade routes, 529-30; weekly bazars, 571; weights and measures, 577-78; wholesale trade, 564-65.	Wakala, a village ... 1047-48
Turkabad ... 1044-45	Waluj Bk., a village ... 1048
U	Weights and measures ... 578
Udangaon ... 1045	Wellesley, the General ... 173, 174
Ulugh Khan, son of Tughlik Shah. 79	176
V	Wells, Captain, British commander.
Vaghora river ... 835-36	Wild animals and birds ... 19
Vaijapur— municipality, 1045-46; objects, 1046-47. 1045-47	William Norris, Sir, Ambassador of William III, the King of England. 139
Z	Y
Zacha and Bacha dargah, Jalna. 1020-21	Yadav Rao ... 225
Zainabadi, concubine of Aurangzeb. 127	Yusuf Adil, Sarlashkar of Daulatabad. 92
Zain-ud-din's Dargah, Khuldabad. 834, 1028-29	
Zilla Parishad— ... 753-63	
Balwantrai Mehta Committee, 754; Chief Executive Officer, 756-59; edu-	

PAGES	PAGES
Z—contd.	Z—contd.
cation department, 760-61; finance department, 759; general administration department, 757-58; industries and co-operation department, 762; organisation, 757; Pre-	sident, 755; public health department, 761-62; social welfare department, 758; vice-president, 755; works department, 759-60.
	Zulfikar Khan ...
	140

